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# BIBLIOTHECA CLASSICA.

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SOPHOCLES,

WITH ENGLISH NOTES,

BY THE

REV. F. H. M. BLAYDES, M.A.

VICAR OF HARRINGWORTH, NORTHAMPTONSHIRE;

LATE STUDENT OF CHRIST CHURCH, OXFORD.

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## P R E F A C E.

SOPHOCLES, the greatest master of Attic Greek Tragedy, the most polished writer of the most polished age of Antiquity, was born at Colonus, a small but beautiful village about a mile distant from Athens. The exact year of his birth has never been determined, but is usually assigned to Ol. 71, 2. B.C. 495<sup>1</sup>. He was thus thirty years junior to Aeschylus (born B.C. 525), and fifteen senior to Euripides (born B.C. 480). His father, named Sophillus, a man of high birth and affluence (Plin. N. H. 37, 40), was careful to bestow upon his son the most perfect education and training, both in an intellectual and physical point of view, that wealth could command. His personal appearance, when young, was unusually prepossessing (Athen. i. 20 E, *καλὸς τὴν ὥραν*); a remarkable proof of which, as well as of his skill in poetry and music, we have in the fact, that after the victory gained at Salamis, though only sixteen years of age, he was selected to lead with dance and lyre the chorus of youths in a triumphal paean of his own composition. He is said to have exhibited his first play in his twenty-eighth year, in the archonship of Apsephion, Ol. 77, 4 (Par. Chron.)<sup>2</sup>.

<sup>1</sup> According to his biographer he was born in the archonship of Philip I. Ol. 71, 2. Diodorus, Sic. xiii. 103, says he died Ol. 93, 3 in his ninetieth year; according to which account he must have been born Ol. 71, 1. According to the Parian Chronicle he died Ol. 93, 3, in the archonship of Callias, aged ninety-one. Therefore he must have been born Ol. 70, 4. Suidas alone says that Sophocles was born Ol. 73, being seventeen years junior to Socrates (therefore Ol. 73, 3).

<sup>2</sup> Jerome also in his Chronicon states that Sophocles first exhibited in Ol. 77. Cf. Syncell. i. 483 Dind. Aeschylus, if born Ol. 64, 4, must have been about twenty when he performed his first play. (Euripides first contended in his twenty-fifth year,



His first success was on the occasion of the return of Cimon from Scyros, whither he had been publicly sent to convey to Athens the bones of Theseus. On entering the theatre, where the contest was about to be decided between the rival candidates, one of whom was the veteran Aeschylus, Cimon and his colleagues, after having offered the usual libations to Bacchus, were invited by the presiding archon, who had not yet balloted, to take the requisite oath, and constitute themselves judges of the performances. By their decision the first prize was adjudged to the youthful Sophocles, then probably in his twenty-fifth year<sup>3</sup>.

He had two sons, Iophon by Nicostrata, himself also a tragic poet; and Aristo by a Sicyonian woman, Theoris. Suidas alone adds three more, Leosthenes, Stephanos, Meneclides. The Scholiast on Arist. Ran. 790 mentions even another, Clidemides. As the issue of no marriage was legitimate except by an Attic wife, Aristo was of course considered illegitimate (Schol. Arist. Ran. 78)<sup>4</sup>. In his old age he was summoned before the Phratores by Iophon on the charge of incapacity to manage his own private affairs. In taking this step Iophon would seem to have been actuated by a feeling of envy, probably on account of his father's having introduced to the Phratores his grandson by his other son, with a view to qualify him for receiving some provision he intended to make for him after his decease. Any

Ol. 81, 1.) His first play seems to have been his 'Triptolemus,' for we learn from Pliny, xviii. 63, that this drama was performed 145 years before the death of Alexander the Great, and as this event happened Ol. 114, 1, the 'Triptolemus' must have been performed Ol. 77, 4.

<sup>3</sup> The expedition of Cimon against Scyros took place Ol. 76, 1 (v. Plut. Thea. c. 36). If then it was on this occasion, as Plutarch asserts, that Sophocles gained his first victory, he could only have been in his twenty-first year. But this is contrary to the common tradition that it was in his twenty-fifth year. We must therefore conclude that Plutarch is in error, and that the expedition alluded to is the one in which Cimon defeated the Persians at the Eurymedon, in the summer or autumn of Ol. 77, 4. On the strength therefore of this victory it is possible that the archon at the ensuing Dionysia conferred upon Cimon and his colleagues the honour of deciding the victory in the Tragic contest: but the long interval of time between the two events is against this supposition.

<sup>4</sup> On the family of Sophocles (Aristo, Iophon, Soph. jun.) see Kayser Hist. Crit. Trag. Graec. p. 73—81.

ill will however that may have existed between father and son must have subsequently passed away, to judge from the pious regard shown by Iophon for his deceased father.

As Sophocles had been fortunate in life, so was he happy in his death: he had seen his country in the zenith of her glory, and was spared the pain of witnessing her degradation. Like his own Oedipus at Colonus he died an easy and tranquil death, favoured by the gods, full of years and glory<sup>5</sup>, just before the crowning disaster at Aegospotami, Ol. 93, 3, in the archonship of Callias, as Diodorus (xiii. 103) relates from a credible authority, Apollodorus (with whom agree Fast. Par. and Oed. Col. Arg. ii.), a little after Euripides, whose death he is reported to have taken much to heart (Script. V. Eur.). Both these poets are represented as dead in the 'Frogs,' which play was performed at the Lenaea the very same year.

As to his private character, Sophocles was of a singularly easy, kind, and contented disposition, as he is admirably, though concisely, portrayed by the great Comedian, Ran. 82, *ὁ δ' εὐκολος μὲν ἐνθάδ', εὐκολος δ' ἐκεῖ*. He was the only one of the three great tragedians who succeeded in preserving the good will of a people so peculiarly fickle as the Athenians. While Aeschylus and Euripides both died in exile, Sophocles in undisturbed prosperity, and in the peaceable cultivation of his genius, continued in the bosom of his country to an extreme old age<sup>6</sup>. Athenaeus, xiii. 603 F, calls him *ἄνδρα παιδιώδη παρ' οἶνον καὶ δεξιόν*.

The devout turn of his mind is evident throughout his plays; and, like Aeschylus, he appears to have been initiated in the sacred mysteries of Eleusis (v. Fr. 753. Oed. C. 1050 f.). Schlegel speaks of the life "so dear to the gods, of this pious and holy poet." But, notwithstanding many good traits in his

<sup>5</sup> Phrynichus Mus. Fr. i., *μέγαρ Σοφοκλέης, ὃς πολὺν χρόνον βίου | ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιός, | πολλὰς ποιήσας καὶ καλὰς τραγῳδίας | καλῶς δ' ἐτελεύτησ' οὐδὲν ὑπομείνας κακόν*.

<sup>6</sup> His general amiability of disposition and affability of manner will in a great measure account for his having been spared the keen arrows of ancient Comedy. Vit. *ἵν. τοῦ θένους τοσαύτη γέγονε χάρις ὥστε πάντα καὶ πρὸς ἀπάντων αὐτὸν στέργεσθαι*.

general character, notwithstanding the highly moral and religious tone of his compositions, and the reverential manner in which he ever treats divine matters, he seems to have been a man of intemperate and licentious habits, and much addicted to pleasure, more especially in his early days. At a later period of his life he used to congratulate himself on the fact that old age had freed him from the dominion of his passions (Plat. Rep. i. 329 B), as from a fierce and savage master. His morals seem to have been far from pure, even in his old age, if we may credit certain stories recorded of him (Plut. Pericl. 8. Vit. x. Orat. Athen. xiii. 603 E. 604 D. 523 E. Cic. de Off. i. 40. Val. Max. iv. 3. 1). "Sophocles in private life," says Bulwer, "was a profligate, and in public life a shuffler and a trimmer, if not absolutely a renegade. It was perhaps the very laxity of his principles which made him thought so agreeable a fellow. At least such is no uncommon cause of personal popularity now-a-days." Aristophanes in his Pax 698 accuses our poet of avarice; a charge perhaps playfully brought against him in allusion to the rapidity and number of his compositions. The general esteem in which he was held may be gathered from the fact, that after his decease honour was paid to his memory on the same day by Aristophanes in his 'Frogs,' and by Phrynichus in his 'Muses'.

There are different accounts given of the cause of his death. According to some (Diod. Sic. xiii. 103. Plin. vii. 180. Val. Max. ix. 12. 5) it was caused by excess of joy at his success in the 'Antigone' or the 'Oedipus at Colonus'.<sup>7</sup> Others attribute his death to a choking fit caused by a grape-stone while eating grapes<sup>8</sup>; as is related also of the poet Anacreon. And this, con-

<sup>7</sup> Lucian de Macrob. 24, says that Sophocles lived to the age of ninety-five. Valerius Max. viii. 7. 12, states he nearly attained the age of a hundred, which mistake arose probably from the supposition that the poet was still alive at the time the Oed. Col. was performed, Ol. 94, 3. Hence also Aulus Gellius, xvii. 21, refers his death even to Ol. 95.

<sup>8</sup> Diodorus mentions the latter play; but this is improbable, for that play was not performed till four years after his decease.

<sup>9</sup> Or perhaps he died simply in the act of eating grapes. Simonides Epigr.,  
 ἐσβίσθη, γηραιὸν Σοφόκλεος, ἄνθος ἀειδῶν, | οἶνωπὸν Βάαχου βότρυν ἱρεπτόμενος.

sidering his great age, is not improbable; for, as the poet himself says, *σμικρὰ παλαιὰ σώματ' εὐνάξει ῥοπή* (Oed. R. 961). The story of his death being caused by over exertion in reciting a play is utterly improbable; for at that time it was not the custom for poets to recite themselves, least of all was it probable that Sophocles, who naturally had a weak voice, would have recited his own compositions. He was buried near the road leading to Decelea, in his family sepulchre, not far from Athens, probably on his paternal estate at Colonus. On his tomb was placed a Siren in brass, with this epigram: *Κρύπτω τῷδε τάφῳ Σοφοκλῇ πρωτεία λαβόντα | τῇ τραγικῇ τέχνῃ, σχῆμα τὸ σεμνότατον*. After his death his countrymen gave him the name of *Δεξιῶν*, from the fact of his being supposed to have entertained that god at his house, *ἀπὸ τῆς τοῦ Ἀσκληπιοῦ δεξιῶσεως*, and to have erected to him an altar (Etym. M. 256, 6). A solemn yearly sacrifice was held to his memory, as his biographer relates from Ister; and this observance appears to have been continued even to the time of Plutarch (Num. 4). It is recorded that the Lacedaemonian general, while besieging Athens, being twice warned by Bacchus in a vision, suspended his operations so as to allow the remains of the poet to be interred in peace<sup>1</sup>. This narrative, however, though complimentary to the poet, appears to be a fabrication; for the siege of Athens in question took place a year after the death of the poet. The utmost credit therefore that we can give to this story is to suppose that Lysander during the siege, out of respect for the poet, allowed to the relatives and friends of the deceased free and undisturbed access to his tomb for the purpose of celebrating certain rites to his memory (*γενέσια*, Lat. 'inferias').

He does not seem to have evinced any decided taste for political or active life. Ion says of him in Athen. xiii. 604 D, *τὰ μέντοι πολιτικά οὔτε σοφὸς οὔτε ῥεκτήριος ἦν, ἀλλ' ὥς ἂν τις εἰς τῶν χρηστῶν Ἀθηναίων*. Pericles (Athen. *ibid.*) used to say of him that he was a good poet but a bad general. He was

<sup>1</sup> The story is narrated rather differently by Paus. i. p. 36.

appointed commander Ol. 84, 4', an honour conferred upon him on account of his success the previous year with his 'Antigone' (see Arg. Antig. and Vit. Soph. § v.). In like manner Aelian, V. H. iii. 8, relates that the same high office was conferred upon the poet Phrynichus on account of the satisfaction which his choral pieces gave. As the commanders or *στρατηγοὶ* were chosen for their birth and influence (Eupolis Dem. Fr. xv., *ἀλλ' ἦσαν — οἱ στρατηγοὶ | ἐκ τῶν μεγίστων οἰκῶν*), it is likely enough that this office may have been conferred upon Sophocles, more especially in a time of peace. There are difficulties however connected with this narrative of his command in the Samian war, for which I must refer the reader to Bergk, Vit. Soph. § 4. He would seem also to have been in command on another occasion from what we read in Plut. Nic. 15. At an advanced age he was one of the ten *πρόβουλοι* appointed in the course of the revolution brought about by Pisander, to report on the state of public affairs to the people assembled on the hill of Colonus, his native place; when he gave a reluctant assent to the oligarchical constitution of the 400, giving it as his opinion that "it was a bad measure, but the least evil one that circumstances admitted of" (*οὐ γὰρ ἦν ἄλλα βελτίω*, Arist. Rhet. iii. 18). He was a prolific writer. According to his biographer, who follows the testimony of Aristophanes of Byzantium, he was the reputed author of no less than 130 plays, of which seventeen (Bergk conj. seven) were deemed spurious. Suidas mentions 123, adding that, according to some, the number was much larger. Even now, besides the seven entire plays extant, fragments are preserved of more than 100. Of these Welcker (Tragodum. i. 22 f.) considers eighteen to have been satyric; but the proportion of such was probably greater.

<sup>2</sup> He was made commander in his fifty-fifth year, as appears from an elegy of his, the beginning of which is preserved by Plutarch an seni sit resp. ger. c. 3, *φῶδην Ἡρόδοτος τεύξεν Σοφοκλῆς ἑτέων ὦν | πέντ' ἐπὶ πενήκοντα*. The Schol. on Aristid. iii. 485, gives from Androtion the names of the ten commanders, and among them is that of Sophocles. Cf. Thuc. i. 116. Aristid. ii. 103. His participation in the Samian war (a.c. 440—39) is attested by Strabo, xiv. 638, and Schol. Arist. Pac. 696.

He is recorded by his biographer to have gained the first Tragic prize twenty times; Suidas says twenty; and Diodorus (xiii. 103) eighteen times. On all other occasions he gained the second prize<sup>3</sup>, the third never. His success therefore must have been unusually great; for Aeschylus, who composed ninety dramas, only gained the palm in thirteen; and Euripides, whose plays at most numbered ninety-two, only five times. Sophocles contended, not only with Aeschylus and Euripides, but with others of less note, as Choerilus, Aristias, Euphorion, Philocles, and perhaps Aristarchus (Vit. § ii.).

Besides tragedies he wrote paeans, elegies, and epigrams, of which but few remains have survived the wreck of time. One of his paeans, composed in honour of Aesculapius, perhaps at the time when the great plague was devastating Athens, gained great celebrity. What is remarkable, he wrote also in prose a work on the Chorus (Suid: ἔγραψε — λόγον καταλογάδην περὶ τοῦ χοροῦ, πρὸς Θέσπιω καὶ Χοιρίλῳ ἀγωνιζόμενος). He seems to have lived on intimate terms with Aeschylus. The latter used to compose under the influence of drink; and Sophocles in consequence taunted him in a playful manner with the remark that, 'if he composed properly, he did so without knowing it' (εἰ καὶ τὰ δέοντα ποιεῖς, ἀλλ' οὖν οὐκ εἰδώς γε ποιεῖς, Athen. x. 482 F). The mutual esteem of Aeschylus and Sophocles for each other, as well as that of Aristophanes for both, appears from the 'Frogs' of the latter. Aeschylus is there represented in Hades as occupying the seat of honour. Euripides on descending thither, endeavours by unfair means to oust him from his seat, in order to appropriate it to himself; whereas Sophocles, on his descent, had shown all respect and deference to Aeschylus, and had received himself the same from him (v. 783 f. also 1515 f.)<sup>4</sup>. Sophocles seems to have lived also on friendly terms

<sup>3</sup> It is remarkable enough that so second-rate a poet as Philocles should have carried the palm away from Sophocles at the performance of his Oedipus Rex, the play which, both in ancient and modern times, has been considered his masterpiece. The fickleness of character of the Athenian Demos extended, it would seem, even to the stage.

<sup>4</sup> Aeschylus, according to Plutarch, was so indignant at being defeated by the

with Euripides. It was on the occasion of his command in the Samian war, in his fifty-fifth year, that he formed the acquaintance of the great historian Herodotus, who was then living at Samos, with whom he seems to have lived on terms of intimacy, and for whom he composed a poem, no doubt a lyric one. It is interesting to think of the social intercourse of two such men of educated and refined minds; one strong in poetic fiction, the other eager after historic truth. The poet seems not to have lost the opportunity of profiting by this intercourse, for he has apparently borrowed from the writings of the great historian more than one passage; a notable instance of which, if it be not an interpolation of some later hand, we find in *Ant.* 905—12. He made also acquaintance with Ion at Chios during his command in this same war.

Poetry seems to have been the business of his life, as we might infer even from the amazing number of his plays exhibited during a period of some sixty-three years.

Up to the time of Sophocles Tragic poets were used to perform their own compositions. Sophocles, probably from having a weakly constitution and a feeble voice, abandoned this custom, and by the consent of the archon substituted an actor for himself: though once or twice he did perform, as in his *Thamyris* and *Nausicaa*, in which his skill in music and gymnastics gained him considerable applause (*Athen.* i. 20 F, *καὶ τὸν Θάμυριν διδάσκων ἄκρως ἐκιδάρισεν ἄκρως δὲ ἐσφαίρισεν, ὅτε τὴν Ναυσικάαν καθῆκε*). His example in this respect was at once followed by Aeschylus and succeeding poets.

We cannot infer any thing as to their date from the order in which the plays are arranged in the mss. Schneidewin indeed (*ad Aj.* p. 29) fancies that they are all arranged in chronological order with the exception of the *Antigone*, which from its connexion of argument was placed after the *Oedipus*. Müller

youthful aspirant to fame, that he soon after retired to Gela, where he died. But this story, though related in the *Life of Aeschylus*, is very improbable; for from a didascalia lately discovered we learn that the very next year, *Ol.* 78, 1, Aeschylus exhibited his '*Seven against Thebes*,' at the performance of which it is reasonable to suppose he must have been present in Athens.

thinks their chronological order may be as follows, *Ant. El. Trach. Oed. Aj. Phil. Col.* The only definite and external evidence we have is, that the '*Philoctetes*' was brought out Ol. 92, 3 (B.C. 409), and the '*Oed. Col.*' after the poet's decease, as late as Ol. 94, 3 (B.C. 401). But Bergk (§ 15) satisfactorily shows that the arrangement which we now find was one only of convenience, made by the Byzantine grammarians. In the middle ages, probably about the ninth century, as the study of Greek Literature at Byzantium, the headquarters at that time of literature, was gradually dwindling down, it was considered desirable to make selections from the ancient writers for that purpose; these selections being accompanied by commentaries of the older grammarians, often with additions of more recent or contemporary ones. The selection from the Attic Drama consisted of seven plays of each of the three great Tragedians (of Euripides the *Hec. Orest. Phoen. Med. Hipp. Alc. Androm.*), and probably also the same number of the great Comedian (the seven, Bergk suspects, found in the Venice ms., *Pl. Nub. Ran. Eq. Av. Pax. Vesp.*). As these selections were made chiefly for scholastic purposes, the grammarians naturally chose the plays which seemed most suitable for that purpose, without any regard to their chronological order; and of those selected they naturally placed first in order the more simple and easy. At a subsequent period, when even this number was considered too great, a still further reduction was made, and three plays of each writer were selected, consisting in each case of the three first of the previous selection. Hence of Sophocles the '*Ajax*,' '*Electra*,' and '*Oed. Rex*' became chiefly read in the schools; of Aeschylus, the '*Prometheus*,' the '*Seven*,' and the '*Persae*'; of Euripides, the '*Hecuba*,' '*Orestes*,' and '*Phoenissae*'; and of Aristophanes, the '*Plutus*,' the '*Clouds*,' and the '*Frogs*.' This will account for the great majority of mss. comprising only the above-mentioned three plays of each of these poets. As no regard to chronological arrangement seems to have been made in these selections from Aeschylus, Euripides, and Aristophanes (whose '*Plutus*,' e. g., though one



of his latest plays, is put foremost), it is reasonable to conclude the same of the selection from Sophocles.

"Sophocles," says Francklin, "may with great truth be called the prince of ancient dramatic poets. His fables, at least of all those Tragedies now extant, are interesting and well chosen; his plots regular and well conducted; his sentiments elegant, noble, and sublime; his incidents natural; his diction simple [hardly]; his manners and characters striking, equal, and unexceptionable; his choruses well adapted to the subject; his moral reflections pertinent and useful; and his numbers in every part to the last degree sweet and harmonious. The warmth of his imagination is so tempered by the perfection of his judgment, that his spirit, however animated, never wanders into licentiousness: whilst at the same time the fire of his genius seldom suffers the most uninteresting parts of his tragedy to sink into coldness and insipidity. His peculiar excellence seems to lie in the descriptive<sup>1</sup>, and, exclusive of his dramatic powers, he is certainly a greater poet than either of his illustrious rivals. Were I to draw a similitude of him from painting, I should say that his ordonnance was so just, his figures so well grouped and contrasted, his colours so glowing and natural, all his pieces in short executed in so bold and masterly a style, as to wrest the palm from every other hand, and point him out as the Raphael of the ancient drama."

"When we come to the plays of Sophocles, we feel that a new era in the drama is created, we feel that the artist poet has called into full existence the artist actor," observes Bulwer. His management of a plot is admirable. Every incident is made to bear closely upon the piece, a strict connexion between the several parts is observed, and the interest of the audience is gradually made to heighten, until the final catastrophe is developed in all the force of terror or compassion<sup>2</sup>. His plots

<sup>1</sup> For a proof of this he refers the reader to his fine description of the Pythian games in the *Electra*; the distress of *Philoctetes* in *Lemnos*; and the praises of Athens in the *Oedipus Col.*

<sup>2</sup> According to Aristotle *Rhet. c. vi.*, μέγιστον ἡ τῶν πραγμάτων σύστασις (i. e. the

are more conformable to truth and probability, the incidents of them more in accordance with the circumstances of real life, and withal his observance of the three unities more accurate, than those of his competitors. In his simpler plays, as the Oedipus Rex and the Electra, he excels all his rivals. In short, in felicity of dramatic arrangement, and dignity of conception, tone, and language, he must undoubtedly ever be looked upon as the greatest master of the ancient Greek Tragedy. In depicting the manners and characters of men he shows consummate skill; ever speaking in close accordance with truth and probability, and yet never sacrificing the proper dignity of Tragedy. His sentiments are always of a proper kind, and clothed in suitable language, varied according to the requirements of the case: in which respect he contrasts favourably with Euripides, who, though subtle and ingenious, is wont to say every thing in the same manner. He takes care that his characters, both in their action and language, shall preserve their dignity, and never condescends to the undignified, sophisticated, and argumentative style of his great rival. He introduces no scene, incident, or remark, that does not bear closely upon the subject of the play; his heroes and other characters are judiciously and consistently depicted; and in his plays the Chorus systematically avoids observations irrelevant to the economy and progress of the play. When charged with giving too high a standard of morality to his heroes, he is said to have replied, *Αὐτὸς μὲν οἷους δεῖ εἶναι ποιεῖν Εὐριπίδης δὲ οἷοί εἰσι* (Arist. Poet. c. xxv.)<sup>1</sup>.

Tragedy, as moulded by Sophocles, is a true and faithful mirror of the feelings, impulses, and passions of the mind of man. His ideas are ethical, based on a religious foundation, there being throughout his plays a constant reference to the Deity. "There has hardly been any poet," observes Müller, "whose works can be compared with those of Sophocles for the univer-

economy of the play). The same judicious critic remarks *ibid.*, *οἱ ἐγχειροῦντες ποιεῖν πρότερον δύνανται τῇ λέξει καὶ τοῖς ἡθεσιν ἀκριβοῦν ἢ τὰ πράγματα συνίστασθαι*.

<sup>1</sup> Dion. Hal. de cens. vet. script. ii. 11, Σοφοκλῆς δ' ἐν τοῖς πάθεσι διήνεγκε, τὸ τῶν προσώπων ἀξίωμα τηρῶν.

salinity and durability of their moral significance. Of all the poets of antiquity, he has penetrated most deeply into the human heart." His versification is generally soft and fluent; and his choral odes simple in their structure and metre, with a studied resemblance between the corresponding strophes.

In short, Tragedy was brought to that state of perfection by Sophocles, that even the great critic of antiquity, Aristotle, was unable to decide whether it was capable of further addition and improvement. In making this concession, however, we must not overlook the fact that it was the mighty genius of Aeschylus which first gave life, and form, and symmetry to Tragedy, and that it is indebted to Sophocles for much of its excellence. Indeed it may not perhaps be too much to say that had there been no Aeschylus, we should have no Sophocles<sup>8</sup>. His language, however, it must be confessed, is often extremely harsh; his formation of sentences unnatural, intricate, and obscure; his style stiff and laboured; his constructions forced; his metaphors strained; and his constant use of quaint and obsolete words and phrases savours somewhat of affectation<sup>9</sup>. "Sophocles, dum vulgarem loquendi usum et formulas plebeias vitare studet, paullo proclivior est ad duras metaphoras, contortas verborum inversiones, et si qua sunt similia: quae faciunt ut obscurior quam par erat subinde evadat oratio," observes Porson, *Praelect.* p. 14.

"Of all the poets of antiquity," says Müller, "Sophocles has penetrated most deeply into the recesses of the human heart. He bestows very little attention on facts; he regards them as little more than vehicles to give an outward manifestation to the workings of the mind. For the representation of this world of thought, he has contrived a peculiar poetical language.—His

<sup>8</sup> The opinion advanced by the Biographer of Aeschylus is very just: *ὅτι δὲ δοκεῖ τελεώτερος τραγῳδίας ποιητῆς Σοφοκλῆς γεγονέναι, ὁρθῶς μὲν δοκεῖ, λογίζεσθαι δὲ ὅτι πολλῷ χαλεπώτερον ἦν ἐπὶ Θέσπιδι, Φρυγίῳ τε καὶ Χοιρίῳ εἰς τοσόνδε μέγεθος τὴν τραγῳδίαν προσαγαγεῖν, ἢ ἐπ' Αἰσχύλῳ εἰπόντα (ποίησαντα;) εἰς τὴν Σοφοκλέους ἔλθεῖν τελειώτητα.*

<sup>9</sup> "Sophoclis unius ex fabulis tot nova dicta et inusitata consignarunt grammatici quot ex nullo alio poeta Attico," observes Dind. *Praef. Poet. Scen.* p. xv.

style comes a good deal nearer to prose than that of Aeschylus, and is distinguished from it less by the choice of words than by their use and connexion, and by a sort of boldness and subtilty in the employment of ordinary expressions. He seeks to make his words imply something which people in general would not expect in them: he employs them according to their derivation rather than according to their actual use; and thus his expressions have a peculiar pregnancy and obscurity, which easily degenerates into a sort of play on the words and significations.—Thus Sophocles often plays at hide and seek with the significations of words, in order that the mind, having exerted itself to find out his meaning, may comprehend it more vividly and distinctly when it is once arrived at.—Perspicuity and fluency are incompatible with such a style as this.”

“When Sophocles said that Aeschylus composed befittingly, but without knowing it (Athen. i. 22), his saying evinced the study his compositions had cost himself<sup>10</sup>.” (Bulwer.)

His ideas are good and proper, but he has a laboured and awkward way of expressing himself. Every writer has his own style, but that of Sophocles is very peculiar, and quite *sui generis*. It seems more adapted to the dithyramb and choric poetry, than to the colloquial. Notwithstanding these drawbacks, his style is on the whole pure, even, and dignified; avoiding on the one hand the rude and rugged pomp of Aeschylus, and on the other hand the common-place phraseology of Euripides.

As Sophocles composed during a period extending over some sixty years, it is reasonable to suppose that his style did not always remain the same. And in fact a passage happily preserved by Plutarch, de prof. in virt. c. 7, informs us that this was the case, while it concisely marks the different stages through which our Poet's style passed, until it reached the highest point of perfection: ὥσπερ γὰρ ὁ Σοφοκλῆς ἔλεγε, τὸν Αἰσχύλου διαπεπαιχῶς (δια-

<sup>10</sup> A laboured style is seldom a very pleasing one, and always seems to betray a want of that fluency and command of language which characterizes the highest order of genius, such as we find in Homer, Aristophanes, and Plato.

πεπλακὼς Bergk, § 11) ὄγκον, εἶτα τὸ πικρὸν καὶ κατὰ τεχνον τῆς αὐτοῦ (αὐτοῦ vulg.) κατασκευῆς, τρίτον ἤδη τὸ τῆς [ποικίλης add. Bergk] λέξεως μεταβάλλειν εἶδος, ὅπερ ἐστὶν ἠθικώτατον καὶ βέλτιστον,—οὕτως οἱ φιλοσοφούντες, ὅταν ἐκ τῶν πανηγυρικῶν καὶ κατατέχνων εἰς τὸν ἀπτόμενον ἥθους καὶ πάθους λόγον μεταβῶσιν, ἄρχονται τὴν ἀληθῆ προκοπὴν καὶ αὐτοφον προκόπτειν. Which observation of our poet, made as it must have been towards the close of his life, is deserving of our attention. We learn hence that he adopted in succession the following styles, the sonorous or inflated; the rhetorical or declamatory; and lastly, the most perfect one, the ethic and pathetic (Vit. § xiii., ἐστι δὲ τοῦτο μέγιστον ἐν τῇ ποιητικῇ, δηλοῦν ἥθος ἢ πάθος). As he took Aeschylus for his model, it is natural to suppose that his earlier compositions partook of the lofty, pompous, but simple and in-artificial style of his master. None indeed of his extant plays exhibit any marked traces of this character, but among the fragments of his lost ones several passages are found in which the true Aeschylean style is manifest. It was probably after the departure of Aeschylus for Sicily, Ol. 80, 2, and his subsequent death there, that Sophocles adopted his second style of composition, which was more peculiarly his own, the severe, austere, and artificial, that which he himself at a later period of his life was fain to confess an inferior one. To this class belong apparently the Antigone, the Electra, and the Oedipus Rex. The fault of this severe style is that, from its affected conciseness and compressed character, it often degenerates into what is harsh and obscure. Leaving the simplicity of the ancient drama, he henceforth sought for plots of a more full, complex, and artificial kind: these he works elaborately and cleverly, but often in too subtle and intricate a manner<sup>1</sup>.

<sup>1</sup> Some preferred this harshness of his middle style to the mellow softness of his more mature style, as the philosopher Polemo, of whom Diog. L. iv. 20, says, ἦν δὲ καὶ φιλοσοφοκλήης καὶ μάλιστα ἐν ἐκείνοις, ὅπου κατὰ τὸν κωμικὸν (Aristophanes) αὐτῷ κύων τις ἐδόκει συμποιεῖν Μολοπτικὸς, καὶ ἐνθα ἦν κατὰ τὸν Φρόνιχον, οὐ γλύξις, οὐδ' ὑπόχυτος, ἀλλὰ Πράμνιος. Aristophanes (Athen. i. 30 B) says that the Athenians οὐτε ποιταῖς ἤδεισθαι σκληροῖς καὶ ἀστεμφέσιν, οὐτε Πραμνίοις σκληροῖσιν οἶνος συνάγουσι τὰς ὀφρῦς τε καὶ τὴν κοιλίαν, ἀλλ' ἀνθοσμία, καὶ πέποιε μεκταροσταγεῖ. Müller is of opinion we may trace a little of that artificial style and

The third or most perfect style of Sophocles Bergk (§ 13), dates from Ol. 88 to his death. This even, chaste, polished, ethic style, arising from a proper mixture of the grave and the pleasant, was attained by Sophocles only towards the close of a long life. To this period belong apparently only two of the extant plays, the *Philoctetes* (performed Ol. 92, 3), and the *Oedipus Coloneus*. Dionysius of Halicarnassus (de comp. verb. c. 23) would seem to have had an eye more particularly to the dramas composed during this period, when he remarks that Sophocles adopted a middle style between the severe, such as was that of Aeschylus, and the polished or flowery, such as was that of Euripides. The same critic there compares with Homer our poet from among the Tragedians, and of the lyric Stesichorus and Alcaeus. With all his points of real excellence, however, we must confess that there are occasional inequalities in his style; though on this matter we cannot speak very positively, from not knowing exactly what Sophocles himself did write, and what is due to subsequent interpolators. Nor were ancient critics blind to these defects. Dionysius Hal. ii. 11, says: *καὶ ὁ μὲν (Σοφ.) ποιητικός ἐστὶν ἐν τοῖς ὀνόμασι, καὶ πολ- λάκις ἐκ πολλοῦ τοῦ μεγέθους εἰς διάκενον κόμπου ἐκπίπτων οἷον εἰς ἰδιωτικὴν παντάπασι ταπεινότητα κατέρχεται*. And Longinus, c. 33, remarks: *ὁ δὲ Πίνδαρος καὶ ὁ Σοφοκλῆς ὅτε μὲν οἷον πάντα ἐπιφλέγουσι τῇ φορᾷ, σβέννυνται δ' ἀλόγως πολλάκις καὶ πίπτουσι ἀτυχέστατα*. Not that he prefers the mediocrity of others, though free from error, to this unevenness of Sophocles, for he sets more value upon his single play *Oedipus Rex* than upon all the plays of Ion put together. Considering also the relatively small number of his plays that

studied obscurity, which Sophocles candidly objected to in himself, in the *Ant. Trach. EL*; while the *Aj. Phil. Oed. R.* and *Oed. Col.*, exhibit an easier flow of language than his earlier plays, and do not require so great an effort on the part of the reader. "Nevertheless," he adds, "the Tragic art of Sophocles is fully shown in all of them, and is like nothing but itself. Sophocles must have hit upon the changes, which he introduced into the Tragedy of Aeschylus, long before he wrote any one of those plays, and must have already made, in accordance with his principles, a complete change in the whole constitution of Tragedy."

have reached us, we are the less able to form any very decided opinion of his merits as a writer: possibly many of his best compositions were among those that have perished<sup>2</sup>.

Sophocles was much indebted, as indeed were all the Greek poets, to Homer; from whom, as from an ever-flowing spring, they drew most largely. He seems to have been intimately acquainted with the writings of Homer; and to have imitated both his thoughts and expressions<sup>3</sup>. Ion (v. Vit. Soph.) used to say that Sophocles alone was a pupil of Homer. Polemo the philosopher used to call Homer the Sophocles of Epic poetry, and Sophocles the Homer of Tragedy (Diog. L. iv. 20).

All his plays, and more especially his Ajax, evince how much he followed his great exemplar, whether in subject, sentiment, or expression. The arguments of their plays were in fact generally taken by the tragic poets from the Iliad or Odyssey, or the Cyclic poets<sup>4</sup>. But it was in the lyric department of the Drama that the genius of our poet shone brightest; in which respect he must have resembled Phrynichus, who was famous for the sweetness of his odes. In consequence of the extreme sweetness of his style, more especially in his lyric odes<sup>5</sup>, he earned the

<sup>2</sup> "Of all the Greek Tragedies produced by various writers, and which were almost innumerable, we have only thirty-three now remaining; though according to the generally received account no less than 260 or upwards were written only by the three great tragedians. All the rest, except a few inconsiderable fragments, fell a sacrifice to barbarity, and are buried in oblivion" (Franklin Pref. p. 58). Hence our interest becomes increased in those few plays that have survived the wreck of time. In deciding as to the relative merits of our poet's plays it is probable that much difference of opinion will be found to exist. If I may venture to state my own opinion, I have no hesitation in giving the first place to the Oedipus Rex; and I am disposed to give the last to the Ajax. The rest, taking all points into consideration, I appreciate in the following order, Oedipus Col., Antigone, Electra, Trachiniae, Philoctetes. Lessing gives the palm to the Philoctetes.

<sup>3</sup> In Stephens' Annotations on Sophocles and Euripides (Paris, 1568, 8vo.) is inserted by the editor a dissertation on our poet's imitation of Homer (ζῆλος Ὀμηρικός). Fritzsche ad Ran. 1040, thinks Sophocles was called φιλόμηρος, rather from his studying the language than the matter of the Homeric poems. Script. Vit. Soph. § xii., τὸ πᾶν μὲν οὖν Ὀμηρικῶς ἀνέμαζε. xiii., Ὀμηρικὴν ἐκματτόμενος χάριν.

<sup>4</sup> Aeschylus appears to borrow from the Iliad of Homer, Sophocles rather from the Odyssey (Vit. § xii.). Athenaeus vii. 277 F, ἔχαιρε δ' ὁ Σοφοκλῆς τῷ ἐπικῷ κύκλῳ, ὡς καὶ ὅλα δράματα ποιῆσαι κατακολουθῶν τῇ ἐν τούτῳ μυθοποιίᾳ. The subjects of some forty of his dramas have been referred to this source.

<sup>5</sup> Hermesianax ap. Athen. p. 598 C, Ἀτθίς δ' οἷα μέλισσα πολυπρήωνα κολώνην |

appellation of the Attic bee (see Muret. V. L. viii. 1. Nitzsch ad Plat. Ion. p. 33); probably also, as I rather suspect, from his habit of culling<sup>6</sup> from other writers their choicest expressions and ideas<sup>7</sup>: for few would venture to affirm that however superior in other respects, his odes were sweeter than those of Euripides, who yet, I believe, never had this appellation bestowed upon him. Cf. Suid. v. Σοφ. and Hermesian, ii. 57. Perhaps it may have been on both these accounts (cf. Arist. Av. 749 f.). The sweetness of his compositions is alluded to by Aristophanes, ap. Dion. Chrys. Or. lii. (Fr. 231), *ὁ δ' αὖ Σοφοκλέους τοῦ μέλιτι κεχρισμένου, | ὥσπερ καδίσκου, περιέλειχε τὸ στόμα*. Aristides, ii. 220. i. 596, panegyricizes him as the most honied of poets, and declares that his lips murmured most sweetly. Philostratus Jun. Imag. xiii., calls him *μελιχρότατον*. In accordance with the general testimony of antiquity, it became usual to call Aeschylus *τὸν μεγαλοφωνότατον*, Sophocles *τὸν γλυκύν*, Euripides *τὸν πάνσοφον* (Phot. Bibl. p. 101). It is in his choral odes<sup>8</sup> more especially that Sophocles shines. They are distinguished for loftiness of sentiment, for grace and beauty of expression; and for their close connexion with the tenor of the

*λείπουσ' ἐν τραγικαῖς ᾗδε χοροστασίαις*. Schol. Aj. 1199, *ἥδιος δὲ ὢν ὁ Σοφοκλῆς πάλιν ἐπὶ τὸ ἴδιον ἥθος ἐκκλίνειν ἐν τοῖς μέλεσιν· ὅθεν καὶ μέλιττα ἐκλήθη*. Schol. Oed. C. 17. Schol. Arist. Vesp. 460. Dio Prus. 52 (ii. 273 Reiske), speaking of the Philoctetes of Soph., says: *τὰ τε μέλη οὐκ ἔχει πολὺ τὸ γυναικῶν οὐδὲ τὴν πρὸς ἀρετὴν παράκλησιν, ὥσπερ τὰ τοῦ Εὐριπίδου, ἥδονην (ἡδύτητα;) δὲ θαυμαστὴν καὶ μεγαλοπρέπειαν &c.*

<sup>6</sup> Among the blessings of peace are enumerated by Aristophanes in his 'Peace' 531 the *μέλη* of our poet, and the *ἐπύλλια* (or iambic trimeters) of Euripides. The Schol. there writes: *ὅτι ἡδὲα τὰ μέλη Σοφοκλέους*. It is probable this designation was given him by some Comic writer, as we find Aristophanes uses the same expression of Sophocles' predecessor Phrynichus, Av. 749, *ἐνθεν ὥσπερ ἐλ μέλιττα | Φρύνιχος ἀμβροσίαν μελίαν ἀπεβόσκειτο καρπὸν, ἀεὶ φέρων γλυκεῖαν ᾠδὴν*.

<sup>7</sup> Vit. Soph. p. 7: *μόνος δὲ Σοφοκλῆς ἀφ' ἐκάστου τὸ λαμπρὸν ἀπανθίζει· καθὼ καὶ μέλιττα ἐλέγετο. ἤνεγκε δὲ τὰ μικτὰ (μέγιστα?), εὐκαιρίαν, γλυκύτητα, τόλμαν, τοικίλιαν*. Cf. Dind. ad Arist. Fr. p. 117. Meinek. Fr. Com. Gr. i. 157. That he borrowed largely from his illustrious contemporary Euripides we learn from Philostratus in his Treatise *περὶ τῆς τοῦ Σοφοκλέους κλοπῆς* (mentioned Euseb. Praep. Ev. i. 3); and, on the other hand, Euripides seems to have drawn largely on Sophocles (v. Boeckh. de Trag. Graec. p. 245).

<sup>8</sup> "The Chorus was the vehicle of those beautiful moral sentiments in which the Tragic poets delighted, and which justly elevated the dramatic performances of Greece to the dignity of a religious festival" (Dale). Lyric poetry merged into choral song, just as the Epic into dramatic dialogue.



play<sup>9</sup>. In his management also of the Chorus, which is admirable, he departed much from the custom of his predecessors. With him the Chorus is subordinate to the real actors; never, as in Aeschylus, sustaining the first part; unvisited itself by misfortunes, and consequently the better able to sympathize with the chief character of the play, moved by pity for whom it leads the spectators to entertain a corresponding feeling<sup>1</sup>. His odes, though less so than in Aeschylus, are still closely connected with the plot of the play.

"The Chorus," observes Francklin, "as introduced by Sophocles, is composed of such persons as might naturally be supposed present on the occasion; whose situations might so far interest them in the events of the fable, as to render their presence useful and necessary; and yet not so deeply concerned as to render them incapable of offering useful reflections and giving advice, an office for which they were particularly appointed<sup>2</sup>." He made a complete change in the whole constitution of Tragedy. The improvements that he introduced into Tragedy consisted in the addition of a third actor<sup>3</sup>; the curtailment of the lyric songs, the fuller development of the dialogue, a greater multiplicity of incidents, a more elaborate and artificial complication of plot, a more studied delineation of the different characters, and a more careful management of the points of action, especially the more prominent ones. He raised the number of the Chorus from twelve to fifteen (Vit. Soph. and Suid.), probably with a view to give more effect to the dancing. He introduced on the stage the use of the curved

<sup>9</sup> In strict accordance with the direction of Horace (A. P. 194), '*Neu quid medius intercinat actus, | quod non proposito conducat et haereat apte.*' The choral odes of Euripides on the other hand, though exquisitely beautiful both in language and sentiment, are generally of a loose rambling character, and but little, if it all, connected with the subject of the play: a fault noticed among others by the Schol. on Arist. Ach. 442, *Εὐριπίδης εἰσάγει τοὺς χοροὺς οὐ τὰ ἀκόλουθα φεγγομένους τῇ ὑποθέσει, ἀλλ' ἱστορίας τινὰς ἀπαγγέλλοντας, ὡς ἐν ταῖς Φοινίσσαις.*

<sup>1</sup> Arist. Probl. xix. 48, *ἔστι γὰρ ὁ χορὸς κηδευτῆς ἀπρακτος· εὖνοιαν γὰρ μόνον παρέχεται οἷς πάρεστιν.*

<sup>2</sup> Arist. Poet. c. xviii., *τὸν χορὸν ἵνα δεῖ ὑπολαβεῖν τῶν ὑποκριτῶν, καὶ μόνιον εἶναι τοῦ δλου, καὶ συναγωγίσεσθαι μὴ ὥσπερ παρ' Εὐριπίδῃ, ἀλλ' ὥσπερ παρὰ Σοφοκλεῖ.* Cf. Schol. ad Arist. Ach. 442. Valck. ad Phoen. 1028.

<sup>3</sup> Suid. v. Σοφ. 56. Arist. Poet. 4, 16. Dicaearch. in Vit. Aesch. Script. Vit. Soph. Diog. L. 5. iii.

walking-stick, *καμπύλη βακτηρία*. To his inventive genius moreover we are indebted for the effective device of scenic painting and decoration (*σκηνογραφία*, Arist. Poet. 4, 16). Though he still followed the old practice of exhibiting at one time three tragedies and a satyric piece, he is said to have been the first to loosen that connexion between these different pieces which had hitherto been observed<sup>4</sup>.

"The improvements introduced by Sophocles into the drama consisted principally in the superior dexterity with which he formed the plots of his tragedies, and the relation which he made the Chorus bear to the main action of the piece. The plots of Aeschylus were extremely rude and inartificial; often at war with nature, and sometimes scarcely reconcileable with possibility. Sophocles studied nature. If he was not so conversant as his predecessor with the imaginary world; if he did not invest with such superhuman attributes the heroes whom a superstitious veneration had exalted into gods; at least he approached nearer to the true standard of mortality, and raised his characters to that precise elevation, where they would neither be too lofty to excite sympathy, nor so familiar as to incur contempt. He never violates probability to produce effect; and if his heroes are less imposing and sublime, they are at the same time more interesting and natural than those of Aeschylus. The part also which he causes the Chorus to sustain in the action imparts a peculiar finish to the piece. In short, whoever would contemplate the Greek drama in the meridian of its perfection must contemplate it in the tragedies of Sophocles." (Francklin.)

Sophocles has not the majesty and grandeur of Aeschylus, nor the softness and tenderness of Euripides, nor the command of language of either; but he makes up for all by the chasteness and correctness of his judgment, by the finished polish of his style, and the artistic skill of his dramatic arrangements<sup>5</sup>.

<sup>4</sup> The early tragedies were much shorter than those at a subsequent period, the change having been introduced by Aristarchus, a tragedian, who first exhibited Ol. 81, 12 (B.C. 454).

<sup>5</sup> "A great error has been committed by those who class Aeschylus and Sophocles

“ Respecting the rival merits of these three great poets we can hardly venture to differ from Aristophanes, who, in compliance with the common sentiment of the people, assigned the first place to Aeschylus, the second to Sophocles, and the last to Euripides; though we may perhaps be pardoned for suggesting a doubt whether Aeschylus would have been considered the greatest, had he not been the first.” (Dale.)

The relative merits of the three great poets may, in some measure, be estimated by comparing their three plays extant on the same subject, the murder of Clytemnestra and her paramour by Orestes, viz. the ‘Choephoræ’ of Aeschylus, the ‘Electra’ of Sophocles, and the ‘Electra’ of Euripides. Of these the play of Sophocles is incomparably the best specimen, that of Euripides the most feeble, even of his own plays. Dionysius Hal. T. ii. p. 28, gives the palm of tragedy to our poet. Plutarch, Mor. T. vii. p. 373 Reiske, summing up the respective excellencies of the three poets, assigns to Euripides σοφίαν, to Sophocles λογιότητα, to Aeschylus στόμα τι. Dio Chrys. Or. lii. p. 632, ὁ τε Σοφοκλῆς μέσος ἀμφοῖν ἔοικεν εἶναι, οὔτε τὸ αὐθαδὲς καὶ τὸ ἀπλοῦν τὸ τοῦ Αἰσχύλου ἔχων οὔτε τὸ ἀκριβὲς καὶ δριμύ καὶ πολιτικὸν τὸ τοῦ Εὐριπίδου, σεμνὴν δέ τινα καὶ μεγαλοπρεπῆ ποιήσιν τραγικώτατα καὶ εὐεπέστατα ἔχουσιν, ὥστε πλείστην εἶναι ἡδονὴν μετὰ ὕψους καὶ σεμνότητος, ἐνδείκνυσθαι. Diogenes Laertius, iii. 56, speaks of Plato as having attained the highest point in philosophy, Sophocles in tragedy. Of the Romans, Cicero, more than any other author, makes honourable mention of Sophocles, calling him ‘doctissimum hominem et poetam fere divinum.’ In Orat. i. 4, he classes together, as most eminent in their respective styles, Homer, Archilochus, Sophocles, and Pindar. Horace (Poet. 279. Epist. ii. 1. 163) mentions Sophocles with Thespis and Aeschylus, but never even names Euripides. Virgil (Ecl. viii. 9), speaking of the tragedies of Pollio, says, ‘Sola Sophocleo tua carmina digna cothurno.’ Juvenal

together, as belonging to the same era, and refer both to the age of Pericles, because each was living while Pericles was in power. Aeschylus belonged to the race and the period from which emerged Themistocles and Aristides; Sophocles to those which produced Phidias and Pericles.” BULWER.

vi. 636, 'Grande Sophocleo carmen bacchamur hiatu.' Cicero, de Orat. iii. 7, 'Quam inter se Aeschylus, Sophocles, Euripides dissimiles sint; quanquam omnibus par paene laus in dissimili scribendi genere tribuatur.' Accius translated fifteen plays of our author, I believe; Pacuvius five.

The opinion of modern times differs not from that of antiquity. I will only give the testimony of Brunck, who, expressing much in few words, calls Sophocles 'poetarum post Homerum praestantissimum, Tragicorum quotquot fuerunt perfectissimum.' More than two thousand years have the remains of Sophocles gained the approbation of those qualified to judge. So long as classical literature shall continue to be appreciated and cultivated, which we may venture to hope must always be the case, we may with confidence predict, in the words of Ovid, Amor. i. 15. 15, 'Nulla Sophocleo veniet jactura cothurno.'

In submitting to the public eye a new edition of Sophocles, it will be necessary to lay before the reader a short outline of the plan I have followed, and the objects I have chiefly had in view. In general I may say that my aim has been to make my author in all respects as intelligible as possible to the reader, with a view to which I have availed myself freely of all appliances within my reach; but it is more especially upon the critical examination of the text that I have bestowed most pains.

Though it is pretty clear that little aid is now to be expected from mss., still I doubt not a good deal more may be done than has been done by a further and more accurate collation of some of the better-class mss. Elmsley with reason complains of the careless and imperfect collation which Brunck has given us of the Paris mss. Indeed Brunck himself only professed to note

\* Francklin, drawing a parallel between dramatic poetry and painting, compares Aeschylus to Giulio Romano, Sophocles to Raphael, and Euripides to Correggio. If we institute a comparison between ancient tragedy and ancient sculpture, we may perhaps venture to compare Aeschylus with Phidias, Sophocles with Polycletus, Euripides with Lysippus. Aristotle, Rhet. c. xiii., allows Euripides to be the most 'tragic' of poets, although he does not manage the rest well (*εἰ καὶ τὰ ἄλλα μὴ εὖ οἰκονομεῖ*). Euripides has come down to us more perfect than either of his two great rivals; hence we can more easily judge of his merits and demerits.

down those various readings *which he thought sufficiently important*. Hence we can understand how great a desideratum still is an accurate verbal collation of those mss. This want I hope myself to be able partially to supply in the second volume. With a view to establish as correct a text as possible, it was of course incumbent upon me in the first place to give the utmost attention to the various readings of the mss. I have not however deemed it necessary to burden the notes, and so tax the reader's patience, by a too minute and tedious enumeration of even these, except in the more difficult and doubtful passages: in these I have generally exhibited all known ones without exception. The next requirement was a careful investigation of the Scholia, more especially of those written by the older grammarians, such as Didymus. The genuine reading is often found in these, either in the heading, or mentioned as a various reading, or lastly embodied in the interpretation. It often happens that no express mention is made in the Scholia of the various readings alluded to, but we find them merged and buried in the interpretation; and, as the Scholia mostly follow closely the order of the poet's words, we have the less difficulty in detecting these variants. But still, for all this, owing to the unskilful ignorance of the grammarians, we as often have to correct the Scholia from the text, as the text from the Scholia.

Another means of correcting the text is from the quotations from our poet to be found in other writers, including the grammarians. Doubtless something still remains to be gleaned, even in this much explored field, by future scholars; but we do not rely much upon this source. In the absence then of other external helps (for we can hardly at this day venture to hope for new light from fresh mss., though Tischendorf's late discovery at Cairo of an extremely old and valuable copy of the New Testament should make us pause before we renounce absolutely all hope of such), what remains but that 'ultima ratio' of critics,—conjecture? I am aware I am approaching tender ground. I know well there is a large class among the learned who hold in supreme contempt this means of restoring an author,

and who will scrupulously adhere to 'mumpsimus,' if the copies all agree in such a reading; but will not have 'sumpsimus' at any price. Even at this day, it seems, there are those who pertinaciously cling to the ms. reading *κόνις* (for *κοπίς*), in Ant. 602. What should we be able to make of Trach. 615, but for Billerbeck's admirable, and yet simple, conjecture?

Such orthodox scholars, while they pride themselves on their zealous and faithful adherence to the letter of the text, seem to forget that in so doing they are often paying homage to error at the expense of truth, idolizing the ignorance or carelessness of mediaeval copyists, while they are wilfully shutting their eyes to the true beauties of ancient wit. But, if we are ever to appreciate the genius of former ages, we must surely relinquish this pertinacious adherence to the letter of mss. How would Sophocles, for instance, appear, if we were to apply this rule of never departing from ms. authority? Already in hundreds, if not thousands, of passages, has he been happily emended; and a good and candid scholar will hardly allow himself to doubt that thousands more still remain to be restored to their pristine integrity. Even in the age of the Alexandrian grammarians the text of Sophocles was by no means free from errors. Even the famous copy of Lycurgus, containing Aeschylus, Sophocles, and Euripides, written about Ol. 103 at Athens by public order, and thence carried in the reign of Ptolemy Euergetes to Alexandria, abounded in many corruptions, as Boeckh has shown (*de Trag. Gr. princ.* p. 14 f.). The collation of this celebrated copy with others preserved at Alexandria gave rise to a host of various readings, as the same writer shows. Besides which the commentators themselves, as Aristophanes, Aristarchus, Didymus, and others, hazarded, as might be expected, occasional conjectures of their own. We find a noticeable instance of an inveterate interpolation in Ant. 905 f., for it existed, it seems, even in the time of Aristotle (*v. Rhet.* iii. 16). How far it may be possible to carry on this work of emendation successfully time only can show. Gradual has been the process of corruption, extending over some twenty-two centuries; and gradual,

it is reasonable to suppose, must be the work of restoration. The more prominent errors have doubtless been rectified ere this; but we may reasonably expect that more than enough will still remain to exercise the ingenuity of even the latest posterity.

I am far from upholding the rashness of those who with presumptuous self-confidence presume to dogmatize, and insist that an ancient writer must have written so and so, because they choose to think so. Every thing has a tendency to find its level; and an editor who thus trifles with his author and his reader will soon find that he has risked, if not sacrificed, his reputation as a scholar; and his work will deservedly sink to rise no more, carrying with it unfortunately perhaps much that is really good. Critics who indulge in wild and rash fancies, like Wakefield, Burges, and Bothe, with others of the like stamp in Germany, are no doubt justly censured; but still it may, and indeed often does, happen that some of the conjectural emendations of these fanciful scholars are worthy of notice, and even of adoption. Indeed it occasionally happens that we find the happiest corrections where we least expected'. I beg to submit to the reader the following excellent and judicious observations of one well qualified to give an opinion on such a point, Porson, *Miscell.* p. 87 f., "The first care of an editor ought to be to settle the text so as to preserve a due medium between rashness and timidity. Where the text is printed by itself, the best method perhaps would be that which has already been adopted by many editors, viz., to insert in the text that reading which, from reason or authority, seems indubitably certain, with the discarded reading in the margin; and if a probable, but not absolutely certain, reading be proposed, to set it in the margin with some mark denoting the degree of authority or credibility to be allowed to it. Thus the reader would have before him, as it were, a history of the text, and could seldom fall into error but through his own negligence. It

<sup>1</sup> E. g. in *Phil.* 355, καὶ γὰρ πικρὸν ζίγειον—κατηγόμενον, Burges properly corrects καὶ γὰρ 'π' ἄκρον &c.

will naturally be asked, who shall decide what reading is indubitably certain? This decision must be in a great measure left to the discretion of the editor. If a man, after perusing the works of his author perhaps ten times as often as the generality of readers,—after diligently comparing mss. and editions,—after examining what others have written relative to him professedly or accidentally,—after a constant perusal of other authors, with a special view to the elucidation of his own,—if after all this he must not be trusted with a discretionary power over the text, he never could be qualified to be an editor at all. The truth is, sometimes two readings have such equal claims, that it is very difficult to give a decisive preference to either. In this case, what blame can an editor deservedly incur who inserts one in the text, if he faithfully informs us of the other?"

Editors of a free and independent judgment, like Wakefield and Burges, generally more successful in detecting error than in removing it, are useful as pioneers in preparing the ground for the more sober criticism of others: for to expose an error, though only the first step, is half way to its correction; since, from the attention of readers being drawn to it, the probability is that the truth will be hit at last\*. But how many pass over passages indubitably corrupt, without the remotest suspicion that such is the case, content to put up with some traditional exposition however nonsensical or absurd! Even such passages as Ant. 414 find a ready explanation.

It is not then the mere principle of conjectural emendation that calls for our condemnation, for we cannot altogether dispense with it, unless we wish to leave the writers of antiquity in a great measure unintelligible; but it is the too hasty, inconsiderate, and daring method of working it that is so reprehensible. I have endeavoured therefore, with what success the reader must judge, to adopt a middle course. Whenever I had reason to suspect the genuineness of the received text (which has been the case in numberless instances, where preceding

\* Thus e. g. *λεύσων* Phil. 716, usually passed over as intelligible, is called into doubt by Murgrave, who suggests *ἀψων*: the true reading probably is *διψων*.



editors would appear either not to have experienced any difficulty, or not to have avowed it), I have claimed the right of conjecture freely; but, as a check against its abuse, I have confined such mainly to the notes, and have only ventured to introduce corrections into the text when they appeared to me either certain or highly probable, or at least admissible with a view to render the text somewhat intelligible. And even then, lest the reader might perchance take for Sophoclean any conjectural reading, I have invariably affixed to every correction made by me (the text I have taken as a basis being that of W. Dindorf, ed. Oxon. 1849) either an asterisk (\*) denoting that this reading is found in some previous edition, perhaps an old one restored; or an obelisk (†), denoting that, to the best of my knowledge, this reading is found in no previous edition, though it may possibly have been proposed by some former editor or critic. In numerous other passages, where more or less doubt existed as to the mode of correction, I have affixed the double dash "", thereby either admonishing the reader of a suspected reading, or drawing his attention to some notable variant, or to some more or less probable correction proposed in the notes. The frequency of these marks I trust the reader will excuse; and for the sake of the happy corrections, if any such there be, overlook the worthlessness of the rest. My object has been to search out truth, in pursuit of which, while I have, I trust, with due impartiality and freedom from jealousy, whether of a national or individual character, gleaned whatever useful matter has fallen from the pen of others, I have pinned my faith to no man, but after a careful comparison of the different views taken by others, I have fallen back upon my own judgment. Every word, nay every syllable and stop, I have carefully weighed; and have knowingly avoided no difficulty, but according to the best of my judgment have grappled with all; and in numberless instances, where I thought the text open to suspicion, I have ventured to throw out conjectures of my own, rather with a view to draw the reader's attention, and by way of suggestion, than to imply that I suppose Sophocles must necessarily have written what I propose. The result of this minute investigation

and freedom of judgment has been that I have stumbled at hundreds of passages where previous editors maintain a dignified and perhaps a discreet silence, and I have been led either to correct, or to propose the correction of, innumerable passages.

It is too much the custom to defend almost any obscurity in our poet, on the plea that Sophocles had a style of his own, and therefore is not to be measured by those ordinary rules that apply to other writers. And certainly, though every writer has more or less a distinct style and character of his own, Sophocles' mode of expressing himself is extremely peculiar and characteristic; he writes as no one else: but, making due allowance for this, we should not hesitate to suspect, and, if possible, to correct, whatever appears palpably ungrammatical or inexplicable. We must expect to find corruptions and interpolations in him as well as in other authors, perhaps more so, on account of this very peculiarity of his style, and the obscurity naturally arising from it. In such cases judgment and moderation must determine the true bounds of criticism. The corruptions in the choral odes are, generally speaking, more easy to remove than in those of the other tragedians, owing to the remarkable correspondence between the strophes, and their close connexion with the general action and adjoining portions of the plays. The most sure and successful, as well as the least objectionable, method of correcting a corrupted author, in the absence of ms. authority, appears to be a careful study of his style and language, so as, by a comparison of the writer with himself, to make him his own interpreter and corrector. Those who have never attempted this course, would be surprised at the happy results attending it; for as writers' ideas mostly run in the same channel, and their modes of expression generally bear a striking resemblance to one another, a comparison of like passages often enables us to detect errors, where least expected. By this means we sometimes find that the change of a single letter or two makes a marvellous difference in the sense or construction of a passage, and renders a perplexed sentence at once easy and intelligible. The true secret

after all for understanding and, where necessary, for correcting an author, is by a close and constant perusal of his works to imbibe his spirit. Brunck in his preface truly remarks: "In Tragici familiaritatem qui penitus intrarunt, nihil prisca illa nec nova commentaria morantur: pulcherrima dramata legunt identidem, et ita legere amant, ut nihil suam mentem ab actione fabulae et personarum affectibus avocet: proinde Sophoclem purum in manus sibi tradi postulant, meritoque offenduntur, si dimidias paginas occupant nugae, quibus non indigent."

Doubtless much still remains to be done in exploring the rich and by no means exhausted mine of Greek literature. By a careful comparison of similar passages in other authors much light may be expected even still to fall on Sophocles; and most may naturally be looked for from a careful perusal of the remains of those writers for whom our poet seems to have had a marked predilection, and from whom he culled so many of his beauties, such as Homer, Hesiod, Pindar, Theognis, Aeschylus, Euripides, and in short all those writers who flourished before or at his time.

As to the editions of our poet, but little profit is to be derived from the early ones, which are little more than faithful copies of one another. If we except those of Aldus and Turnebus, we may safely dispense with the rest: and even this latter has but little value, when we have the various readings of ms. T. That of Aldus, being printed from one or more mss., with what additional editorial corrections we know not, may be almost considered as having the authority of a ms. The publication of Brunck's edition marked a new era in the critical history of our poet. Reverting to the long-neglected text of Aldus as the basis of his edition, he collated (though in a very insufficient manner) several valuable Paris mss., by which, as well as by the aid of conjectural criticism, he was enabled to give a considerably improved text: but the good he did in one way he undid in another, by introducing violent and hasty corrections in the most arbitrary and unwarrantable manner. Moreover since his time the critical knowledge of the Greek

language has made rapid strides ; and even better mss. than he had access to have been collated, and that carefully, so that his edition must be looked upon as fairly superseded, and obsolete ; though many of his explanatory notes, it must be allowed, may even still be consulted and quoted with advantage. "*Brunckius inter optimos Sophoclis interpretes semper habebitur,*" says Elmsley, *Praef. Oed. R.* p. vi.

The much neglected editions of Musgrave and Vauvilliers, though confessedly very inadequate ones, and utterly unfit for present use, I have, notwithstanding, carefully perused, and have extracted from them whatever I thought useful. Musgrave's remarks are often of great value, and his conjectures at times highly ingenious and probable.

I have availed myself also constantly of Erfurdt's carefully prepared edition. Erfurdt had the use of five mss., all of which, except one, were unknown to his predecessors. He also examined the text very carefully, and applied to it many excellent and ingenious corrections of his own and of others. And indeed this edition contains in all respects a copious fund of useful matter, which subsequent editors cannot afford to neglect.

Hermann's edition I have pretty constantly consulted ; but that eminent critic's observations, though at times highly useful and instructive, are generally so fanciful and over-subtle, that I could not pay the same continued attention to them, that I did to other more sober and judicious commentators. Hermann, though a very useful companion, is by no means a safe guide.

The same may be said of the injudicious Bothe, whose edition is far inferior in all respects to that of Hermann, though he has occasionally struck off emendations of great merit<sup>9</sup>. Schaefer's notes are short, but generally to the point and satisfactory.

The two most recent editions are those of Hartung and Bergk. The former makes considerable alterations in the text, from conjectures of his own and of others, many of them indeed

<sup>9</sup> "*Omnes omnium poetarum editores temeritate et intemperantia longe superavit Bothius,*" justly observes Elmsley.

ingenious and highly probable; others far too uncertain and fanciful to warrant their adoption. Of these corrections, excepting only those that were manifestly objectionable, I have uniformly taken note; his commentary I have only occasionally consulted. Bergk's edition, like Schneidewin's, is founded on that of Hermann. Its chief interest lies in some short critical annotations, and in a condensed and carefully written life of the Poet, prefixed to the body of the work. This edition I had not an opportunity of availing myself of, until after the first play was printed: otherwise one of his conjectures at least I should have adopted, ἀντιάζω for ἀντιάζων, Oed. R. 192.

Of English editions of Sophocles we cannot boast much. The only commentators that have edited the entire number of plays are Johnson, Musgrave, Mitchell, and Linwood; while as editors of single plays we find Burton, Wakefield, Elmsley, Burges, Brasse, Donaldson, and a few others of less note.

Linwood's edition, based upon that of Hermann, contains occasional short Latin notes, chiefly compiled from others; and has every appearance of having been hurriedly prepared. I have found but little original matter in it, and that not always of the most satisfactory kind; while of the great majority of more difficult passages I find little or no notice taken.

Of these Mitchell's edition, probably from having English notes, has had a certain run in schools: but as the writer seldom hazards his own views, being content to lean upon the opinions of others, while his critical remarks are often singularly unhappy, this edition, though certainly not without merit, can be only looked upon as a more or less valuable compilation from the writings of others.

The most successful English editor of Sophocles by many degrees was the judicious, painstaking, and candid Elmsley; whose attention to our poet however was confined to the two plays Oed. R. and Oed. Col., though critical corrections or notices of the other plays are scattered through these as well as his other writings: all which I have carefully collected. An entire revision of Sophocles, as I have read somewhere in the

"Classical Journal," was prepared, if not actually published, by Elmsley; but so dissatisfied was he with his performance, that he either destroyed or recalled it after publication<sup>1</sup>.

I need only allude further to the author of "The New Cratylus," whose edition of the *Antigone* I have pretty carefully examined: but I am constrained to say I think it a light and feeble production, not altogether worthy of such a scholar. The notes are superficial, verbose, and often irrelevant; the textual corrections often improbable; while the self-complacent and dogmatic tone that pervades the entire volume does not tend to win the reader over to the learned writer's views.

The editions which I have more especially kept in view throughout, are those of Dindorf, Wunder, and the much lamented Schneidewin; as being those most generally used and esteemed, and representing the present most advanced state of continental criticism. These three editions, in fact, condensed into one might constitute a very useful work; but separately each leaves much to desire. The chief value of Dindorf's edition, as might be expected from so distinguished and admirable a scholar, consists in its critical remarks: but the jealousy with which he systematically avoids the adoption or even mention of other critics' conjectures and remarks, detracts considerably from the real value of his work. Wunder's edition affords much useful explanation, especially in a grammatical point of view, and is rich in illustration; but it is meagre in critical information. His text is mainly formed after that of Dindorf. The chief value of Schneidewin's is to be found in the general exegetic character of the notes, in the circumstantial elucidation of the mind of the author, and in the connexion of the different parts. His introductions moreover are elaborately and judiciously drawn

<sup>1</sup> It is much to be regretted he did not live to execute a fresh and more complete edition of the great Tragedian: for no scholar of modern times was better qualified in every way for such a difficult task; and critics of his calibre are of too rare a growth for us to hope that the world may soon see his like again. The *Adversaria* of that acute and accurate scholar Dobree, the Cambridge counterpart of Elmsley, I have found of much service. What a valuable edition of Sophocles might we have possessed, if these two admirable critics had combined their talents and learning for such a purpose!

up, and serve admirably to illustrate the general plan and leading features of the several plays. His edition in general abounds in novel and striking illustrations; and supplies a very important desideratum for those who wish to look beyond the mere words of the poet, and to become acquainted with the spirit of the Tragedian in all its depth and fulness. In all the more important passages therefore I have thought it would be interesting to the student if I presented him with the different views of these three distinguished critics; while I have been less particular about giving those of others<sup>2</sup>.

Of the mss. the most noticeable and useful are L. A. B. T. The possession of these, as Elmsley justly remarks, enables us, in a great measure, to dispense with the rest. For the convenience of the reader I have made a synopsis of all the mss. that have hitherto been used, notices of which are scattered about here and there in different quarters; as well as of the more important editions and critical works bearing upon our author. The mss. of our author now extant may be all classed according to two distinct families, one of which is usually called the Aldine, the other the Triclinian. The superiority of the latter is advocated by Buttmann and Burges: on the other hand Brunck, Elmsley, Hermann, Reisig, and most critics, give the preference to the former.

Burges (in *Cl. Journ.* xxix. 287) contends that the so-called Triclinian text existed at least before the time of Suidas in the xth or xith century: which he thinks evident from the fact that that lexicographer in his quotations, as well as Eustathius in the xiith century, almost invariably agrees with the Aldine text; whereas a comparison of the Triclinian text with the Aldine leads, he thinks, to the conviction that the latter was derived from the former, the variations being such as would be made by the carelessness and mistakes of the copyists. Traces moreover he thinks of uncial characters exist in the former, whereas that of Aldus seems derived from a text

<sup>2</sup> I call the older editions those preceding the time of Brunck, the recent ones those subsequent to it.

written in cursive characters, and therefore a more recent one. Elmsley moreover has collected in the Oed. Col. alone some 120 instances, in which the Triclinian revision exhibits the true reading, or an approximation to such. From all this and some other considerations Burges (Pref. to Phil. p. ix) deduces the inference that "the so-called Triclinian text (which existed some hundred years before Triclinius was born) is not to be referred, as Elmsley supposed, to the conjectural ingenuity of some great unknown critic, but to another more intelligible, though equally unknown source, an older and better ms. of Soph." "The whole question however," he adds, "about the relative superiority of this or that recension is, after all, only a 'lis de lana caprina:' for it is quite evident, from the numerous lacunae, and scarcely fewer interpolations, to be found equally in both texts, that all the mss. of Soph. are merely transcripts from one archetypus,—the parent of all the rest; and from which have also emanated not only the excellent various readings, but even the supplements of the lacunae [?] to be found in the Scholia<sup>3</sup>."

Elmsley (Praef. Oed. R.) is of opinion that most of the mss. are derived from one and the same ancient original or archetype; those containing the Triclinian text he considers to be comparatively recent, and of little authority.

It is difficult to decide as to the relative antiquity of the two texts in question; but certainly the fact of Suidas and Eustathius almost invariably quoting according to the Aldine one seems to be decisive in favour of its greater antiquity. We can only support the opposite view by supposing that the mss. of the other family were either unknown or inaccessible in the age of these grammarians: for, if they were at that time in use, how comes it that they were so ignored and neglected?

The merits of the two recensions appear to me pretty equal. The Triclinian certainly often gives a better reading than the other. How far this may have been due to the correcting hand

<sup>3</sup> "Plerumque neque hanc neque illam recensionem per se cassa nuce emerim, licet ex utrisque inter se comparatis lectio genuina fore semper erui possit." Burges, *Class. Journ.* xxix. p. 288.



of Triclinius himself it is impossible to say. He certainly, according to his own confession, introduced frequent changes in the text, and it is likely enough that he changed more than he thought fit to mention. One thing seems certain, if we may believe his own testimony, that he had the use of several old copies in making his revision. His corrections are often judicious, and his explanations sound; and altogether I think he has received less credit than he is fairly entitled to, as the first of modern editors of our poet.

I have throughout scrupulously adhered to Dindorf's text (ed. sec. 8vo. Ox. 1849), except where the marks (\* †) affixed indicate a departure from it. Only in the stopping, in the division of the verses in the odes, in the accentuation, and in some other trifling points, I have made frequent alterations without informing the reader. With a view also to spare the reader the irksome and unpleasant task of referring to other editions and critical works on our author, and thus having his attention distracted from the perusal of his author, I have with considerable pains to myself compressed into as small a space as I conveniently could the substance of the labours of others. There are few editions which do not contain some useful matter; and I have endeavoured to extract from most of them the more useful matter. From a great variety of resources I have collected a large number of conjectural emendations, many of them calculated to throw much light on our author: but no doubt I have overlooked many others, scattered as they are over a large field, more especially in the numerous learned volumes and pamphlets that annually teem from that land of polite and classical literature, Germany. Translations, whether English or foreign, I have seldom consulted. Dale's elegant version, however, and the Oxford Translation, revised by Buckley, I have occasionally used. I have endeavoured to give to all commentators their due. The credit of every emendation I believe I have given to its proper author; and the same may be said of any remarkable illustration or interpretation: but I do not pretend invariably to have named the

source of every remark brought forward. To have done this would have been needlessly exact, and would have exhausted the reader's time and patience. I have also mostly avoided multiplying references to grammars and other works, and have thought it more convenient for the reader to give in full such passages as seemed more especially to illustrate the text.

As one eye often detects what another overlooks, my best thanks will be rendered to any one who will have the kindness to suggest any correction or improvement I may have overlooked, or to bring to my notice any error into which I may inadvertently have fallen.

In conclusion I have to acknowledge my obligations to Mr. Long, in whose vigilance, acuteness, and good judgment, throughout the irksome and laborious task of revising for the press, I have ever found a sure and able guidance.



## INDEX OF THE MSS.

A. Paris. 2712. membran. Contains all seven plays (in the same order as in Ald.), and has valuable marginal glosses. It agrees pretty generally with Ald. It contains also six plays of Euripides, and seven of Aristophanes. This ms. together with B. C. D. E. Aug. and his own private one (Q), are the mss. which Brunck consulted.

B. Paris. 2787. chart. Contains Oed.<sup>1</sup> Col. Trach. Phil. A ms. also of high authority, but of a different family from A. It agrees pretty generally with V., and also with T. and Ven. In fact B. T. V. and Farn. come from one and the same independent source.

C. Paris. 2794. bombyc. Contains Ajax, Electra, Oed. (ending at 1458.)

D. Paris. 2820. chart. Contains the same as C., besides other matter.

E. Paris. 2884. bombyc. Contains Aj. El. Oed. Ant. Examined by Schweigh. and Brunck.

F. (Γ. in Dind.) Abbat. Flor. 2725. membran. of the xivth century. Contains Aj. El. Phil. Oed., with ancient scholia. Carelessly written by an inexperienced copyist, but a ms. of good authority (not a copy of L., but derived from one of the same family), and often supplying the true reading, according to the testimony of Dind., where found in no other ms. The readings of this and the two following were given by Dind. in his edition, Lips. 1825. In his edition of the scholia he calls it G. As F. often agrees with Suidas in quotations from Soph., where Suidas differs from L., it is presumable that Suidas had the use of a

ms. similar to that from which F. was derived.

G. (Δ. in Dind.) Abbat. Flor. 2788. chart. Contains Aj. El. Oed.

H. (Θ. in Dind.) Abbat. Flor. 2817. chart. Contains the same three. These two (G. H.) are of about the same age, as F. Dindorf characterizes them as "minoris pretii, sed non inutiles."

I. (F. in Dind.) Bibl. Laur. plut. 28, 25. chart. saec. xiv. Contains, besides other matter, Aj. El. Oed. (to 1246), with copious extracts of ancient scholia.

J. (H. in Dind.) Bibl. Laur. plut. 32, 40. chart. saec. xiv.

K. Paris. 2886. chart. fol. 301. Contains Ant. Col. Phil. Trach., as well as five plays of Aeschylus. Extracts from it are given in Faehse's Sylloge Lect. p. 245—9. Supposed to be of the xvth century. An excellent ms., and evidently copied or derived from L. Supposed by Hase to have been written by a Greek, and brought to Paris from some Italian library. The var. readings of it in Col. are given by Elmsley, in Ant. by Wex.

L. Bibl. Laur. plut. 32, 9. membr. Contains all the seven plays, besides the same number of Aeschylus, and the Argonautics of Apollonius. Written in the xth or xith century. It gives the plays in this order, Aj. El. Oed. Ant. Tr. Phil. Col. In A. Col. is placed after Ant. (after Trach. acc. to Schneid.). The scholia in it are written by a different hand from that which penned the text. V. Dind. Praef. ad Schol. in Aeschylum. This ms. and A. are, I believe, the only mss. which comprise all the seven tragedies. This

<sup>1</sup> Oed. stands for Oedipus Rex, Col. for Oedipus Coloneus.

is deservedly considered the most valuable ms. known of Sophocles. It was collated by Elmsley at Florence, A.D. 1820, with an Aldine edition; the various readings marked in which were published after Elmsley's decease (who died after the first four sheets were printed) by Gaisford, Oxon. 1826, from his papers preserved in the Clarendon press.

M. (Lb. in Dind.) Bibl. Laur. plut. 31, 10. Contains perhaps all the plays (qu.). A ms. of recent date, very incorrect, much interpolated, and consequently of little authority. V. Elmsl. Praef. ad Oed. Col. p. iii.

N. (Lc. in Dind.) Bibl. Laur. plut. 32, 2. Contains, I believe, all the plays except Col. Also an indifferent copy. Occasional extracts from these two mss. (M. N.) are given by Elmsley.

P. Palat. Bibl. Heidelberg. xl. Contains Aj. El. Oed. A ms. of good character, and occasionally alone supplying the genuine reading. Examined by Bothe, and after him the variants of it were published more fully and accurately by Kayser. P. is not the same as Liv. b. (v.); nor, apparently, as Liv. a. (p.), if we may judge from a comparison of the collations.

Q. Brunck's own ms. bombyc. Contains, besides other matter, Aj. El. Referred to occasionally by Brunck.

R. Flor. Bibl. Riccard. 77. membran. Examined by Elmsley, and by C. F. Weber for Herm. in the choral pieces of Phil., of which play it ends at v. 873. Resembling, but inferior to, A.

S. Bibl. Riccard. 34 (?). (Riccard. b. of Elmsley.) Modern, badly written, and mutilated. Derived, like K., from L.

T. Paris. 2711. chart. very neatly written. Contains the seven plays, with the metrical scholia of Triclinius on all the plays, and exegetical ones of Triclin. and other older grammarians on Ant. Oed. Col. Trach. Phil. It exhibits the recension of Demetrius Triclinius, and often supplies good readings, found nowhere else. It was either from this ms., or, according to Brunck, from a very inferior one, that the text was derived of Turnebus' edition, Paris, 1553. This copy, with Dresd. a. and Farn., all exhibiting the same recension, we designate the Triclinian mss. As it resembles in numerous passages B., Elmsley (Praef. Oed. C. iii. f.) with reason concludes that this ms. contains the revision not only of Triclinius, but of some older grammarian

or grammarians, to whom we are indebted for the text exhibited in B. See Elmsl. ad Oed. C. p. 355. May it not rather be that the text as found in B. is purer and approaches more closely to the archetype than any other, simply because it has been less tampered with?

V. Vatic. Palat. 287. Contains Ant. Col. Trach. Phil. (the plays that are wanting in P.). Resembles much B., from which it was probably copied. In fact these two mss. exhibit a text, as arranged by some grammarian of an age prior to that of Triclinius, acc. to Elmsl. Praef. ad Oed. C. p. iv. Elmsley in his *Medea* calls this ms. *Rom. C.*, in his *Bacchae Pal.* A collation of this ms. was made for Elmsley by Amati. Some readings from it are quoted, though not very accurately, by Dorville on Charito. Dorville's collation is given in Soph. ed. Oxon. 1812.

Y. Flor. Bibl. Laur. plut. 28, 5.

Aug. or Aug. b. Bibl. August. Vindel. chart. Contains Aj. El. Oed. Ant. Examined by Schweighauser, Brunck (Aug.), and afterwards more carefully by Hermann (Aug. b.) in the three first plays.

— c. Contains Aj. Oed. (wanting 546—789) El. Inspected by Hermann in the two first plays.

Bar. 1. (or simply Bar.) Bibl. Bodl. Barocc. 66. Neatly written. Contains Aj. El. and Oed. (of which play it wants 481—501, and 803—1063.)

— 2. Barocc. 61. With scholia. Very beautifully and distinctly written.

— 3. Bodl. ccxvi. 163. Contains Aj. 1—216.

Bodl. 2929. Contains Aj. El. Oed. Used, together with Bar. 1., and Laud., by Elmsley in his ed. of Oed. Rex. Collated by myself carefully in that play to v. 1000. I find it agree almost, if not entirely, with Ald.

— Miscell. xcix. 1. (Auct. F. 3. 25.)

Canon. 1. Bibl. Bodl. lxxxvi. 118. Contains Ajax.

— 2. Bibl. Bodl. lxxxvi. 171. Contains Oed. R. 1—174.

Dorv. Bibl. Bodl. x. 1. 3. 13. Contains Ajax and Electra, with scholia.

— 2. x. 1. 3. 14. Contains the same plays.

Dresd. a. Bibl. Dresd. D. 183. chart. saec. xiv. Contains Aj. El. Oed. Ant., with the Triclinian scholia in the margin, and interlinear glosses. The text is mostly that of Triclinius. According to Erfurdt it occasionally preserves the true

reading alone or with some few other mss. Used only in Oed. and Ant.

— b. Bibl. Dresd. D. 181. bombyc. saec. xv. or xvi. fol. 246, (and Eur. Hec. Orest. Phoen.) Contains Aj. El. Oed. (1-1354), with marginal and interlinear glosses. The variants in Aj. and Oed. are given by Erf. Agrees mostly with D., according to Elmsley.

Farn. From the Farnese library, now in the Royal library of Naples. Contains the recension of Triclinius, but is inferior to T. and Dresd. a. Used by Elmsley, but only in Oed. Col.

Harl. 5743. 5744. The former contains Trach. Phil. The latter Aj. El. The collation of these is given by Porson in his *Adversaria*.

Jen. Bibl. Jen. B. 7. bombyc. saec. xiv. Neatly written, with marginal and rubral interlinear glosses. Contains Aj. El. Inspected by Purgold (*Obs. crit. p. 3, f.*) and Erfurd.

Leid. Bibl. Bodl. C. 89. (liv. 79.) Contains Aj. El. Oed. with scholia, and other matter.

Lips. a. b. Contain the same three. The variants of these are given by Dind. in Oed. Rex, by Herm. in Aj. (*Praef. vii. f.*) and El. Lips. a. (bombyc.) is the older of the two; Lips. b., used by Reiske, seems to be a copy of the other. Hermann reckons them among the better class mss.

Liv. a. b. The various readings of two mss., extracted from the margin of an Aldine Sophocles, collated at Rome by one Joannes Livineius in the xvth century. They are given in *Class. Journ.* No. xiv. p. 428, f., where they are called respectively Liv. p. and Liv. v. Hermann (on El. 170) is of opinion these mss. have been touched by the hand of a corrector. Liv. b. is supposed to be the same as P., yet they differ. It often agrees with L.

Mon. Bibl. Monac. 313. chart. Contains fragments of Aj. and Ant., some extracts of which are given by Wex. A few readings from another Munich ms., containing Aj. El. Oed., are given by Doederlein on *Electra* in his *Specim. ed. Soph.*

Mosq. a. Bibl. Synod. Mosq. 357. chart. saec. xiv. fol. 134. Contains Aj. El. Oed., with short scholia. This, with Dresd. b. and Lips. a. b., was used by Erfurd and Hermann.

— b. 392. chart. saec. xvi. fol. 210. Contains Aj. El. (and Aesch. Vit. Prom.

Sept.) The readings from these two mss., preserved in a copy of Johnson's edition, now in the Dresden library, were collated by Matthaei.

Paris. 467. bombyc. A few readings from this (to v. 300) were copied by Bekker and given by Herm. in his *Philoctetes*. See his *Praef. ad Phil. p. v.*

Trin. Coll. Trin. Cant. Contains Aj. El. Oed. Used by Burton and occasionally by Elmsley (in Oed.) and Porson (in Aj.).

Ven. 616. membr. A very inferior ms., deficient in many places, and much interpolated. Examined by Bekker at Paris (hence it is sometimes called *Par.*) for the use of Hermann. It has many lacunae in Oed. Col. Agrees mostly with V.

Vict. Various readings from some ms. of Victorius, noted in the margin of a copy of ed. Junt. ii., preserved in the Munich library. Used by Doederlein in Oed. Col.

[Mention is made of one or two more mss. of Soph. in Kayser's collection of various readings. Another ms. is reported to exist in the Royal library at Brussels.]

Scholia in Sophoclis Tragedias septem ex codicibus aucta et emendata. Ed. G. Dindorf. 8vo. Oxon. 1852. The mss. consulted by Dind. for this edition are L. F. Plut. 28, 25. Plut. 34, 40. Lips. Bibl. i. 44<sup>a</sup> (bombyc. 4to. saec. xiv. Aj. El. Oed.) and 44<sup>b</sup> (chart. 4to. saec. xv. Aj. El. Oed., agreeing almost universally with the prec. one), B. &c. Of these 32, 40 differs from 28, 25; and both often exhibit the true reading, where L. and F. are faulty. F. often supplies in the scholia what is wanting in L. L. is the only one that contains ancient scholia on all seven plays. Dindorf's edition was intended to form a supplement to Elmsley's edition (8vo. Oxf. 1825), correcting and supplying whatever appeared necessary in the latter.

Schol. I thus designate the more ancient scholia on Sophocles, as transcribed by Elmsley from L., and printed from his papers by Gaisford, Oxon. 1825. These same scholia had been already printed at Rome by Joannes Lascaris, A.D. 1518 (hence often called '*Scholia Romana*'), but in rather a careless manner, especially in the lemmata or headings. The value of these ancient scholia is considerable, being compiled from commentaries of the Alexandrian grammarians.

Schol. rec. By some called 'scholia minora.' These consist of explanatory glosses made by various hands at periods long subsequent to that of the older scholia. The two were published promiscuously by Ant. Fracinus in ed. Junt. 1522. I sometimes call these later scholia glosses, especially when they are short.

Tricl. The scholia of Demetrius Triclinius. These, though occasionally puerile and absurd, and in the metrical arrange-

ments especially very fanciful and arbitrary, I often find to contain much useful matter, especially in the more difficult passages, where the other scholia are either silent or unsatisfactory. Triclinius fairly grapples with difficulties, and often takes original and independent views.

Gl. Glosses, copied by Brunck and others from the margins or from between the lines of the text (hence called marginal or interlinear).

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## THE CHIEF EDITIONS OF SOPHOCLES<sup>1</sup>.

Ald. Ven. 1502. 8vo. An excellent edition, having nearly the authority of a ms. The source whence it was derived, whether one or, as is more probable, several mss., has never been ascertained. It agrees in general with A. R. Brunck calls this "praestantissima omnium editio, quae majorem quam ceterae omnes auctoritatem habet, et plus quam quaevis alia fide digna est." This edition served as the base of subsequent editions up to that of Turnebus, Par. 1553, which then took the lead and was adopted by following editors up to the time of Brunck, who judiciously reverted to that of Aldus as the ground of his own edition. The various readings of the Aldine edition are carefully given by Martin in his *Sylloge variarum lectionum*.

\*Bergk, Theod. With life of Sophocles prefixed. 8vo. Lips. 1858.

Boissonade. Paris, 1824.

Bothe. 2 vols. 8vo. Lips. 1806.

— Ed. sec. 2 vols. 8vo. Lips. 1826.

Brasse and Valpy, separate plays by. School edition. 8vo. Lond. 1830, &c.

Brubachius. With scholia. Francof. ad M. 1544. (Repeated *ibid.* 1550. 1555. 1567.)

Brunck, R. P. F. 2 vols. 4to. Argent. 1786. (4 vols. 8vo. *ibid.* 1786—8.)

— Ed. sec. (om. schol. recent.) 3 vols. 8vo. *ibid.* 1789<sup>2</sup>.

Camerarius. With the scholia. 8vo. Haguenae, 1534.

Canter, Gul. 12mo. Antverp. 1579. (*Ladg. Bat.* 1593.) Canter only slightly modified the text of Stephens, and most

of his corrections are drawn from the notes of that editor.

Colin or Col. Paris, 1528. At the end of this edition is found in some copies a supplement of four leaves containing a list of various readings on the first three plays, collected from some unknown source, with this notice subjoined, "Haec ad fidem veteris exemplaris reposuimus." These I designate by Col.

Dindorf, Gul., containing the readings of three Florentine mss. Lips. 1825.

— Ed. sec. in his *Corpus Poet. Scen. Graec.* 8vo. Lips. 1830.

\*— Ed. tert. 8vo. Oxon. 1849.

Erfurdt. (Ed. maj.) 7 vols. 8vo. Lips. 1802—11<sup>3</sup>. (The last vol. of this edition, containing Oed. Col., was edited, in consequence of the premature demise of Erfurdt, by Heller and Doederlein.)

— Second ed. (ed. min.) with shorter notes, 8vo. Lips. 1809—11. (The *Ant.* and *Oed. R.* by Erf., the remaining plays by Hermann, Lips. 1817—25.) Hermann himself subsequently re-edited this edition in full.

Gaisford, T. 2 vols. 8vo. Oxon. 1826. Containing a select body of notes, and various readings extracted from Elmsley's papers. Reprinted at Leipzig, 1826.

\*Hartung, J. A. The plays and fragments, with German translation and notes. Lips. 1850—1.

Hermann, God. Oed. R. ed. iii. Lips. 1833. Oed. C. ed. ii. 1841. *Ant.* ed. iii. 1830. *Trach.* ed. iii. 1851. *Aj.* ed. iv. 1851. *Phil.* ed. ii. 1839. *El.* ed. ii. 1855.

<sup>1</sup> The works marked with an asterisk I have carefully gone through *entire* (excepting the explanatory notes in Hartung's edition), and extracted from them all that seemed to me at all useful. I believe I may say as much of Brunck's edition and the scholia both old and new. This I mention to save trouble to any future editor.

<sup>2</sup> Br. stands for Brunck, Reis. for Reisig, Sch. for Schaefer, Schn. or Schneid. for Schneidewin. The other abbreviations will explain themselves.

<sup>3</sup> The entire body of miscellaneous notes of this edition was reprinted in one useful and convenient volume, 8vo. Lond. 1824.



\*Johnson, Thom. 2 vols. 8vo. Oxon. 1705.

Junt. i. 4to. Florent. 1522.

— ii. 8vo. Florent. 1547. A very rare edition. Edited by Victorius. In Oed. and Col. and Trach. it departs from that of Aldus in some passages, on the authority apparently of L. or some ms. of the same family. The publisher informs his reader that in these three plays "quædam a nobis immutata esse, multaque ad fidem vetustorum codicum restituta." Elmsley says that in the Oed. R. alone it differs from Ald. in some fifty passages.

— Lond. i. 2 vols. 12mo. 1722.

— Lond. ii. 1747.

Linwood, W. Latin notes. 8vo. Longman. Lond. 1846.

Martin, F. J. 2 vols. small 8vo. Hal. 1822. (The second vol. contains a sylloge of critical matter, such as existed up to that time.)

\*Matthiæ, Aug. Cum brevi annotatione. Small 8vo. Lips. 1825.

Mitchell. 2 vols. 8vo. Lond. 1841—4.

\*Musgrave, Sam. 2 vols. 8vo. Oxon. 1800. Though Musgrave's edition did not appear before 1800, yet, as Musgrave died 1782, six years before Brunc's first edition came out, it seems reasonable to place his edition before that of Brunc. Indeed from the very striking agreement I have noticed between numerous conjectures proposed by these two editors, I think I am warranted in inferring that Brunc somehow or other, probably through the medium of Thomas Tyrwhitt, gained access to Musgrave's notes before they were published; though, as might be expected from such a confirmed plagiarist, he makes no mention of the fact.

Nevius (Neue), Fred. With short Latin critical notes. 8vo. Lips. 1831.

A very useful condensed edition, supplying much information in a small compass.

\*Schæfer, G. H. With short emendatory notes. 2 vols. 12mo. Lips. 1810. Schneider, T. H. G. The plays and fragments, with German notes, vols. i—viii. small 8vo. Weimar, 1823—7. A copious verbal index is added in vols. ix. x. Ibid. 1829—30. (Ed. ii. by Aug. Witzschel. El. 1837. Oed. R. and Ant. 1844. Oed. C. 1849. Aj. 1852.)

\*Schneidewin, F. W. 8vo. Leipz. and Berlin. Edited, with English notes, from the German, by R. P. Paul and Henry Browne. 12mo. Rivingtons. Lond. 1851—3.

Stephanus, Henricus. 4to. Paris, 1558. Stephens does not appear to have used any ms. for his edition; so that it is of less authority than that of Turnebus.

Turnebus. 4to. Paris, 1553. In the margin of this edition are added certain various readings, which I designate 'marg. Turn.' Turnebus seems to have taken T. for the base of his edition; but he does not appear to follow it implicitly. The first printed edition that can be called a critical one, as it contains the collation of at least two mss., one in the margin of the text, the other at the end of the volume.

Trollope, W. Pentalogia Graeca (containing Oed. R. Oed. Col. and Ant.). 8vo. Lond. 1825.

\*Vauvilliers, J. F. 2 vols. 4to. Paris, 1781.

Witzschel, Aug. With short German notes for schools. 12mo. Leipz. 1847—53.

\*Wunder, Ed. 8vo. Gothae, 1824. Ed. ii. or iii. of the several plays, Gothae, 1831—50.

## SEPARATE PLAYS.

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\**Ajax*. Apitzius, Jo. 8vo. Berol. 1839.

— Billerbeck, H. L. Jul. 8vo. Gotting. 1824.

\*— Notes on by Elmsley in *Mus. Crit.* i. 351—69. 469—88. 2 vols. 8vo. Cant. 1814.

— With critical and explanatory notes by Gray, J. B. M., late of Magdalen Hall, Oxford. 8vo. Cambridge (United States).

— Lobeck, Christ. Aug. With the *Scholæ* and a perpetual commentary. 8vo. Lips. 1809. Ed. sec. 8vo. Lips. 1835.

\*— Pitman, J. R. With English notes. 8vo. Lond. 1830.

— Schoell. Berol. 1842.

*Antigone*, Boeckh, Aug. Greek and German, with notes. 8vo. Berl. 1843.

\*— — Donaldson, J. W. In Greek and English, &c. 8vo. Lond. 1848.

— Jacob, Aug. 8vo. Berlin, 1849.

— and Oed. Col. By D. Spillan. 8vo. Dublin, 1831.

— Wex. 2 vols. 8vo. Lips. 1829—31.

\*— Annotations on, in *Class. Journ.* xxxii. 85 f. 257 f. xxxiii. 33 f.

\**Electra*. Notes on by Monk, in *Mus. Crit.* i. 60—78. 201—15. 2 vols. 8vo. Cant. 1814.

*Oedipus Col. Reisig*. 2 vols. 8vo. Jen. 1820—3.

\*— Elmsley, P. 8vo. Oxon. 1823.

*Oedipus Rex*. Barby, J. H. Chr. Small 8vo. Berol. 1807.

*Oedipus Rex*. Brown, W. H. 12mo. Lond. 1848.

— Elmsley. 8vo. Oxon. 1811. (Re-edited by Dindorf, Lips. 1821. \*A new edition by Elmsley, Oxon. 1825, in the preface of which the various readings of the Laurentian mss. are given.)

— Kuinoel, Ch. Th. Small 8vo. Lips. 1700.

— Young, Henry. 12mo. Lond. 1855.

\*— Annotations on, in *Class. Journ.* xxxv. 85 f. 229 f. xxxvi. 49 f.

\**Philoctetes*. Burges, G. 8vo. Lond. 1833.

— Buttmann, Phil. 8vo. Berol. 1822.

— Gedike, Fred. 12mo. Berol. 1781.

— Groddeck, G. E. 8vo. Vilnae, 1806.

— Matthæi, I. P. *Altonæ et Lips.* 1822.

— Wakefield, in his *Delectus Tragoediarum*. 2 vols. 8vo. Lond. 1794.

\**Trachiniae*. Apitzius, Jo. 8vo. Halae, 1833.

— Billerbeck, H. L. Jul. Comment. in. Small 8vo. Hildesiae, 1801.

— Groddeck, G. E. 8vo. Vilnae, 1808.

— Hoepfner, J. G. C. 8vo. Lips. 1791.

— Spillan, D. 8vo. Dubl. 1831—1851.

— Wakefield, in his *Delectus Trag.* 2 vols. 8vo. Lond. 1794.

## CRITICAL OR PHILOLOGICAL WORKS ON SOPHOCLES.

\*Arndt, C. F. G. *Quaestiones Criticae de locis quibusdam Soph.* (pp. 44.) 4to. Brandenburgi novi, 1844.

\*Benedict, T. F. *Observationes in Soph.* (pp. 284.) 8vo. Lips. 1820.

\*Bentl. Bentley's conjectures are given in *Class. Journ.* xiii. 244.

Bulwer, E. L. "Athens, its rise and fall." Remarks on Soph. will be found in book v. cap. iv.

Cambridge Translation; 8vo. Cambr. 1844.

Dale, Thomas. Translated into English verse. 2 vols. 8vo. Lond. 1824.

\*Dindorf, Gul. *Ad Sophoclis Tragoedias annotationes.* 8vo. Oxon. 1836.

——— *Metra Aeschyli, Sophoclis &c.* 8vo. Oxon. 1842.

Doederlini *Observationes Criticae in Oed. Col. in Act. Phil. Monac.* i. 25—70.

——— *Specimen editionis Sophocleae.* Erlangae, 1814.

\*——— *Minutiae Sophocleae* (pp. 15). 4to. Erlangae, 1842.

\*Dobraei, P. P. *Adversaria* (in Soph. T. ii. p. 31—55). 2 vols. 8vo. Cant. 1831.

Ellendt, Frid. *Lexicon Sophocleum.* 2 vols. 8vo. Regimont. Pruss. 1835. An elaborate and most useful work.

\*Fachse, God. *Sylloge Lectionum Graecarum &c. in Tragicos Graecos* (in Soph. p. 185—270) atque *Platonem* (from Paris mss.). 8vo. Lips. 1813.

Francklin, Thomas. Translated into blank verse. 8vo. (new ed.) Lond. 1793.

Heath, Benj. *Notae ad Tragicorum Graecorum dramata &c.* 4to. Oxon. 1762.

Jacobs. *Quaestiones Sophocleae.* Var. sav. 1821.

Kaestner, E. *Quaestiones de nonnullis locis Soph.* (pp. 22.) 4to. Selle, 1850.

\*Kayser, C. L. *Sophoclis Ajax, Electra, Oedipus Rex, emendatae et illustratae ex codd. Pal. xl. et ccclvi.* (In the *Acta Semin. Phil. Heidelb.*) pp. 111. 8vo. Heidelb. 1839.

———, W. C. *Historia critica Tragicorum Graecorum.* 8vo. Gottingae, 1845.

Lessing, G. E. *Leben des Sophokles.* 8vo. Berlin, 1790.

\*Linwood, W. *Greek Tragic metres, with the Choric parts of Sophocles metrically arranged.* 8vo. Lond. 1855.

\*Matthiae, Const. *Quaestiones Sophocleae.* 8vo. Lips. 1832.

Oxford Translation, revised by Buckley. 8vo. (Bohn) Lond. 1849.

\*Porsoni, R. *Adversaria in poetas Graecos* (in Soph. p. 162—216). 8vo. Cant. 1812.

\*Purgold, Lud. *Observ. Criticae in Soph. Eur. &c.* (also var. readings and Scholia from a Jena ms.). 8vo. Jen. et Lips. 1802.

Reiske. *Animadversiones* (pp. 64). 8vo. Lips. 1753. (Embodied in Erfurdt's ed., excepting those on Col.) Copies of this volume, which was published separately from his other *Animadversiones* (in five vols.), are very difficult to procure. I found one however in the Bodleian.

\*Reiske n. ms. Refers to some ms. notes of Reiske on Sophocles in the Bodleian library (Dorv. x. 2. 4. 3), all which I have copied out and given.

Scal. The conjectures of Scaliger, often mentioned by Burton, appear to have been written on the margin of an ed. of Stephens (see *Elmsl. Praef. Oed. C.* p. v). It is not however known where that copy now is.

Schultz, Ferd. *De vita Sophoclis.* 8vo. Berol. 1836.

\*Thielemann, C. H. *Annot. in aliquot Sophoclis locos.* 4to. Merseburgi —.

\*Wernsdorf, G. G. *Sophoclis Antigone aliquot locis emendata &c. ab Hier. Muellero* (pp. 15). 4to. Numburgi ad Salam, 1833.

\*Wunder, Ed. *Adversaria in Philoctetam.* 8vo. Lips. 1823.

\*———. *Emendationes in Trachinias.* 8vo. Grimae, 1841.

———. *Miscellanea Sophocles.* 4to. Grimae, 1843.

## ΣΟΦΟΚΛΕΟΥΣ ΓΕΝΟΣ ΚΑΙ ΒΙΟΣ<sup>1</sup>.

I. ΣΟΦΟΚΛΗΣ τὸ μὲν γένος ἦν Ἀθηναῖος, υἱὸς δὲ Σοφίλλου<sup>2</sup>, ὃς οὔτε, ὥς Ἀριστόξενός<sup>3</sup> φησι, τέκτων ἢ χαλκεὺς ἦν, οὔτε, ὥς Ἴστρος, μαχαιροποιὸς τὴν ἐργασίαν, τυχὸν δ' ἐκέκτητο δούλους χαλκέας ἢ τέκτονας· οὐ γὰρ εἰκὸς τὸν ἐκ τοῦ τοιοῦτου γενόμενον στρατηγίας ἀξιωθῆναι σὺν Περικλεῖ καὶ Θουκυδίδῃ, τοῖς πρώτοις τῆς πόλεως, ἀλλ' οὐδ' ἂν ὑπὸ τῶν κωμικῶν<sup>4</sup> ἄδηκτος ἀφείβη τῶν οὐδὲ Θεμιστοκλέους ἀπεσχημένων<sup>5</sup>. ἀπιστητέον δὲ καὶ τῷ Ἴστρῳ<sup>6</sup> φάσκοντι αὐτὸν οὐκ Ἀθηναῖον<sup>7</sup>, ἀλλὰ Φλιάσιον εἶναι· εἰ δὲ καὶ τὸ ἀνέκαθεν Φλιάσιος ἦν, ἀλλὰ πλὴν Ἴστρου<sup>8</sup> παρ' οὐδενὶ ἑτέρῳ τοῦτο ἔστιν<sup>9</sup>· εὐρεῖν.

II. ἐγένετο οὖν Σοφοκλῆς τὸ γένος Ἀθηναῖος, δήμου Κολων-

<sup>1</sup> This Life is found in several copies, but not in L. It is a valuable document, and evidently of great antiquity; but the corruptions and interpolations in it are singularly numerous and remarkable.

<sup>2</sup> Σοφίλλου Westerm. Dind. Bergk. Σοφίλου the mss. Corrected from the Parian marble (Boeckh Inscr. ii. 297, 72), from Simmias (Anth. Pal. vii. 21), and from certain grammarians (v. Dind. in Steph. Thes. vii. 525), as Arcadius p. 54, 14. V. Lobeck Prol. Path. p. 118. The other form however is not hastily to be condemned. Σόφιλλος I take to be a diminutive of Σοφοκλῆς, as Λύσιλλος of Λυσικλῆς, Βάθυλλος of Βαθυκλῆς, Ἡρυλλος of Ἡρακλῆς &c. Probably the name of Sophillus's father was likewise Sophocles.

<sup>3</sup> The extracts from Aristoxenus and Ister Dindorf thinks were derived from a work of the former περὶ τραγωδοποιῶν (v. Ammon. v. ῥύεσθαι p. 123), and from the μελοποιοὶ of the latter (v. Suid. v. Φρῦνις).

<sup>4</sup> χαλκεῖς καὶ A.

<sup>5</sup> κωμικῶν F. Y. Ricc. Dind. κωμικῶν vulg.

<sup>6</sup> ἀποσχημένων vulg. ἀπεσχημένων A. F. Y. Jen. Ricc. Dind.

<sup>7</sup> Ἴστρῳ. στράτωνι C. F. Y. Jen. Ricc.

<sup>8</sup> οὐκ ἀθηναῖον αὐτὸν Jen.

<sup>9</sup> Ἴστρου. στράτωνος Jen.

<sup>10</sup> ἔστιν τοῦτο F.

ἦθεν, καὶ τῷ βίῳ καὶ τῇ ποιήσει περιφανής, καλῶς τ' ἐπαιδεύθη καὶ ἐτράφη ἐν εὐπορίᾳ, καὶ ἐν<sup>1</sup> πολιτείᾳ<sup>2</sup> καὶ ἐν πρεσβείαις ἐξ-  
ητάζετο.

III. γεννηθῆναι δ' αὐτὸν φασιν ἐβδομηκοστῇ πρώτῃ Ὀλυμ-  
πιάδι κατὰ τὸ δεύτερον ἔτος ἐπὶ ἄρχοντος Ἀθήνησι Φιλίππου.  
ἦν δ' Αἰσχύλου νεώτερος ἔτη<sup>3</sup> δεκαεπτὰ<sup>4</sup>, Εὐριπίδου δὲ παλαιότερος  
εἴκοσι τέσσαρα<sup>5</sup>. διεπονθήθη δ' ἐν παισὶ καὶ περὶ παλαίστραν<sup>7</sup>  
καὶ μουσικὴν, ἐξ ὧν ἀμφοτέρων ἐστεφανώθη, ὥς φησιν Ἰστρος.  
ἐδιδάχθη δὲ τὴν μουσικὴν παρὰ Λάμπρῳ<sup>8</sup>, καὶ μετὰ τὴν ἐν Σαλα-  
μῖνι ναυμαχίαν, Ἀθηναίων, περὶ τρόπαιον βυντων, μετὰ λύρας, γυμ-  
νὸς ἀληλιμμένος τοῖς παιανίζουσι τῶν ἐπινικίων<sup>9</sup> ἐξήρχεν.

IV. παρ' Αἰσχύλου<sup>10</sup> δὲ τὴν τραγωδίαν ἔμαθε, καὶ πολλὰ ἐκαί-  
ουρήσεν ἐν τοῖς ἀγῶσι, πρώτου<sup>11</sup> μὲν καταλύσας τὴν ὑπόκρισιν  
τοῦ ποιητοῦ διὰ τὴν ἰδίαν μικροφωνίαν<sup>12</sup>, πάλαι γὰρ καὶ ὁ ποιητὴς  
ὑπεκρίνετο αὐτός. τοὺς δὲ<sup>13</sup> χορευτὰς<sup>14</sup> ποιήσας ἀντὶ δώδεκα πεντε-  
καίδεκα καὶ τὸν τρίτον ὑποκριτὴν ἐξεύρεν. φασὶ δὲ ὅτι καὶ κιθά-  
ραν ἀναλαβὼν ἐν μόνῳ τῷ Θαμύριδι<sup>15</sup> ποτε<sup>16</sup> ἐκιθάρισεν, ὅθεν καὶ  
ἐν τῇ ποικίλῃ στοᾷ μετὰ κιθάρας αὐτὸν γεγράφθαι<sup>17</sup>. Σάτυρος δὲ  
φησιν ὅτι καὶ τὴν καμπύλην βακτηρίαν αὐτὸς<sup>18</sup> ἐπενύησεν. φησὶ

<sup>1</sup> ἐν om F.

<sup>2</sup> πολιτεία. πολιτεία συζῶν Ricc. pr. m. (συνὼν voc. m.). πολιτεία (σὺζῶν C. Hence I would read, πολιτεία συχνῶς.

<sup>3</sup> ἔτεσιν A. C. F. Y. Jen. Ricc.

<sup>4</sup> δεκαεπτὰ. ἑπτὰ — A. (ζ' for ἑπτὰ) C. F. Y. Jen. Ricc.

<sup>5</sup> δεκαεπτὰ — εἴκοσι τέσσαρα. Transpose with Musgrave εἴκοσι τέσσαρα — δεκα-  
επτὰ. V. Dind. Chron. Scen. p. 395. So also Lessing and Bergk. Aeschylus (acc.  
to his Biographer) was born Ol. 64, 4.

<sup>6</sup> τέσσαρα. τέσσαρσι Jen. Ricc.

<sup>7</sup> τὴν παλαίστραν C. Y. Jen. Ricc.

<sup>8</sup> λαμπρῷ F. Q. λάμπρῳ A. C. Jen. λαμπρίου T. Lamprus was a famous musician  
and composer of lyric poetry. V. Corn. Nep. Epam. c. 2. He taught Socrates music.

<sup>9</sup> τῶν ἐπινικίων. τὸν ἐπινικίον Bergk.

<sup>10</sup> Αἰσχύλου C. Y. Ricc.

<sup>11</sup> πρώτα C.

<sup>12</sup> μικροφωνίαν A. C. F. Y. Jen. Ricc. Dind. ἰσχυροφωνίαν vulg. σμικροφωνία is  
found in Poll. ii. 212.

<sup>13</sup> αὐτοὺς δὲ καὶ τοὺς vulg. αὐτοὺς δὲ τοὺς C. Jen. Ricc. Qu. ἔπειτα δὲ καὶ τοὺς —  
δεκαέντε C. F. Y. Jen. Ricc.

<sup>14</sup> ὑπεκρίνετο αὐτός. τοὺς δὲ χορευτὰς Bergk. ὑπεκρίνετο. αὐτοὺς δὲ τοὺς χορευτὰς  
vulg. Dind.

<sup>15</sup> Athen. i. 20 F, καὶ τὸν Θαμυριν διδάσκων ἄκρως ἐκιθάρισεν.

<sup>16</sup> ποτε om. Jen.

<sup>17</sup> γεγράφθαι φασὶν T. ἔγραψαν Jen.

<sup>18</sup> αὐτός. πρώτος conj. Bergk. Cf. on Suid. quoted below, p. lvi.

δὲ Ἴστρος καὶ τὰς λευκὰς κρηπίδας<sup>1</sup> αὐτὸν ἐξευρηκέναι, ἃς ὑποδοῦνται<sup>2</sup> οἳ τε ὑποκριταὶ καὶ οἱ χορευταί<sup>3</sup>, καὶ πρὸς τὰς φύσεις αὐτῶν γράφαι τὰ δράματα, ταῖς δὲ Μούσαις θιάσον ἐκ τῶν πεπαυ-  
 δευμένων συναγαγεῖν<sup>4</sup>.

V. καὶ ἀπλῶς εἰπεῖν<sup>5</sup> τοῦ ἥθους<sup>6</sup> τοσαύτη<sup>7</sup> γέγονε χάρις ὥστε πάντη καὶ<sup>8</sup> πρὸς ἀπάντων αὐτὸν στέργεσθαι. νίκας δ' ἔλαβεν εἰκοσιν, ὥς φησι Κάρυστιος, πολλάκις δὲ καὶ δευτερεῖα ἔλαβε, τριτεῖα†<sup>9</sup> δ' οὐδέποτε†<sup>10</sup>. καὶ<sup>11</sup> Ἀθηναῖοι δ' αὐτὸν ἐτῶν ἐξήκοντα πέντε<sup>12</sup> ὄντα στρατηγὸν εἵλοντο πρὸ τῶν Πελοποννησιακῶν<sup>13</sup> ἔτεσιν ἐπτά<sup>14</sup> ἐν τῷ πρὸς Ἀναίους<sup>15</sup> πολέμῳ. οὕτω δὲ φιλαθηναῖός τις†<sup>16</sup> ἦν ὥστε πολλῶν βασιλέων μεταπεμπομένων αὐτὸν<sup>17</sup> οὐκ ἠθέλησε τὴν πατρίδα καταλιπεῖν.

VI. ἔσχε δὲ καὶ τὴν τοῦ<sup>18</sup> Ἀλκωνος<sup>19</sup> ἱερωσύνην<sup>20</sup>, ὃς ἦρως ἦν<sup>21</sup>

<sup>1</sup> κρηπίδας. 'Slippers.'

<sup>2</sup> ἃς ὑποδοῦνται A. vulg. αἷς ὑποδεσμεύονται F. Y. Ricc. ἃς — C. Jen. αἷς ὑπεδέκτο T.

<sup>3</sup> χορευταὶ — ὑποκριταὶ Jen.

<sup>4</sup> συναγαγεῖν. εὐρεῖν T.

<sup>5</sup> ἀπλῶς εἰπεῖν F. T. ἀπλῶς ὡς (ὡς om. Jen.) ἔστιν εἰπεῖν vulg.

<sup>6</sup> τοῦ ἥθους αὐτοῦ T.

<sup>7</sup> τοσαύτη τοῦ γένους F.

<sup>8</sup> πάντη τε καὶ Jen. πάντοτε καὶ C. Ricc. πάντῃ T.

<sup>9</sup> τρίτα vulg. Sc. ἄλλα. Stephens and Dind. would prefer τριτεῖα (Plat. Phileb. p. 22 E), which I have ventured to give.

<sup>10</sup> οὐδέποτε C. F. Y. Jen. Ricc. οὐδεπώποτε vulg. Dind.

<sup>11</sup> καὶ om. C. Jen. Ricc.

<sup>12</sup> πενήκοντα πέντε Lessing in Vit. Soph. p. 134. Dind. Chron. Scen. p. 409, prob. Bergk. ξθ' ἐτῶν ὄντα A. ἐξήκοντα ἐννέα — Ricc. ἐτῶν ἐξήκοντα πέντε (supr. ἐννέα) . . . . C. ἐτῶν ξθ' ὄντα πέντε Jen. ἐτῶν ὄντα ξε' T. ἐτῶν ὄντα ἐξήκοντα πέντε Q. ξε' ἐτῶν ὄντα Y. ἐξήκοντα ἐτῶν ὄντα F.

<sup>13</sup> πρὸ τῶν πελοποννησιακῶν στρ. εἰλ. C. Jen.

<sup>14</sup> ἐπτά. ἐπτά πέντε Jen. ἐννέα (θ') conj. Bergk.

<sup>15</sup> Ἀναίους Boeckh in Proleg. ad Ant. p. 142. ἀνίους (an add. in marg.) F. ἑανίους A. ἀνανίαν (supr. ους) T. ἀνανίω Y. ἀνανίφ C. and (an supr. φ) Ricc. ἱρηνίους Jen. Ἀναίαν Turn. Qu. Σαμίους.

<sup>16</sup> φιλαθηναιώτατος vulg. φιλαθηναῖος Jen. Read φιλαθηναῖός τις.

<sup>17</sup> μεταπεμπομένων αὐτὸν βασιλέων Y. Jen. and (om. αὐτὸν) C. Ricc. Archelaus, king of Macedonia, is probably more especially meant, who invited to his court also Agathon, Euripides, Timotheus, &c. Cf. Soph. Eleg. Fr. i.

<sup>18</sup> τοῦ om. C. Y. Jen. Ricc.

<sup>19</sup> Ἀλκωνος Meinek. Com. ii. 683 (coll. Schol. Apoll. Rh. i. 97). Ἄλκωνος (ἔλκωνος F.) vulg.

<sup>20</sup> At this period probably he composed the paean in honour of Aesculapius, which is mentioned by Lucian Dem. Encom. c. 27, and Philostr. p. 109.

<sup>21</sup> ἦν om. A. Y. Jen. Ricc.

μετὰ Ἀσκληπιοῦ<sup>1</sup> παρὰ Χείρωνι τραφεῖς<sup>2</sup>, ἰδρυνηθεῖς<sup>3</sup> ὑπὸ Ἰοφῶντος τοῦ υἱοῦ μετὰ τὴν τελευτήν<sup>4</sup>. γέγονε δὲ καὶ θεοφιλῆς<sup>5</sup> ὁ Σοφοκλῆς ὡς οὐκ ἄλλος, καθά φησιν Ἰερώνυμος περὶ<sup>6</sup> τῆς χρυσῆς στεφάνης. ταύτης γὰρ ἐξ ἀκροπόλεως κλαπείσης κατ' ὄναρ Ἡρακλῆς ἐδήλωσε Σοφοκλεῖ, λέγων τὴν μὴ οἰκοῦσαν<sup>7</sup> οἰκίαν ἐν δεξιᾷ εἰσιόντι ἐρευνῆσαι, ἔνθα ἐκέκρυπτο<sup>8</sup>. ἐμήνυσε δ' αὐτὴν<sup>9</sup> τῷ δήμῳ καὶ τάλαντον ἐδέξατο· τοῦτο γὰρ ἦν προκηρυχθέν. λαβὼν οὖν<sup>10</sup> τὸ τάλαντον ἱερὸν ἰδρύσατο Μηνυτοῦ Ἡρακλέους.

VII. φέρεται<sup>11</sup> δὲ καὶ παρὰ πολλοῖς ἢ πρὸς τὸν υἱὸν Ἰοφῶντα γενομένη αὐτῷ δίκη ποτέ<sup>12</sup>. ἔχων γὰρ ἐκ μὲν Νικοστράτης Ἰοφῶντα, ἐκ δὲ Θεωρίδος Σικυωνίας Ἀρίστωνα, τὸν<sup>13</sup> ἐκ τούτου γενομένον παῖδα Σοφοκλέα τοῦνομα πλεον ἔστεργεν. καί ποτε ἐν δράματι<sup>14</sup> εἰσήγαγε<sup>15</sup> τὸν Ἰοφῶντα αὐτῷ<sup>16</sup> φθονοῦντα καὶ πρὸς τοὺς φράτορας ἐγκαλοῦντα τῷ πατρὶ ὡς ὑπὸ γῆρως παραφρονοῦντι· οἱ δὲ τῷ Ἰοφῶντι ἐπετίμησαν. Σάτυρος δὲ φησιν αὐτὸν εἰπεῖν “εἰ μὲν εἰμι Σοφοκλῆς, οὐ παραφρονῶ, εἰ δὲ παραφρονῶ, οὐκ εἰμι Σοφοκλῆς,” καὶ τότε τὸν Οἰδίποδα<sup>17</sup> παραναγνῶναι<sup>18</sup>.

<sup>1</sup> Ἀσκληπιδν Jen.

<sup>2</sup> After Χείρωνι Bergk marks a lacuna. τραφεῖς added by Meineke.

<sup>3</sup> ἰδρυθῆ δὲ vulg. ἰδρυνηθεῖς A. C. F. Y. Jen. Ricc. Dind. I am disposed to think the old reading is right, and that the subject is, not Alcon, but Sophocles.

<sup>4</sup> μετὰ τὴν τελευτήν Ἰοφῶντος τοῦ υἱοῦ Jen.

<sup>5</sup> θεοσεβῆς Jen. Ricc.

<sup>6</sup> καθὰ (ὡς F.) Ἰερώνυμός φησιν ἐν τῷ περὶ T.

<sup>7</sup> μὴ οἰκοῦσαν (οἰκ. om. Jen.) the mss. οὔσαν (om. μὴ) the edd. Bergk with reason suspects the proper name of some individual lies concealed, and Dindorf infers the same from the narrative as recorded in Cic. de div. i. 25. The latter proposes Μίκωνος. Bergk conjectures Μηρίχου.

<sup>8</sup> ἐκρύπτετο vulg. ἐκέκρυπτο (κέκρυπται Jen.) the mss. Dind.

<sup>9</sup> αὐτήν. αὐτὸν conj. Bergk.

<sup>10</sup> οὖν. δὲ Jen.

<sup>11</sup> φέρεται Dind. prob. Bergk. φαίνεται vulg.

<sup>12</sup> ποτέ om. F. Y. Ricc. before δίκη in T.

<sup>13</sup> τὸν om. F. Y. Ricc.

<sup>14</sup> ἐν δράματι. Hermann conjectures, Ἀριστοφάνης ἐν Δράμασιν εἰσήγαγε. Naekke thinks the ‘Phratores’ of Leucon may be meant. Bergk proposes to correct καὶ ποτε εἰς φράτορας εἰσήγαγε —. And so also Fritzsche ad Arist. Ran. 75.

<sup>15</sup> προσήγαγε C. Jen. Ricc.

<sup>16</sup> αὐτῷ om. C. Y. Jen. R.

<sup>17</sup> τὸν Οἰδίποδα. The Oedipus Coloneus, or rather the parodos or opening chorus of that play (668 f.), as related by subsequent writers.

<sup>18</sup> παραναγνῶναι. ἀναγνῶναι C. T. A silly and improbable story, on which see Dind. ad Arist. Fr. p. 540, and ad Oed. Col. 668.

VIII. τελευτήσαι δὲ αὐτὸν Ἴστρος καὶ Νεάνθης<sup>1</sup> φασὶ<sup>2</sup> τοῦτον τὸν τρόπον Καλλιπιδὴν ὑποκριτὴν ἀπ' ἐργασίας ἐξ Ὀπούντος ἦκοντα<sup>3</sup> περὶ<sup>4</sup> τοὺς Χόας πέμψαι<sup>5</sup> αὐτῷ σταφυλὴν, τὸν δὲ Σοφοκλέα λαβόντα εἰς τὸ στόμα<sup>6</sup> ῥᾶγα<sup>7</sup> ἔτι ὁμφακίζουσιν ὑπὸ τοῦ ἄγαν γήρωσ ἀποπνυγέστα τελευτήσαι. Σάτυρος δὲ φησι τὴν Ἀντιγόνην ἀνα-  
 γνῶσκοντα καὶ ἐμπεσόντα περὶ τὰ τέλη νοήματι<sup>8</sup> μακρῷ καὶ  
 μέσῃ<sup>9</sup> ἢ<sup>10</sup> ὑποστιγμὴν πρὸς ἀνάπαυσιν μὴ ἔχοντι, ἄγαν ἀποτεί-  
 ναντα τὴν φωνήν<sup>11</sup> σὺν τῇ φωνῇ καὶ τὴν ψυχὴν<sup>12</sup> ἀφείναι. οἱ δ' ὅτι  
 μετὰ τὴν τοῦ δράματος<sup>13</sup> ἀνάγνωσιν, ὅτε νικῶν ἐκπύχθη, χαρᾶ  
 νικηθεὶς ἐξέλιπεν<sup>14</sup>.

IX. καὶ<sup>15</sup> ἐπὶ τὸν πατρώον τάφον ἐτέθη τὸν ἐπὶ τῇ ὁδῷ τῇ κατὰ  
 τὴν Δεκέλειαν φερούσῃ<sup>16</sup> κείμενον<sup>17</sup> πρὸ τοῦ τείχους ἔνδεκα σταδίων.  
 φασὶ δ' ὅτι καὶ τῷ μνήματι αὐτοῦ σειρήνα ἐπέστησαν, οἱ δὲ χελι-  
 δόνα<sup>18</sup> χαλκῇν. καὶ τοῦτον τὸν τόπον<sup>19</sup> ἐπιτετειχικότων<sup>20</sup> Λακεδαι-  
 μονίων κατ' Ἀθηναίων Διόνυσος κατ' ὄναρ<sup>21</sup> ἐπιστὰς Λυσάνδρῳ  
 ἐκέλευσεν ἐπιτρέψαι τεθῆναι τὸν ἄνδρα εἰς τὸν τάφον· ὡς δ' ὠλι-  
 γώρησεν ὁ Λύσανδρος, δεῦτερον αὐτῷ ἐπέστη ὁ Διόνυσος τὸ αὐτὸ

<sup>1</sup> Νεάνθης. In his treatise περὶ ἐνδόξων ἀνδρῶν: see Mueller. Fr. Hist. iii. 4. DIND.

<sup>2</sup> φασὶν Ἴστρος καὶ Νεάνθης C. Jen.

<sup>3</sup> καλλιπιδου ὑποκριτοῦ (ὑποκριτὴν Y.) — ἦκοντος C. Y. Jen. Ricc.

<sup>4</sup> περὶ C. F. Y. Jen. Ricc. παρὰ vulg. Dind.

<sup>5</sup> πέμψαντος Jen.

<sup>6</sup> στόμα αὐτοῦ C. Jen.

<sup>7</sup> ῥᾶγα εἰς τὸ στόμα C. F. Y. Ricc. Jen. ῥᾶγα ἔτι ὁμφ. εἰς τὸ στόμα T.

<sup>8</sup> νοήματι. κῶλφ T. 'Sentence or period.'

<sup>9</sup> μέσῃ. Sc. στιγμῇν.

<sup>10</sup> ἢ καὶ C. T. Y. Ricc.

<sup>11</sup> τὴν φωνὴν ἀποτείναντα F.

<sup>12</sup> ψυχὴν σὺν τῇ φωνῇ C. Jen.

<sup>13</sup> τοῦ δράματος om. Jen.

<sup>14</sup> ἐξέψυξε F.

<sup>15</sup> καὶ &c. The passage is thus arranged in A. C. F. Y. Jen. Ricc. Usually thus, as in T., τῶν δὲ πατρώων αὐτοῦ τάφων ἐπὶ Δεκέλειαν κειμένων πρὸ σταδίων τοῦ τείχους ἔνδεκα καὶ τοῦτον τὸν τόπον ἐπιτετειχικότων Λακεδαιμονίων κατὰ τῶν Ἀθηναίων, ἐπεὶ οὐχ οἶδν τε ἦν αὐτὸν ἐκεῖ θάπτειν, Διόνυσος — κελεύων. ὁ δὲ — Σοφοκλῆς κήρυκα — ἄνδρα. φασὶ δὲ καὶ ὅτι (ὅτι καὶ T.) τῷ μνήματι αὐτοῦ Σειρῆνα ἐπέστησαν, οἱ δὲ χελιδόνα χαλκῇν. ἐπιγεγράφθαι δὲ τῷ τάφῳ αὐτοῦ τάδε.

<sup>16</sup> ἐπὶ τὴν Δεκέλειαν (δεκελεῖ . . A.) ὁδὸν (om. φερούσῃ) A. C. F. Y. Ricc.

<sup>17</sup> τῶν πατρώων τάφων ἐτέθη τῶν — κειμένων A. F. Y. Ricc.

<sup>18</sup> χελιδόνα T. vulg. χελίαν Y. ἕλλως χέλυον marg. Ricc. κηληδόνα Huschk Analect. in Anthol. p. 8. On which word v. Boeckh ad Pind. Fr. p. 569. Qu. οἱ δὲ καὶ ἀηδόνα χαλκῇν.

<sup>19</sup> τόπον. χώρον Jen.

<sup>20</sup> τετειχικότων C. Jen.

<sup>21</sup> κατ' ὄναρ om. Jen.



κελεύων. ὁ δὲ <sup>1</sup> Λύσανδρος πυνθανόμενος παρὰ τῶν φυγάδων τίς εἴη ὁ τελευτήσας, καὶ μαθὼν ὅτι Σοφοκλῆς ὑπάρχει" <sup>2</sup>, κήρυκα πέμψας ἐδίδου θάπτειν τὸν ἄνδρα.

X. Λόβων" <sup>3</sup> δέ φησιν ἐπιγεγράφθαι <sup>4</sup> τῷ αὐτοῦ <sup>5</sup> τάφῳ τάδε

κρύπτω" τῷδε τάφῳ Σοφοκλῆ <sup>6</sup> πρωτεῖα λαβόντα <sup>7</sup>

τῇ <sup>8</sup> τραγικῇ τέχνῃ, σχῆμα" <sup>9</sup> τὸ σεμνότατον.

"Ιστρος δέ φησιν Ἀθηναίους διὰ τὴν τοῦ ἀνδρὸς <sup>10</sup> ἀρετὴν καὶ <sup>11</sup> ψήφισμα πεποιηκέναι κατ' ἔτος" <sup>12</sup> αὐτῷ θύειν.

XI. ἔχει" δὲ δράματα, ὥς φησιν Ἀριστοφάνης <sup>13</sup>, ἑκατὸν τέσσαρα <sup>14</sup>, τούτων δὲ νενόθευται <sup>15</sup> δεκαεπτὰ <sup>16</sup>. συνηγωνίσαστο <sup>17</sup> δὲ Αἰσχύλῳ καὶ Εὐριπίδῃ καὶ Χοιρίλῳ <sup>18</sup> καὶ Ἀριστίᾳ <sup>19</sup> καὶ ἄλλοις πολλοῖς <sup>20</sup> καὶ Ἰοφῶντι τῷ υἱῷ.

XII. Τὸ πᾶν μὲν <sup>21</sup> οὖν Ὀμηρικῶς ὠνόμαζε" <sup>22</sup>. τοὺς τε γὰρ <sup>23</sup> μύθους φέρει κατ' ἔχνος τοῦ ποιητοῦ καὶ τὴν Ὀδύσσειαν δ' ἐν πολλοῖς

<sup>1</sup> ὁ δέ. καὶ C. Jen.

<sup>2</sup> ὑπάρχει added by Dind. from C. F. Y. Jen. Ricc. Qu. ὑπάρχοι.

<sup>3</sup> Λόβων [Bergk.] Dind. λαβὼν vulg. Lobo an Argive (ἐν τῷ περὶ ποιητῶν) is cited by Diog. L. i. 34, and 112. Bergk now gives: φασὶ δ' ἐπιγεγράφθαι. Westermann conjectures: Ἰοφῶν δέ, φασίν, ἐπέγραψε.

<sup>4</sup> ἐπιγεγράφθαι T. ἐπιτέγραπται Y. ἐπιγράψαι F. Ricc. ἐτέγραψε C. Jen.

<sup>5</sup> αὐτοῦ om. Jen. after τάφῳ in F. T. Y. Ricc.

<sup>6</sup> σοφοκλῆ A. and a Madrid ms. ap. Iriart. p. 161. σοφοκλεῖ F. Σοφοκλῆν vulg.

<sup>7</sup> λαβόντι Y. λαβόντ' F.

<sup>8</sup> τῇ. ἐν τῇ C. F. Y. Jen. Qu. ἐν. Cf. on § xiii.

<sup>9</sup> καὶ σχῆμα Jen. Qu. κρύπτει — μνῆμα ('monument'). Schaefer renders: 'summum patriae decus.'

<sup>10</sup> τοῦ ἀνδρὸς. τούτου C. Jen.

<sup>11</sup> καὶ om. F. Y. Jen.

<sup>12</sup> κατ' ἔτος A. Dind. κατ' ἔτος ἕκαστον vulg. καθ' ἕκαστον ἔτος Jen.

<sup>13</sup> So A. C. F. Y. Jen. Ricc. ἔγραψε δὲ, ὥς φησιν Ἀριστοφάνης, δράματα vulg. Aristophanes of Byzantium is meant, whose commentary on the πινάκες of Callimachus Dindorf thinks is here referred to.

<sup>14</sup> So C. Y. Jen. Ricc. ρλ' A. ἑκατὸν τριάκοντα T. Bergk.

<sup>15</sup> τούτων — δεκαεπτὰ om. C. Jen.

<sup>16</sup> νενόθευται A. Dind. νοθεύεται vulg.

<sup>17</sup> συνηγωνίσαστο the mss. συνηγωνίζετο vulg.

<sup>18</sup> He could hardly have contended with Choerilus, as Naake (de Choerilo p. 8) observes.

<sup>19</sup> καὶ Ἀριστίᾳ om. C. Y. Jen. Ricc.

<sup>20</sup> πολλοῖς added from C. F. Y. Jen. Ricc.

<sup>21</sup> μὲν added from A. F. Y. Jen. Ricc.

<sup>22</sup> ὠνόμαζε. "Aperte vitiosum," says Bergk, who proposes οἰκονομεῖ.

<sup>23</sup> γὰρ added from A. C. Jen. Ricc.

δράμασιν ἀπογράφεται<sup>1</sup>. παρетыμολογεί δὲ καθ' Ὁμηρον καὶ τοῦτομα τοῦ Ὀδυσσέως<sup>2</sup>.

ὀρθῶς δ' Ὀδυσσεύς εἰμ' ἐπώνυμος κακοῖς<sup>3</sup>.  
πολλοὶ γὰρ ᾠδύσαντο<sup>4</sup> δυσσεβεῖς<sup>5</sup> ἐμοί<sup>6</sup>.

XIII. ἦθοποιεῖ δὲ καὶ ποικίλλει καὶ τοῖς<sup>7</sup> ἐπινοήμασι τεχνικῶς χρήται, Ὀμηρικὴν ἐκματτόμενος χάριν ὅθεν εἰπεῖν<sup>8</sup> Ἰωνικόν τινα<sup>9</sup> μόνον Σοφοκλέα τυγχάνειν Ὀμήρου μαθητήν. καὶ<sup>10</sup> ἄλλοι μὲν<sup>11</sup> πολλοὶ μεμίμηται τινα τῶν πρὸ αὐτῶν ἢ τῶν καθ' αὐτούς<sup>12</sup>, μόνος δὲ Σοφοκλῆς ἀφ' ἐκάστου τὸ λαμπρὸν ἀπανθίζει<sup>13</sup> καθ' ὃ<sup>14</sup> καὶ μέλιττα ἐλέγετο. ἤνεγκε δὲ τὰ μικτά<sup>15</sup> εὐκαιρίαν, γλυκύτητα, τόλμαν, ποικίλιαν<sup>16</sup>. οἶδε δὲ καιρὸν<sup>17</sup> συμμετρήσαι<sup>18</sup> καὶ<sup>19</sup> πράγματα, ὥστ' ἐκ μικροῦ ἡμιστιχίου ἢ λέξεως μιᾶς<sup>20</sup> ὅλον ἦθοποιεῖν πρόσωπον ἔστι δὲ τοῦτο μέγιστον ἐν<sup>21</sup> ποιητικῇ<sup>22</sup>, δηλοῦν ἦθος ἢ πάθος<sup>23</sup>. φησὶν οὖν<sup>24</sup> Ἀριστοφάνης<sup>25</sup> ὅτι “καιρὸς” ἐπεκαθέζετο<sup>26</sup>

<sup>1</sup> ἀπογράφεται C. Y. Jen. Ricc.

<sup>2</sup> τὸ ὄνομα τοῦ Ὀδυσσέως T. vulg. τοῦτομα τοῦ Ὀδ. A. Dind. τοῦ Ὀδυσσέως τὸ ὄνομα Jen.

<sup>3</sup> κακοῖς. κακὸς F. κακῶς C. Y. Ricc. Qu. κακῶν.

<sup>4</sup> ᾠδύσαντο A. Dind. ᾠδύσαντο vulg.

<sup>5</sup> δυσσεβεῖς. δυσμενεῖς conj. Nauck. Bergk.

<sup>6</sup> Brunck refers these lines to the Νίπτρα or the Ὀδυσσεὺς ἀκανθοπλήξ, Welcker (de trag. i. 87) to the Φαίakes.

<sup>7</sup> ποικίλλει καὶ τοῖς om. C. Y. Jen. Ricc.

<sup>8</sup> εἰπεῖν A. C. F. Y. Jen. Ricc. εἰπεῖν λέγεται T. εἰπεῖν φασιν vulg.

<sup>9</sup> Ἰωνικόν τινα. Ἰῶνα τὸν ποιητὴν Meinek. Ἰῶνα τὸν Χίον or τὸν τραγικὸν (in his Ἱστορήματα) [Bergk]. Ἰῶνα (or Πλατωνικόν τινα, i. e. Polemo, coll. Diog. L. iv. 20) Bergk. Vit. § 13.

<sup>10</sup> καὶ om. F. Jen.

<sup>11</sup> μὲν γὰρ vulg. Dind. om. C. Y. Jen. Ricc. γὰρ om. F.

<sup>12</sup> καθ' αὐτούς F. <sup>13</sup> διὸ Jen.

<sup>14</sup> ἔμειε δὲ τοῖς αὐτοῦ ποιήμασιν T.

<sup>15</sup> τὰ μικτά. τὰ μέγιστα conj. Bergk. A probable correction.

<sup>16</sup> εὐκαιρίαν γλυκυτάτην, τόλμην ποικίλῃν C. Jen. ποικίλῃν also Ricc.

<sup>17</sup> καιρὸν. καὶ Jen.

<sup>18</sup> συμμετρήσαι. εὐ μετρήσαι F. T. ἐκμετρήσαι C. Y. Jen. and (supr. εἰ) Ricc.

<sup>19</sup> καὶ. τὰ Jen. conj. Bergk.

<sup>20</sup> ἐκ μικροῦ ἡμιστιχίου ἢ λέξεως μιᾶς Brunck. ἐκ μικροῦ ἡμιστιχίου ἤλεγξεν (ἤλ. om. C. Y. Jen. Ricc.) ὡς μιᾶς (ὡς μ. om. Jen.) the mss. ὥστε ἐκ βραχέος κώλου ἤρκειεν ὅλον ἦθοποιῆσαι τὸ πρόσωπον Thom. Mag. and so T.

<sup>21</sup> ἐν C. F. T. Y. Jen. Ricc. ἐν τῇ the rest. Bergk. Cf. on x. n. 8.

<sup>22</sup> ποιηταῖς C. Jen. <sup>23</sup> πάθος ἢ ἦθος Jen. <sup>24</sup> φησὶ γοῦν T.

<sup>25</sup> Ἀριστ. Dindorf thinks in his Γηρυτάδης.

<sup>26</sup> κηρὸς A. F. θηρὸς Y. Jen. θυρὸς Ricc. and (supr. κηρὸς) C. καιρὸς cod. Par. (?) Westerm. Bergk. Qu Κύπρις, or Χάρις, or Ἐρως.

[τοῖς χεῖλεσιν αὐτοῦ]<sup>1</sup>," ἄλλοι δὲ "Σοφοκλέους τοῦ μέλιτι τὸ στόμα<sup>2</sup> κεχρισμένου." φησὶ δὲ<sup>3</sup> 'Αριστόξενος ὡς πρῶτος τῶν 'Αθήνηθεν<sup>4</sup> ποιητῶν τὴν Φρυγίαν<sup>5</sup> 'μελοποιῖαν εἰς τὰ ἴδια ἄσματα παρέλαβε καὶ τῷ διθυραμβικῷ τρόπῳ<sup>6</sup> κατέμιξεν.

## ΕΚ ΤΩΝ ΣΟΥΙΔΑ.

Σοφοκλῆς Σοφίλλου<sup>7</sup> Κολωνῆθεν Ἀθηναῖος, τραγικὸς, τεχθεὶς κατὰ τὴν σὺ Ὀλυμπιάδα, ὡς πρεσβύτερος εἶναι Σωκράτους ἔτη ιζ'. οὗτος πρῶτος τρισὶν ἐχρήσατο ὑποκριταῖς καὶ τῷ καλουμένῳ τριταγωνιστῇ, καὶ πρῶτος τὸν χορὸν ἐκ πεντεκαίδεκα εἰσήγαγε νέων, πρότερον δυοκαίδεκα εἰσιόντων. προσηγορεύθη δὲ μέλιττα διὰ τὸ γλυκύ. καὶ αὐτὸς<sup>8</sup> ἤρξε τοῦ δράμα πρὸς δράμα ἀγωνίζεσθαι, ἀλλὰ μὴ τετραλογίαν<sup>9</sup>. καὶ ἔγραψεν ἐλεγείαν τε καὶ παιᾶνας καὶ λόγον καταλογάδην<sup>10</sup> περὶ τοῦ χοροῦ, πρὸς Θέσπιν καὶ Χοιρίλον ἀγωνιζόμενος. παῖδας δ' οὓς ἔσχεν οὗτοι, Ἰοφῶν<sup>11</sup>, Λεωσθένης, Ἀρίστων, Στέφανος, Μενεκλείδης. τελευτᾷ δὲ μετ' Εὐριπίδην ἐτῶν ὦν<sup>12</sup> ἐνενήκοντα. ἐδίδαξε δὲ δράματα ρκγ', ὡς δέ τινες καὶ πολλῶ πλείω. νίκας δ' ἔλαβεν κδ'.

<sup>1</sup> τοῖς χεῖλεσιν αὐτοῦ is usually added, an interpolation it now seems, found only in T.

<sup>2</sup> τὸ στόμα om. Jen.

<sup>3</sup> δὲ καὶ T. Jen.

<sup>4</sup> ἀθήνησι Jen.

<sup>5</sup> φρύγιαν A. F. Y. Jen. Ricc.

<sup>6</sup> τοῦ διθυραμβικοῦ τρόπου A. F. prob. Bergk.

<sup>7</sup> σοφίλου (σωφίλου A.) the mss.

<sup>8</sup> αὐτὸς ἤρξε. πρῶτος ἤρξε conj. Bergk, § 10. Cf. on iv. n. 17.

<sup>9</sup> τετραλογίαν Meursius. στρατολογεῖσθαι or στρατολογία the mss.

<sup>10</sup> κατ. om. A.

<sup>11</sup> Ἰοφῶν om. A.

<sup>12</sup> ἐτῶν. Read ἐτῶν ὦν. Cf. Vit. § v. and Plutarch quoted p. x in note.

**ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.**



## ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΤ ΤΠΟΘΕΣΙΣ.

Λιπὼν Κόρωνθον Οιδίπους, πατὴρ νόθος  
πρὸς τῶν ἀπάντων λουδορούμενος ξένος,  
ἤλθεν πυθέσθαι Πυθικῶν θεσπισμάτων,  
ζητῶν ἑαυτὸν καὶ γένους φυτοσπόρον.  
εὐρὼν δὲ τλήμων ἐν στεναῖς ἀμαξιτοῖς  
ἄκων ἔπεφνε Λαῖον γεννήτορα.  
Σφιγγὸς δὲ δευῆς θανάσιμον<sup>1</sup> λύσας μέλος  
ἥσυχνε μητρὸς ἀγνοουμένης λέχος.  
λομὸς δὲ Θήβας εἶλε καὶ νόσος μακρά.  
Κρέων δὲ πεμφθεὶς Δελφικὴν πρὸς ἐστίαν,  
ὅπως πύθοιτο<sup>2</sup> τοῦ κακοῦ παυστήριον,  
ἤκουσε φωνῆς μαντικῆς θεοῦ πάρα,  
τὸν Λαίειον ἐκδυκθῆναι φόνον.  
ὅθεν μαθὼν ἑαυτὸν Οιδίπους τάλας  
πόρπαισι δισσὰς ἐξανάλωσεν κόρας<sup>3</sup>,  
αὐτὴ δὲ<sup>4</sup> μήτηρ ἀγχόνας διώλετο.

## ΔΙΑ ΤΙ ΤΥΡΑΝΝΟΣ ΕΠΙΓΕΓΡΑΠΤΑΙ.

Ο ΤΥΡΑΝΝΟΣ ΟΙΔΙΠΟΥΣ ἐπὶ διακρίσει θατέρου ἐπιγέγραπται.  
καριέντως δὲ ΤΥΡΑΝΝΟΝ ἅπαντες αὐτὸν ἐπέγραφον, ὥς<sup>5</sup> ἐξέχοντα πάσης  
ῆς Σοφοκλέους ποιήσεως, καίπερ ἡττηθέντα ὑπὸ Φιλοκλέους, ὥς φησι

<sup>1</sup> θνήσιμον J.

<sup>2</sup> πύθοιτο Brunck. πύθηται the MSS.

<sup>3</sup> Δισσαῖσι χερσὶν ἐξετέφλωσεν κόρας Turn. (after Triclin.). In one copy Brunck  
found: κόρας καττησβόλωσεν αὐτὸς ὁμμάτων | πόρπαξι δεινῶς ὑστερηθεὶς τοῦ φάους.  
He compares Oed. R. 1268. Eur. Ph. 59. Hec. 1155. Elmsley gives δισσὰς τε  
(δισσαῖς τε Ald.) χερσὶν —.

<sup>4</sup> τε conj. Elmal.

<sup>5</sup> ὥς (a. m. rec.) L. om. J.

Δικαίάρχως. εἰσὶ δὲ καὶ οἱ ΠΡΟΤΕΡΟΝ αὐτὸν\*, οὐ ΤΥΡΑΝΝΟΝ, ἐπιγράφοντες, διὰ τοὺς χρόνους τῶν διδασκαλιῶν καὶ διὰ τὰ πράγματα· ἀλήτην γὰρ καὶ πηρόν Οἰδίποδα τὸν ἐπὶ Κολωνῷ εἰς τὰς Ἀθήνας ἀφικνεῖσθαι. ἴδιον δέ τι πεπόνθασιν οἱ μεθ' Ὅμηρον ποιηταί, τοὺς πρὸ τῶν Τρωϊκῶν βασιλεῖς ΤΥΡΑΝΝΟΥΣ<sup>2</sup> προσαγορεύοντες, ὥς ποτε τοῦδε τοῦ ὀνόματος εἰς τοὺς Ἑλλήνας διαδοθέντος, κατὰ τοὺς Ἀρχιλόχου<sup>3</sup> χρόνους, καθάπερ Ἰππίας ὁ σοφιστής φησιν. Ὅμηρος γοῦν τὸν πάντων παρανομώτατον Ἐχέτον βασιλέα φησὶ, καὶ οὐ τύραννον· (Ὀδυσσ. σ'. 84.)

Εἰς Ἐχέτον βασιλῆα, βροτῶν δηλήμονα.

προσαγορευθῆναι δέ φασι τὸν τύραννον ἀπὸ τῶν Τυρρηνῶν<sup>4</sup> χαλεποὺς γάρ τινες περὶ ληστείαν τούτως γενέσθαι. ὅτι δὲ νεώτερον τὸ τοῦ τυράννου ὄνομα δηλον. οὔτε γὰρ Ὅμηρος οὔτε Ἡσίοδος οὔτε ἄλλος οὐδεὶς τῶν παλαιῶν τύραννον ἐν τοῖς ποιήμασιν ὀνομάζει. ὁ δὲ Ἀριστοτέλης ἐν Κυμναίων πολιτείᾳ τοὺς τυράννους φησὶ τὸ πρότερον αἰσυνμήτας<sup>5</sup> προσαγορεύεσθαι. εὐφημότερον γὰρ<sup>1</sup> ἐκείνο τοῦνομα.

### ΑΛΛΩΣ<sup>2</sup>.

Ὁ Τύραννος Οἰδίπους πρὸς ἀντιδιαστολὴν τοῦ ἐν τῷ Κολωνῷ ἐπιγέγραπται. τὸ κεφάλαιον δὲ τοῦ δράματος γνῶσις τῶν ἰδίων κακῶν Οἰδίποδος, πῆρως τε τῶν ὀφθαλμῶν, καὶ δι' ἀγχόνης θάνατος Ἰοκάστης.

### ΧΡΗΣΜΟΣ ΔΟΘΕΙΣ ΛΑΙΩΙ<sup>3</sup>.

Λαίῃ Λαβδακίδῃ, παῖδων γένος ὀλβιον αἰτεῖς<sup>4</sup>.  
 δώσω τοι φίλον υἱόν· ἀτὰρ πεπρωμένον ἐστὶ  
 σοῦ παιδὸς<sup>5</sup> χεῖρες σοι λιπεῖν φάος. ὥς γὰρ ἔνευσε  
 Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,  
 οὐ φίλον ἤρπασας υἱόν· ὁ δ' ἠΐξάτο σοι τάδε πάντα.

\* αὐτὸν before ἐπιγράφοντες in J. L.

<sup>2</sup> Cf. Schol. on Aesch. Pr. 224.

<sup>3</sup> τυρρηνῶν pr. L. and J.

<sup>4</sup> V. Aristot. Pol. iii. 11.

<sup>1</sup> γὰρ G. J. L. δὲ R. Vulgo γ'.

<sup>2</sup> Omitted in Ald.

<sup>3</sup> On the Oracle and the Enigma v. Valck. ad Phoen. p. xxii.

<sup>4</sup> αἰτεῖς; Ald.

<sup>5</sup> παιδὸς τοῦ in Arg. Eur. Phoen. Br.

# ΤΟ ΑΙΝΙΓΜΑ ΤΗΣ ΣΦΙΓΓΟΣ<sup>6</sup>.

Ἔστι δίπονν ἐπὶ γῆς καὶ τετράπον<sup>7</sup>, οὐ μία φωνή,  
καὶ τρίπον· ἀλλάσσει δὲ φυὴν<sup>8</sup> μόνον ὅσος ἐπὶ γαῖαν  
ἔρπετά κινεῖται<sup>9</sup> ἀνά τ' αἰθέρα καὶ κατὰ πόντον.  
ἀλλ' ὅπότεν πλείστοισιν<sup>1</sup> ἐρειδόμενον<sup>2</sup> ποσὶ βαίνειν,  
ἔθα τάχος<sup>3</sup> γυίοισιν ἀφανρότατον πέλει αὐτοῦ.

## ΛΥΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ<sup>4</sup>.

Κλύθι καὶ οὐκ ἐθέλουσα, κακόπτερε Μοῦσα θανόντων,  
φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίης.  
ἄνθρωπον κατέλεξας, ὃς ἥνικα γαῖαν ἐφέρειν,  
πρῶτον ἔφν τετράπους νήπιος ἐκ λαγόνων.  
γῆραλέος δὲ πέλων τρίτατον πόδα βάκτρον ἐρείδει,  
αὐχένα φορτίζων, γήραϊ καμπτόμενος.

<sup>6</sup> The enigma of the Sphinx is mentioned by several Grammarians. It is quoted from the Tragodumeni of Asclepiades by Athenaeus x. 456 B.

<sup>7</sup> *τέτραπον*) *τετράπον* (sic) A. L. Correctly.

<sup>8</sup> *βοήν* A. G. L. Ald. *φύσιν* Athen.

<sup>9</sup> *γίνεται* L. *γίνεται* G. *γείνεται* Athen.

<sup>1</sup> *πλεόνεσσιν* J. and some copies of Eurip. Valck. Elmsl.

<sup>2</sup> *ἐπειγόμενον* A. L. (pr. m. *ἐπιγόμενον*), and some copies of Eurip.

<sup>3</sup> *μένος*—*ἀφανρότερον* conj. Elmsl.

<sup>4</sup> The solution of the enigma is not found in the copies of Sophocles, but has been added from the Schol. on Eurip. Phoen. 50 (where v. Valck.). In the margin of L. is found written by a recent hand the oracle given to Cadmus, consisting of eighteen verses (*φράζου δὴ μοι μῦθον Ἀγήνορος ἔκγονε Κάδμω &c.*), which are preserved by the Schol. on Eur. Phoen. 641.





## OEDIPUS TYRANNUS.

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FOR the better understanding of this drama, which carries us at once "in medias res," it will be desirable to take a retrospective glance of past events in the history of its ill-fated hero. Laius, king of Thebes, upon the occasion of his marriage with Jocasta, had received from the god whom he consulted a response, that he should beget an only son, who was destined to become his murderer. This result accordingly he endeavoured to avoid, but inheriting as he did a fatal curse from his progenitors, it was not possible for him to avert the cruel destiny that awaited him. He begat a son, the produce of this union, which Jocasta was at once instructed by him to destroy; but her maternal feelings revolted against such an unnatural step, and she was content to hand over to a confidential domestic the child for exposure upon the mountains. It was accordingly, on the third day of its birth, taken to the mountain Cithaeron, and suspended from a tree by a cord run through his feet, with the view of accomplishing its destruction; but a Corinthian shepherd happening to be tending his flocks in that neighbourhood, the domestic was induced to spare the life of the child, and handed it over to the shepherd, by whom it was carried away to Corinth, and presented to his master Polybus, king of that city. Polybus, having no offspring of his own by his wife Merope, was induced to adopt the child; and the latter, as he grew up, was generally esteemed the king's son. On a certain festal occasion however Oedipus (for this name he had received from the angry inflamed wounds of his pierced feet) was twitted by one of the company, under the excitement of drink, as being the child of another than his reputed father. Having questioned his supposed parents on this subject, and received no satisfactory answer, he secretly sets off to consult the god at Delphi about the matter. On this point he receives no information, but is told that he is to become the murderer of his father, the husband of his mother, and the sire of an unnatural offspring. With a view to escape the fulfilment of such dread predictions, he resolves to return no more to Corinth and his reputed parents, and turns his steps towards Thebes. On his way

thither, passing through Phocis, in a narrow mountain cutting or defile, called the *σχιστὴ ὁδός*, where three roads join, he meets an elderly person riding in a chariot with a small retinue, the driver of which roughly commands him to make way; and as the chariot passes, he is struck on the head with a heavy whip by the rider himself. Incensed at this outrage, he retaliates by slaying the whole party, with the exception of a single attendant, who escapes. Prosecuting his journey he arrives at Thebes, where he finds the city in great affliction in consequence of the exactions of the Sphinx, who devoured all those that failed in solving her riddle, until the solution of which her devastations were to continue. Our hero, emboldened by a secret confidence of success, makes the attempt and succeeds. As a reward for which service to the state he is presented with the kingdom of Thebes, recently become vacant by the murder of King Laius by unknown hands while journeying to Delphi, and with the hand of the late king's widow Jocasta, the sister of Creon. With her he lives for many years in blissful ignorance of his real state, and has four children, two sons and two daughters. But the family curse, sure, though slow, pursues him, and, as we shall see, entangles him in the meshes of a hideous and cruel fate. In the midst of his career of prosperity, the city is suddenly visited by a pestilence, which carries off man and beast, and blights the produce of the ground. And at this point the present play opens. A deputation of the citizens presents itself at the palace of the king, and implores his assistance, seeing he had on a former occasion by his ability delivered the state. With a view to avert the evil by removing the cause the king has already, in the paternal solicitude of his heart, sent Creon to inquire of the god of Delphi what course he should pursue. The answer brought back is that the blood of the murdered Laius is that which troubles the state, and that the author of the foul deed must be either slain or exiled. In his zeal he spares no effort to investigate the author of the crime, and after a series of gradual discoveries, which we need not here anticipate, he discovers to his amazement and confusion that he is himself "the man;" and withal the murderer of his own father, and the consort of his own mother. Immediately on this fatal discovery Jocasta leaves the stage and hangs herself; and Oedipus puts out his own eyes, that they may no longer behold the monuments of his unconscious guilt.

In this play we have the most finished performance of the most accomplished master of Greek Tragedy. Its excellence has been universally acknowledged from the time of Aristotle downwards, and certainly for the ingenious arrangement of the parts (*ἡ σύνταξις τῶν*

πραγμάτων), the natural and spontaneous development of the plot, and the manner in which the interest and excitement of the audience are sustained throughout and gradually brought to a climax, it has probably never been surpassed. It bears in fact the same relation to the Tragic art, that *the Iliad* does to the Epic, and *the Clouds* of Aristophanes to the Comic, being well-nigh a perfect model of what a Tragedy should be. The facts of the drama are all most ingeniously connected and harmonized; every character, every incident is in place, and conduces to evolve by gradual steps the ultimate sad catastrophe. The unravelling of the plot or the *ἀποκρίεα* commences at v. 716, where the casual mention by Jocasta of Laius having been murdered by assassins in *the triple high-road* strikes harshly upon the ear of Oedipus, and he begins to suspect he may have been the author of the deed; though the full discovery is skilfully retarded for some time longer. While in this state of anxious suspense, he is by and by startled with the astounding and overwhelming assurance that Polybus and Merope are not his real parents; and at last, on the arrival of the fugitive slave above-mentioned, who had been summoned from the country, the fatal truth is elicited that the son and murderer of Laius is none other than—Oedipus himself.

We have in this play also the most remarkable specimen of what is commonly called the irony of Sophocles, which may be explained as consisting partly in giving words or sentences a designedly ambiguous import; partly in giving a fair colouring and appearance to things that are of an opposite character, and raising by way of contrast views and expectations that are inconsistent with the reality of the case, and destined to be dissipated by the rays of approaching truth.

We find veins of irony more or less in all the plays of our poet, as, for instance, in the concluding portion of the *Electra*, where the heroine utters a series of equivocal expressions, which are intended by her in one sense, and taken by Aegisthus in another. But the present play is tinged with it almost from beginning to end, and this it is which contributes not a little to keep up that interest in the subject, which never languishes for a moment. Thus if a momentary hope gleams upon our hapless hero, it is but to deepen by contrast the darkness that is to succeed; and those very things, which Oedipus in his blindness fancies are for his good, turn out to be contributing to effect his ruin. It is distinguished moreover for its rigid observance of all the three unities, of time, place, and action.

The legend of Oedipus is modified by our poet, so as best to suit the requirements of his subject; and those who may wish to learn the points of variance between him and other writers on the subject,

may consult with advantage the carefully prepared Introductions to this play of Wunder and Schneidewin.

The moral conclusion of the drama is to the effect that it is impossible even for the cleverest or best of men by any forethought or contrivance of their own to escape that destiny which the will of the gods has fixed; and that it is impossible to pronounce any man happy, until the last day of his life has seen him depart unclouded with sorrow and adversity (see the concluding address of Oedipus himself, 1524—30).

In Oedipus himself we behold a considerate and paternal ruler, a loving and affectionate father, a devout and god-fearing man; and this is the man who is singled out by the gods to bear in a special manner the inherited curse of his family, and to be plunged into an inextricable labyrinth of guilt and suffering. Yet though his sufferings be real, his guilt is not so; he is the unconscious and unwilling victim of a dread destiny, and his deeds, as he himself expresses it, are more of a passive than an active character (Oed. C. 267, *τερονθόρ' ἐστὶ μᾶλλον ἢ δεδρακότα*). In order to justify in some degree the sad punishment inflicted upon him, some have endeavoured to discover in Oedipus a deserving object of it, representing him as a self-willed, haughty, impetuous, and hasty tyrant; and they have been in some measure influenced to do so, in obedience to the dictum of Aristotle, that it is unbecoming in Tragedy to represent a virtuous man brought to great suffering. But this is not the picture Sophocles himself gives us of his character. According to him, Oedipus, if not absolutely perfect, is decidedly a good and highly principled man, loving and beloved by his people, reverent towards the gods, mindful of his duties as a prince, a kind husband, an affectionate father, and a firm friend. The only blemishes we can lay hold of in his moral character are an irritable hasty temper (of which his daughter in a delicate manner reminds him in Oed. C. 855, *ὀργῇ χάριν δούς, ἣ σ' αἰὲ λυμαίνεται*), and a suspicious turn of mind; but if we attentively consider all the circumstances of the cases where these are displayed, we shall be fain to acknowledge that there was at least a cause; and that even his excesses sprang from generous impulses.

For fixing the date of the first production of this play we have no certain clue. Some have fancied, from the graphic description of the pestilence in the opening of the play, that it was composed either at or soon after the time when the great plague was raging at Athens. Others have recognized in it political allusions to Alcibiades or Pericles; and indeed the Chorus 863—90 does seem to hint indirectly and darkly at the insolent, overbearing, and profane conduct of some certain well-known character of the day.

The tragic history of Oedipus is thus alluded to by Homer (Od. xi. 271—80) :

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,  
ἣ μέγα ἔργον ἔρεξεν αὔδρείῃσι νόοιο,  
γημαμένη φ' υἱεῖ· ὁ δ' ὃν πατέρ' ἐξαναρίζας  
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.  
Ἄλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχωεν  
Καδμείων ἦσασσε, θεῶν ὁλοὰς διὰ βουλὰς·  
ἣ δ' ἔβη εἰς Ἀἶδαο πυλάρταο κρατεροῖο  
ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάβρον,  
φ' ἀχεῖ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω  
πολλὰ μάλ', ὅσσα τε μητρὸς Ἐρινύες ἐκτελείουσιν.

Other writers that treat of it are given by Wunder, viz. Pherecydes (ap. Sturz. p. 187, ed. sec.), Aeschylus in his Sept. c. Thebas, Euripides in his Phoenissae, Apollodorus iii. 5. 7, Diodor. iv. 64, Pausan. ix. 5 and x. 5, Hygin. Fab. 66 and 67, the Schol. on Hom. Od. l. 1., and the writer of the Arg. Eurip. Phoen. (from the cod. Guelph.)

The same favourite material was worked up into tragedy, with the same title of Oedipus, also by the Aeschylean Philocles, Euripides, Achaëus of Eretria, Nicomachus, Xenocles, Diogenes the Younger, Carcinus, Theodectes, Seneca, and perhaps others. The comic poet Eubulus also wrote a play under this title. The entire series of Legends on this subject was first dramatized by Aeschylus in his Trilogy (exhibited Ol. 78, 1), consisting of Λαῖος, Οἰδίπους, Οἱ ἐπὶ ἐπὶ Θήβας, with the addition of a satyric drama entitled Σφίγξ.

**ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.**

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**ΟΙΔΙΠΟΥΣ<sup>1</sup>.**

**ΙΕΡΕΥΣ.**

**ΚΡΕΩΝ.**

**ΧΟΡΟΣ** γερόντων *Θηβαίων.*

**ΤΕΙΡΕΣΙΑΣ.**

**ΙΟΚΑΣΤΗ.**

**ΑΙΓΤΕΛΟΣ.**

**ΘΕΡΑΠΩΝ** *Λαίου.*

**ΕΞΑΙΓΤΕΛΟΣ.**

<sup>1</sup> The parts of either Oedipus (Tyrannus and Coloneus) were performed by Polus, an actor of great celebrity, as we are informed by Arrian ap. Stob. S. xcvi. 28. Frequent mention of this Polus is made by Lucian (v. interpr. ad Lucian. T. ii. p. 645). See also A. Gell. vii. 5.

# ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

## ΟΙΔΙΠΟΥΣ.

᾽Ω τέκνα, Κάδμου τοῦ πάλαι νέα τροφή,  
τίνας ποῦ ἔδρας τάσδε μοι θοάζετε

1. ὦ τέκνα. Hom. Od. ε'. 13, λαῶν, ὧν ἄρασσε, πατήρ δ' ὡς ἥπιος ἦεν. Eur. Ph. 815, Καδμογενῆς γέννα. So the Athenians are called Ἐρεχθεῖδαι Aj. 202, Θρησεῖδαι Oed. C. 1066, παῖδες Κραναοῦ Aesch. Eum. 1014. According to the same view we find δῶμα Καδμείον below 29. Ant. 1155, Κάδμου πάροικοι καὶ δῶμον Ἀμφίονος.—Κάδμου τοῦ πάλαι. So Oed. C. 69, Θησεύς τοῦ πρὶν Αἰγέως τέκος. For the contrasted expression τοῦ πάλαι νέα cf. Aesch. Sept. 721, πόνοι δῶμων νέοι παλαιοῖσι συμμιγείς κακῶς. Oed. C. 148, κατὰ σμικρὰς μέγας ὥρουν. Ibid. 621, οὐμὸς — νέκυσ | ψυχρὸς — θερμὸν αἷμα πίεται. Aj. 1385, θανόντι τῷδε ζῶν ἐφυβρίσαι. So Hor. Od. i. 6. 9, 'Conamur tenues grandia.'—τροφή. 'Offspring, progeny.' A rather uncommon use of the word, for which we should rather have expected the concrete θρέμματα (as in Phil. 243, ὁ τοῦ γέροντος θρέμμα Λυκομήδους). So δικέλλης ἐκβολή (for ἐκβλήμα) Ant. 250. Perhaps however a better reading would be γονή, 'offspring.' Fr. 678. 10, τετρασκελεῖ γονῇ. The commentators compare Eur. Cycl. 188, μηκάδων ἄρνων τροφαί. Cf. Phil. 4, ὁ κρατίστου πατρὸς Ἑλλήνων τροφείς.

2. ἔδρας. Lit. 'sittings' (sessiones), not 'seats.' Translate: 'What mean these sitting postures ye have taken?' A 'sitting' posture was the usual one of sup-

plication and mourning. So in Isaiah iii. 26, 'She being desolate shall sit upon the ground.' Lament. i. 1, 'How doth the city sit solitary, that was full of people!' The sitting figure of 'Judaea capta' on Roman imperial coins will be familiar to most readers. Virg. Aen. xi. 349, 'Totamque videmus | Consedisse urbem luctu.' Cf. 13. Oed. C. 112, σῆς ἔδρας ἐπίσκοποι. 1163, οὐ γὰρ ἡδ' ἔδρα σμικροῦ λόγου. 1160, τῷ θακῆματι. 1157, προσπεσόντα πως | βωμῷ καθῆσθαι τῷ Ποσειδῶνος. 1166, τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν; where see note. Aj. 1173, θακεῖ δὲ προστρόπαιος. Eur. Ph. 300, γονυκτεῖς ἔδρας προσπίτνω σε. Aesch. Suppl. 345, πέφρικα λεύσσω τὰσδ' ἔδρας κατασκίους. Ἐδρας in the plural, perhaps because each of the three suppliant companies was seated apart, or because they were individually scattered about where most convenient. For the construction cf. 1033, τί τοῦτ' ἀρχαῖον ἐνέπεις κακόν; Oed. C. 1730, τί τόδ' ἐπέπληξας; Eur. Iph. A. 1010, τί τοῦτ' ἔλεξας; So Eur. Hec. 186, τί τόδ' ἀγγέλλεις; Ant. 7, τί τοῦτ' — κήρυγμα; Eur. Herc. 1132, τίς ὕψιν τήνδε δέρομαι; Virg. Aen. iv. 10, 'Quis novus hic nostris successit sedibus hospes?'—θοάζετε. 'Sit.' Plutarch. Mor. p. 22 E, καὶ τῷ θοάζειν ἢ τὸ κινεῖσθαι σημαίνουσιν (οἱ ποιηταί), ὡς Εὐριπίδης, 'κῆτος θοάζον ἐξ Ἀτλαντικῆς ἁλός,' ἢ τὸ καθέζεσθαι καὶ θαλάσσειν, ὡς Σοφο-



ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι ;  
 πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,  
 ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων·  
 ἀγὼ δικαίων μὴ παρ' ἀγγέλων, τέκνα,  
 ἄλλων ἀκούειν αὐτὸς ὧδ' ἐλήλυθα,

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κλῆς, 'τίνας ποθ' . . . . . θοάζετε;' So the Etym. M. 460, 11, explains it by προσκαθέζεσθε. And the Schol. θοάζετε: κατὰ διάλυσιν ἀντὶ τοῦ θάσσετε, ἢ θοῶς προκάθησθε [προσκ. ?]. Hesychius likewise interprets θοά(ει) among other things by κάθηται, and ἰθάζεν by ἐκαθέζετο. This rare word is also used by Aeschylus Suppl. 595, ὅπ' ἀρχῆς δ' οὐτινος θοάζων (Zeús) | τὸ μείον κρείσσονων κρατύνει (expl. by Schol. καθήμενος). Empedocles ap. Sext. Empir. 218 Bekk. σοφίης ἐπ' ἄκροισι θοά(ει). Hence it appears that θοά(ει), though properly signifying 'to move swiftly' (from *thods*), also bore the more recondite meaning of 'sitting,' equally with *thaśσω* or *tháσω*. Similarly *thōkos*, *thākos*, *thākos* (Attic). And this sense of 'sitting,' independent of any notion of 'moving rapidly,' is evidently that which is required in the present passage. Cf. Oed. Col. 1166, τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακύνει ἔδραν; Fr. 109, τυραννίδος θακούσιν αἰσχίστην ἔδραν. Eur. Herc. 1214, εἰεν σὲ τὸν θάσσοντα δυστήνους ἔδρας | αὐδῶ. The verb *thaśζειν* occurs transitively Eur. Bacch. 65, Iph. T. 1142, Or. 355, Herc. 382; intransitively Eur. Bacch. 217, Tro. 349. 507, Or. 1542, Ph. 800. V. Donalds. Crat. p. 574. The radical form *thaśσειν* (whence the contracted *thaśσειν*) occurs Hom. Il. i. 194, Od. γ. 336. Hartung reads with much show of probability *thaśσετε*. Even in the passage of Aeschylus Suppl. l. l. *thaśζειν* appears equivalent to *ptḥσειν*.

3. ἰκτηρίοις. ἰκτηρίοις Can. Cf. 327. Oed. Col. 927. Aj. 1175, ἰκτήριον θησαυρόν.—κλάδοισιν. κλάδος from κλάω. Cf. κλάς, κλών, κληματίς.—ἐξεστεμμένοι. 'Velamentis instructi,' or, in one word, 'velati,' lit. 'bound, encircled with woollen fillets.' By a poetic figure the suppliants are said to be ornamented with that which strictly speaking was attached to the olive branches: for the sense is, *ἐχοντες κλάδους ἰκτηρίους ἐξεστεμμένους*. These supplicatory branches were mostly of olive, and wrapt round with wool (*ἐστεμμένοι*). Aesch. Eum. 43, ἐλαίας ὑψιγύνητον κλάδον, | λήναι μεγίστην σωφρόνως ἐστεμμέ-

νον, | ἀργῆτι μασσῶ. Suppl. 22, σὺν τοῖσδ' ἰκετῶν ἐγγχειρίδιοις | ἐριοστέπτοισι κλάδοισιν. 191. 332. 354. Hence they were also called *stémματα* (Hom. Il. α'. 14. Eur. Suppl. 38. 470) and *stéphi* (below 915. Eur. Suppl. 359). By prose writers they are usually termed *ἰκτηρία* (Herod. vii. 41. Plut. Thea. 18, δ' ὀθησεὺς — παρελθὼν εἰς Δελφίνιον ἔθηκεν ὑπὲρ αὐτῶν τῷ Ἀπόλλωνι τὴν ἰκτηρίαν. ἦν δὲ κλάδος ἀπὸ τῆς ἱερᾶς ἐλαίας ἐρίφ' λευκῇ κατεστεμμένος). The *stémματα* were carried, not on the head, but in the hands, as in Hom. Il. α'. 14, *stémματ' ἔχων ἐν χερσὶν ἐκῆβδλον Ἀπόλλωνος*. Virg. Aen. vii. 237, 'Praeferimus manibus vitas ac verba precantia.' 154. Plaut. Amph. i. 1, 'Velatis manibus orant.' Liv. 24, 30, 'Ramos oleae ac velamenta [*stémματα*, from *stéphi*, 'to cover closely'] alia supplicum porrigentes.' Ovid. Met. ii. 279, 'Velamenta manu praetendens supplice.' These branches it was customary to lay on the altar. See v. 143, and Elmsl. ad Heracl. 125.

4. θυμιαμάτων. 'Of sacrifices.' Gl. θυσιῶν. Or of 'fumes of incense.' Cf. 913, τὰδ' ἐν χεροῖν | stéphi λαβοῦσα κἀπιθυμιάματα. El. 632 f. Polyb. xi. p. 870, καὶ πᾶν μὲν τέμενος ἑκοσμεῖτο, τὰς δὲ ναὺς ἔγεμε πελάνων καὶ θυμάτων. Heliod. iii. 2, κατὰ περμάτων τε καὶ θυμιαμάτων. S. John Apoc. v. 8, ἔχοντες — φιάλας χρυσᾶς γεμούσας θυμιαμάτων.

5. παιάνων. 'Of psalms.' Cf. 186. Aesch. Ag. 645, Ἐρινύων παιᾶνα. Cho. 151, παιᾶνα τοῦ θανόντος. Sept. 869, Ἄϊδα τ' ἐχθρὸν παιᾶν' ἐπιμέλπειν. Eur. Alc. 423, ἀντηχῆσατε | παιᾶνα τῷ κἀτωθεν ἀσπόνδῳ θεῷ. The word properly means 'a hymn of joy,' as in Aesch. Sept. 635, and in Cho. 343, where *paiᾶn* and *thrḗnos* are placed in opposition.

6. παρ' ἀγγέλων — ἄλλων. 'From messengers other than myself.' So Eur. Or. 531, τί μαρτύρων | ἄλλων ἀκούειν δεῖ μ' ἢ γ' εἰσορᾶν πάρα; Xen. Cyr. i. 6. 2, ὅπως μὴ δι' ἄλλων ἐρμηνέων τὰς τῶν θεῶν συμβουλίας συνείης, ἀλλ' αὐτὸς γιγνώσκεις. Cf. Phil. 38. On the hiatus at τέκνα Wunder compares Oed. C. 1263,

ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.  
 ἀλλ', ὦ γεραῖε, φράζ', ἐπεὶ πρέπων ἔφυσ  
 πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε,  
 δείσαντες, ἢ στέξαντες\* ; ὡς θέλοντος ἄν

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θερετήρια· | ἀγῶ —. Tr. 324, ἐλάσσονα.  
 | ἀλλ' —. 934, οὐνεκα | ἀκουσα.

8. This verse is with some reason condemned by Wunder as being inappropriate in its present place, and made up of v. 40. Translate: 'I Oedipus, renowned by all.' Cf. 40. 596. Oed. C. 1446, ἀνάξαι γὰρ πᾶσιν ἔστε δυστυχῶν. Cf. 40 below. Aj. 598, εὐδαίμων, πᾶσιν περίφαντος αἰεὶ. Ulysses speaks of himself in equally self-complacent terms, εἰμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω, καὶ μεν κλέος οἶκόνδ' ἔκει (Hom. Od. i. 19). And also Aeneas, 'Sum pius Aeneas, fama super aethera notus' (Virg. Aen. i. 379).—Οἰδῖππος. This name (from οἰδέω and ποῖς) he derived from the circumstance of his feet having been inhumanly fastened together by an iron fetter, when he was exposed in infancy on Mount Cithaeron. See below 1031—6, and Eur. Ph. 25 f.

9. ὦ γεραῖε. He addresses the priest of Jove. Cf. 18.—πρέπων ἔφυσ. Nearly the same as πρέπεις, or φύσει πρέπεις. 'You have the appearance of being the proper person to' &c. Cf. Ant. 501, ὅτῳ δὲ καὶ σοὶ τᾶμ' ἀπαρδάνοντ' ἔφυσ. Cf. 587, ἡμεῖρων ἔφυν. El. 664, πρέπει γὰρ ὡς τῆραννος εἰσορᾶν. He thus addresses him either on account of his more advanced age, for he was not the only aged man present (v. 17); or more probably because of his dress as the priest of Jupiter.

10. πρὸ τῶνδε φωνεῖν. 'To speak for (in behalf of) these.' Cf. Oed. C. 811, ἐγὼ γὰρ καὶ πρὸ τῶνδε.—τίνι τρόπῳ καθ. i. e. πῶς διδάκισθε, πῶς ἔχετε. 'In what state you are.' Oed. C. 23, ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν; Below 1442, ἵν' ἴσταμεν χρεῖας. Plato Phaed. 59 A, ὅτῳ διακείμεθα, ποτὲ μὲν γελῶντες, ἐρίστε δὲ θαυρόντες.

11. δείσαντες —. Sub. πότερα, as often elsewhere. Cf. Oed. C. 604, ποῖον πάθος δείσαντας ἐκ χρηστηρίων. Ant. 1189, δείσασα. Schol. min.: φοβηθέντες τι, καὶ διὰ τοῦτο πρὸς βοήθειαν ἐκκαλούμενοι με, ἢ στέξαντες καὶ παθόντες καὶ ὑπομείναντές τι κακόν, καὶ διὰ τοῦτο ζητοῦντες ἐκδίκησιν παρ' ἐμοῦ.—στέξαντες F. L. (pr. m.) M. N. P. Dread. b. Aug. b. c. Trin. Vict. στέξαντες H. Lips. a. b. Bodl. Ald.

The explanation of the Scholiast is: ἡ γὰρ διὰ δέος κολάσεως, ἢ παθόντες, ἐκδικίας τυχεῖν ἀξιοῦτε. ὅπερ ἐδήλωσεν διὰ τοῦ στέξαντες, ὅλον ἤδη πεπονθότες. Who therefore must have read, not στέξαντες, but στέξαντες, as Dindorf observes, who compares Hesych. στέγει: κρύπτει, συν-έχει, βαστάζει, ὑπομένει. The verb στέγειν in the sense of 'to entreat,' 'desire' occurs Oed. Col. 1094, στέργω διπλᾶς Ἀρωγὰς (Apollo and Diana) | μολεῖν γὰρ τᾶδε καὶ πολίταις. The sense therefore will thus be, 'under the influence of fear, or with the view of making some petition.' According to this explanation, however, we should have to substitute the future στέργοντες. The aorist στέραντες may easily have been substituted by the copyist in order to harmonize with δείσαντες: and such errors are by no means unfrequent. Qu. αἰτήσαντες. \*H οὐ στέραντες (i. e. 'or dissatisfied') is some one's conjecture in Class. Journ. xii. 342. στέραντες is read by Br. Wund. Dind. Schn. Of these Wunder renders it by 'petentes,' (coll. 58, γνωτὰ κοῦκ ἀγνωτὰ μοι | προσήλθεθ' ἡμεῖροντες,) Schneid. explains thus: "'having been fain to accommodate yourselves' to a past misfortune, for ἤδη παθόντες." Musgrave approves of στέξαντες, 'Utrum injuriam aliquam metuentes, an jam perpassi, ultionemque adeo comprecantes?' The appearance of these supplicants round the altars must have led Oedipus to imagine either that they were in fear of some evil, or had already suffered it and were seeking for redress. I think therefore στέξαντες must be the true reading, rightly explained by Schol. min., already quoted, παθόντες καὶ ὑπομείναντές τι κακόν. In like manner στέγειν is explained by ὑπομένειν in Hesych. Etym. M. Phavorin. στέξαντες ('ferentes') also prob. Reisig ad Oed. C. 14.—θέλοντος ἄν. \*Ἄν with a participle, as in Phil. 407, παντὸς ἄν λόγου κακοῦ | γλώσση θιγόντα. Oed. C. 761. 965. Eur. Iph. A. 96, ὡς ὅποι' ἄν τλὰς θυγατέρα κτανεῖν ἐμήν. Rhcs. 80, πάντ' ἄν φοβηθεῖς ἴσθι δειμαίνων τόδε. Cf. also 145, ὡς πᾶν ἐμοῦ δρᾶσαντος. Trach. 394, δίδαζον, ὡς ἔρποντος, εἰσορᾶς [ὡς ὀρᾶς?], ἐμοῦ.

ἐμοῦ προσαρκεῖν πᾶν δυσάλητος γὰρ ἂν  
εἶην τοιάνδε μὴ\* κατοικτείρων ἔδραν.

## ΙΕΡΕΤΣ.

ἀλλ', ὦ κρατύνων Οἰδίπους χώρας ἐμῆς,  
ὀρᾶς μὲν ἡμᾶς ἡλίκτοι προσήμεθα  
βωμοῖσι τοῖς σοῖς· οἱ μὲν οὐδέπω μακρὰν

15

12. δυσάλητος. I. q. ἀνάλητος, 'unfeeling.' (Aj. 1333, ἀναλήτως.) So δυσπρόσοιστος (Oed. C. 1277) and ἀπρόσοιστος (Aesch. Pers. 91). Fr. 689, δυσάλητος φρένας.—δυσανάλητος (i.e. δυσάλη. and ἀνάλη.) Suid. v. ἀνάλη.

13. μὴ κατοικτείρων A. Aug. b. and (supr. οὐ over μὴ) N. Schneid. μ' οὐ F. In conditional clauses μὴ alone, not μὴ οὐ, is used, as in 77, κακὸς | μὴ δρῶν ἂν εἶην πάνθ' ὅς' ἂν δηλοῖ θεός. 57, ἀνδρῶν μὴ ξυνοικούντων. 1457, οὐ γὰρ ἂν ποτε | θνήσκων ἐσώθην, μὴ τί τω δεινῷ κακῷ. Aj. 950, οὐκ ἂν τὰδ' ἔσται τῇδε, μὴ θεῶν μέγα. Tr. 593, ὥς οὐδ' εἰ δοκεῖς | ἔχειν, ἔχοις ἂν γνῶμα, μὴ πειρωμένη. Phil. 107, μὴ δόλῳ λαβόντα. Aj. 1075—6. To this reading Elmsley inclines, because of the absence of a previous negation. The commentators observe that the negation, which always precedes the particles μὴ οὐ, is contained in the negative compound epithet δυσάλητος (= οὐκ εὐάλητος); comparing e.g. Ant. 175, ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν | ψυχὴν—πρὶν ἂν &c. But the true reading, I doubt not, is that given by Schneidewin, μὴ κατοικτείρων, 'if I did not pity.' That μὴ οὐ, however, is not too hastily to be rejected in such passages as this, where MS. authority is in favour of the reading, appears from the passages quoted by Schaefer Melet. p. 108, Herod. vi. 106, εἰνάντη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν, μὴ οὐ [so all the MSS.] πλήρεος ἰόντος τοῦ κύκλου. ii. 110, οὐκὼν δίκαιον εἶναι ἰσθάναι ἐμπροσθε τῶν ἐκείνου ἀναθημάτων, μὴ οὐκ [MSS.] ὑπερβαλλόμενον τοῖσι ἔργοισι. Lucian i. 790, ὥς οὐκ ἂν τις ἔλοιτο ἐκ πολλῶν τὸ βέλτιστον, μὴ οὐχὶ πειραβεῖς ἅπαντων. ii. 152, τὸ δὲ δὴ ἄχρι τῶν τυράννων προσελθεῖν οὐκ ἂν ὑπὲρξέ μοι, μὴ οὐχὶ τῶν—φυλάκων—κεκρατηκότι. ii. 263, δὲ οὐκ ἂν ποιῆσαι ἐδύνατο, μὴ οὐχὶ τῆς φειδῆς ἀφρημένης. It must be allowed, however, that in this sense μὴ is far more often found alone, than with οὐ. But in this, as well as in many other expressions,

the usage and style of each author must be consulted and followed. The vulgar reading may perhaps be thought capable of being defended by comparing v. 221, οὐ γὰρ ἂν μακρὰν | ἵχνηεν αὐτὸ, μὴ οὐκ ἔχων τι σύμβολον. The other passages cited by Elmsley are not to the point. I doubt myself whether μὴ οὐ is ever found with a participle. Wunder strangely explains the passage, δεινὸν (or ἄμυν) γὰρ ἂν εἶη τοιάνδε μὴ οὐ κατοικτείρειν ἔδραν, comparing Herod. i. 187, Δαρητῆρ δὲ καὶ δεινὸν ἐδόκεε εἶναι χρημάτων κειμένων—μὴ οὐ λαβεῖν αὐτά. Xen. An. ii. 3. 11, ὅσπερ πᾶσιν αἰσχυρὴν εἶναι μὴ οὐ συσπενδάσειν. As if Oedipus meant to say, 'Such is my feeling of compassion, I cannot but pity this suppliant throng.' Cf. on 221 and Oed. C. 360.—ἔδραν. Lat. 'sessionem.' Cf. on v. 2.

14. Eur. Bacch. 659, Πενθεύ, κρατύνων τῇσδε Θηβαίας χθονός. Oed. C. 296, ὁ κρατύνων τῇσδε τῆς χώρας.—Οἰδίππου Bodl. (pr. m.) Laud. Cf. on 405.

15. ὀρᾶς μὲν ἡμᾶς. As the antithesis to this is τὸ δ' ἄλλο φῶλον—(19), we should have expected rather ἡμᾶς μὲν ὀρᾶς—, or simply ἡμεῖς μὲν προσήμεθα &c.; but the poet puts the verb ὀρᾶς foremost, because those of whom he is speaking are present and visible, while the other party is only spoken of, as being absent. We may translate, 'those indeed whom thou seest.' Schneid. compares similar inversions in the members of antitheses, Hom. Il. i. 20. xxiii. 635. Od. xvi. 336 f. i. 146. Below 320 f.—ἡλίκτοι. 'Of what age' (respective ages).

16. βωμοῖσι τοῖς σοῖς. The family shrines of the house of Oedipus are meant, placed before his palace, being those of the tutelary gods (προστατηρίων θεῶν), Apollo Ἀγνιδεύς &c. Cf. on El. 637. Trach. 900 f., ἐπεὶ γὰρ ἤλθε δωμάτων εἴσω μόνῃ—βρυχᾶτο μὲν βωμοῖσι προσπίπτουσ' ὅτι | γέροντ' ἐρήμη. Eur. Alc. 170, πάντας δὲ βωμοὺς, οἱ κατ'

πτέσθαι σθένοντες, οἱ δὲ σὺν γήρᾳ βαρεῖς  
 ἱερῆς, ἐγὼ μὲν Ζηνὸς, οἱ δὲ ~~ἡ~~ ἡθέων'

'Αδμήτῳ δόμους, | προσῆλθε. Also 912 below. Ant. 1301. Cf. Arist. Vesp. 876, γῆτον Ἀγνιεύ, τοῦμοι προθύρου προύλας. Plant. Bacch. ii. 1, 'Saluto te, vicine Apollo, qui sedibus | propinquus nostris accolis, veneroque te.' V. Wunder (Exc. III.), who compares 919 f. El. 634 f. 1376 f. Eur. Ph. 281 (coll. 634). Arist. Vesp. 875. Plant. Bacch. ii. 1. Schol. Arist. I. L. Harp. Suid. v. Ἀγνιῶν. Bekk. Anecd. p. 331, 30. Poll. iv. 123, and his note on El. 624 (637).—τοῖς σοῖς, in contradistinction to those in the different forums (20).—οἱ μὲν —. Those most in need of succour, those of tender and infirm old age, have betaken themselves to the domestic shrines of their sovereign, as most powerful to protect; while the remainder of the inhabitants have formed processions to the other altars of the city.

17. πτέσθαι. Schol. ἀντὶ τοῦ βαδίσαι. ἢ δὲ μεταφορὰ ἀπὸ τῶν νεοττῶν. Infants and young children are not unfrequently termed by the tragedians and others *παῖδες* (cf. the Latin 'pullus patre dignus'). Eur. Tro. 752. Herc. 72. 224. 962. Andr. 442. Alc. 414. Her. 240. Iph. A. 1248. V. Monk. ad Alc. 414. Elmsley, observing that this form never occurs in the tragedians, except here and in Ajac. 693, ἀνεπτόμαν (al.—ἀμῶν), has ventured to give πτέσθαι. Cf. Pors. on Med. 1.—σὺν γήρᾳ βαρεῖς. Concisely put for σὺν γήρᾳ ὄντες (γήρᾳ συνόντες, cf. Phil. 268) καὶ βαρεῖς (βαρυνόμενοι, 'weighed down') αὐτῶ. Cf. Oed. C. 1663, σὺν νόσοις ἀλγεινός. Aj. 1017, ἐν γήρᾳ βαρύς. Phil. 185, ἐν τ' ὀδύναϊς ἡμεῖς λιμὴν τ' οἰκτρός. Virg. Aen. vi. 359, 'medida cum veste gravatum.' Below 123, καταεῖν νιν—σὺν πληθείς χερῶν. 124, σὺν ἀργύρῳ. Oed. C. 875, χρόνῳ βραδύς. Tr. 599, τῷ μακρῷ χρόνῳ βραδεῖς. 235, οὐ νόσῳ βαρύν. Theocr. xxiv. 100, πολ- λοῖσι βαρύς περ' ἔων ἐνιαυτοῖς. Arist. Ach. 220, καὶ παλαιῶ Λακραπεῖδῃ τὸ σκέ- λος βαρύνεται. Hor. Sat. i. l. 4, 'gravis annis Miles.'

18. ἱερῆς Brunn. *ἱερῆς* the MSS. *ἱερῆς ἐγὼ μὲν Ζηνὸς* Bendl. Both. Dobr. Bergk. Hart. Which correction is highly probable; for there are three distinct classes mentioned, 'children, aged men, and youths,' a select number of each of which compose the body; for it is not likely that all the old men on this occasion were priests. The only objection I see

to this reading is the position of ἐγὼ μὲν, which should stand at the beginning of the clause, thus, ἐγὼ μὲν Ζηνὸς ἱερῆς. Translate: ἐγὼ μὲν Ζηνὸς, 'I indeed of Jove.' We must then supply, οἱ δὲ (or οἷδε δὲ) ἄλλων θεῶν. Indeed the construction would be much simplified, as well as the sense, if we were to read (which perhaps is the true reading), οἱ δὲ ἄλλων θεῶν | λεκτοί, so as that the priest of Jove and a select number of the priests of other divinities should be understood. For it is by no means clear, why any of the unmarried class (*ῥῥεοι*) should have joined the procession: whereas it was natural that the most venerable of the priests should join with those of tenderest years in this deputation to the house and altars of the king, while the rest of the people went elsewhere to supplicate. Schneid. defends *ἱερῆς* by a comparison of Homer, Il. ix. 575, where a similar solemn procession to Meleager is described, τὸν δὲ λίσσοντο γέροντες | Αἰτωλῶν, πέμπον δὲ θεῶν ἱερῆς ἀρίστους | ἐξελεθεῖν καὶ ἁμῖναι. And from ἐγὼ μὲν Ζηνὸς (*Zeus ἀγοραῖος* in Thebes, Paus. ix. 25. 3) he rightly supplies οἱ δὲ ἄλλων θεῶν. From this passage Eustathius (p. 775, 21) observes that it was customary for priests to lead processions of this kind. Of the two readings proposed by Dobree, οἱ δὲ γ' and οἷδε δ', I have preferred the former, because οἱ δὲ agrees better with the preceding οἱ μὲν and οἱ δὲ. The particle γε is frequently used in the enumeration of distinct objects.—οἱ δὲ δ' ἡθέων P. οἷδ' ἡθέων Bodl. οἱ δ' ἡθέων G. Aug. οἱ δ' ἡθέων M. οἷδ' ἡθέων N. οἱ δὲ θ' (τ' corr.) ἡθέων L. οἷδε τ' ἡθέων F. H. οἱ δὲ τ' ἡθέων Ald. οἱ δὲ τ' ἡθέων Suid. (M. Ald.) v. λεκτός. Whence Dindorf hazards a conjecture οἱ δ' ἡθέων, relying on a suspicious gloss of Hesychius, ἡθεος: ἐφηβος, ἀγαμος. The genuine Attic form of this word is undoubtedly ῥῥεος, the solate form ἡθεος being epic. Cf. Eur. Ph. 945, οὐ γὰρ ἔστιν ῥῥεος. Dem. p. 1352, φιλόστρατον—ἡθεον (*ῥῥεον*?) ἔτι ὄντα καὶ φίλον αὐτῶ. So νῶν, σφῶν, ῥῥα, ῥῥών, κληῖς, κληῖν, ἄδης, Δηάνειρα, δηάλωτος, γῆτης, ληδάριον, θράξ, θράκης, θρήκιος, ῥῥσειν, ῥῥης, παρῥδες, Νηρῥδες, πῥῥος, λῥῥων, λῥῥστος, ῥῥῥνη, ῥῥω, ῥῥω, ῥῥω, ῥῥω, ῥῥω, ῥῥω, ῥῥω (not οἷστος, v. Pors. Med. 634). So χῥονός: Θησῥδος (Aesch. Eum. 1026).

λεκτοί· τὸ δ' ἄλλο φύλον ἐξεστεμμένον  
 ἀγοραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς  
 ναοὺς ἐπ' Ἴσμηνοῦ τε μαντεία σποδῶ.  
 πόλις γὰρ, ὥσπερ καὶ τὸς εἰσορᾶς, ἄγαν

20

For the same reason they wrote *αἰκῆς* for *αἰκίης*, *αἰκία*, *αἰκίζειν*, *αἰκέλιος*, *ἐλεινός*, *ἐλήμων*, *νηλὴς* &c. The solute or epic form *ἡθέων* (*ἡμθέων* the MSS.) is found in a choral ode Eur. Iph. A. 171. I suspect the cause of the disturbance arose from the more familiar epic form *ἡθέων* having usurped the place of the Attic contracted one *θέων*. Or perhaps the incorrect reading *ἡθέων* may have arisen from the carelessness of the copyists writing *οἷδ'* or *οἱ δ'* for *οἷδε δ'* or *οἱ δέ γ'*. *θέων* Bentl. *οἷδε τ' θέων* Dind. *οἷδε δ' θέων* Ebner. Schneid. Cf. 78, *οἷδε τ' ἀρτίως* | —. *οἷδε τ' θέων*, Br. Erf. *οἷδε τ' θέων* Elmsl. *οἱ δ' ἐτ' θέων* Elmsl. ad Bacch. 693, *παρθένοι τ' ἐτ' ἄζυγες*. *οἱ δέ γ'* or *οἷδε δ'* Dobr. *οἱ δ' ἡθέων* (!) Wund. (who however inclines to Bentley's conjecture). Qu. *οἱ δ' ἐξ θέων* *λεκτοί*. Elmsley remarks that as *θθεος*, so the French 'garçon,' means both 'a youth' and 'an unmarried man.' *θθεος* is used, though seldom, of a 'maiden,' as by Eupolis (Etyim. M. 422, 43): *εἰ μὴ κόρη δεύσειε τὸ σταῖς θθεος*.

19. τὸ δ' ἄλλο φύλον. 'And the rest of the populace' (not 'sex,' as Dobr. expl.)—*ἐξεστεμμένον*, i. e. *στέμμασιν* (*ικτηρίαις*) *κεκοσμημένον*, 'provided with suppliant branches.' Aesch. Suppl. 344, *αἰδοῦ σὺ πρόμνην πόλεος ᾧδ' ἐστεμμένην*. Eur. Herc. 626, *τέκν' ὄρω πρὸ δωμάτων | στολμοῖσι νεκρῶν κρῶτας ἐξεστεμμένα*. Cf. on v. 3.

20. ἀγοραῖσι. ἀγοαῖς F. G. 'In the different forums.' Plutarch. Arist. c. 20, *βαιμὸς γὰρ αὐτῇ* (Dianae *Εὐκλεία*) *καὶ ἄγαλμα παρὰ πᾶσαν ἀγορὰν* (sc. in Thebes) *ἴθρυνται* &c. Pausanias mentions one forum in the Cadmeia, and Xenophon (Hell. v. 2. 29) another, in opposition to the Cadmeia. Possibly the true reading is *ἀγοραῖσι*, as *θύρασι*, *Ὀλυμπίαισι* &c. According to the Scholiast, the two temples of Minerva Onca and Ismenia, or of Minerva Alalcomenia and Cadmea, are here meant. Minerva Onca had an altar with a statue not in, but near, the city of Thebes. See Paus. ix. 12. 2. Schol. Pind. Ol. ii. 39. Aesch. Sept. 164. 487 (where see Blomf. gloss.

483). Pausanias makes no mention of the Ismenian 'Athene,' but mentions that before the temple of the Ismenian Apollo he saw statues of Athene and Mercury *προνέων* (ix. 10. 2). "Since Pallas was worshipped under several names in and about Thebes, as 'Όγκα, 'Ισμηνία, Ζωσσηρία, Καδμεία, 'Αλαλκομενεία, the temples here meant cannot be defined. One of them may be that built by Cadmus to 'Όγκα (Aesch. Sept. 483. Paus. ix. 12. 2) in the south of the Cadmeia, close by the Oncaean gate. Every Athenian, however, would be reminded by the *διπλοῖ ναοὶ* here of his own citadel-goddess (*Πολιάς* and *Παρθένος*), whom the patriotic poet here also purposely puts foremost in the enumeration (cf. 159, and on Phil. 134)." SCHNEID. The two here meant are in all probability Pallas Alalcomeneis and Onca, their very names rendering them fit to be invoked as protectresses, 'Αλαλκομενήτι signifying 'defender,' 'propulatrix' (from ἀλαλκεῖν, Hom. Il. iv. 8, 'Αλαλκομενήτι 'Αθήνη &c.); and 'Όγκα or 'Όγγα, a Phœnician name according to Pausan. ix. 12, implying what is 'lofty,' 'gigantic,' 'powerful' (v. Creuz. ii. 701). The other two mentioned by the Schol. are obscure. It is not however clear whether two distinct temples of the goddess are meant, or merely two shrines dedicated to her in one and the same temple. In like manner Thucydides relates, that in the great plague of Athens the people had recourse to supplication and divination, *ὅσα τε πρὸς ἱεροῖς ἐτέυσσαν ἢ μαντεῖαι καὶ τοῖς τοιοῦτοις ἐχρήσαντο, πάντα ἀνωφελῆ ἦν* (ii. 47).

21. Ἴσμηνοῦ — σποδῶ. The Scholiast rightly interprets this of the altar of the temple of the Ismenian Apollo. Schol. *ἀντὶ τοῦ τῷ βαμῶ, ὅτι διὰ τῶν ἐμπύρων ἐμαντεύοντο οἱ ἱερεῖς, ἐς φησὶ Φιλόχορος*. Mitchell contends for the literal signification of *σποδός*, 'ashes,' which together with the 'flame' of the sacrifices he concludes were consulted in divination. That Apollo Ismenius had a temple near the river Ismenus we know from Herod. i. 52. 92. v. 59. viii. 134. Paus. ix. 10. 2 f. Herodotus also (viii. 134) mentions the

ἤδη σαλεύει κάνακουφίσαι κάρα  
 βυθῶν ἔτ' οὐχ οἷα τε φοινίου σάλου,"  
 φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός, 25  
 φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε  
 ἀγόνους γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς

practice of divination by sacrifice in connexion with this temple. Either the river *Ἰσμενός* is here meant (as the Schol. explains it), or else Apollo himself is thus designated, or lastly some seer so called is spoken of, whose ashes reposed in this sanctuary of Apollo (as Schneid. explains). As Pausanias (ix. 11. 5) speaks of the βασιλεὺς Ἀπέλλωνος Σπυδαίου, the Scholiast's interpretation is most likely the correct one. "The *Ἰσμήνιον*, ἀλαθὴς μαντιῶν οἶκος (Pind. P. xi. 2) where ἐμπυρομαντεία was practised, as in Olympia (Herod. viii. 134. Ant. 1005 f.), lay outside the Homoloïan gate." SCHNEID. Mitchell connects the Ismenos of Thebes, introduced no doubt by Cadmus, with the Phœnician 'Esmun,' who in the mythology of that country represents the 'sun,' just as Phoebus or Apollo does in that of Greece. The legend of this personage however does not seem to have been satisfactorily cleared up, even after all the researches of learned philologists. In Eur. Suppl. 1224, Thebes is called *Ἰσμηνοῦ πόλις*, from which one might almost conclude that Euripides considered Cadmus and Ismenos one and the same person.

23. *σαλείει*. 'Is tempest-tossed.' A metaphor much used by the Athenians, as being pre-eminently a sea-faring people. Cf. Ant. 163, τὰ μὲν δὴ πόλεος — πᾶσι σάλας σείσωντες 190. El. 1074. Aesch. Sept. 2. Eur. Rhes. 245, ὅταν ἡ λυσάνιος ἐν πελάγει καὶ σαλεύῃ πόλις. Herodian v. 1, ἐφ' ἣ πᾶσα Ῥωμαίων ἐσάλευεν ἀρχή. Hor. Od. i. 14. Below 695. Similarly 101, ὡς τόδ' αἶμα χειμᾶζον τέλει.

24. *ἔτ' οὐχ οἷα τε*, i. e. οὐκέτι οἷα τε. V. Matth. § 609. Cf. Trach. 161, νῦν δ' ὡς *ἔτ' οὐκ ὦν*.—*φοινίου σάλου*. 'The bloody surge,' i. e. the loss of life by the pestilence. Compare the English word 'swell.' For *φοινίου σάλου*, qu. *φοινίφ* σάλας, 'because of,' &c. For the genitive *βυθῶν* ('from the depths'), cf. 174, and on 142.

25. *φθίνουσα*—. 'Wasting away in the fruit-bearing blossoms of the earth.' By

an easy interchange of ideas the state is said to waste away in its productions of the ground, when those productions waste away. Cf. 171, οὔτε γὰρ ἐκγόνα κλυτὰς χθονός ἀΐζεται &c. Oed. C. 610, φθίνει μὲν ἰσχύς γῆς, φθίνει δὲ σώματος. The triple calamity here mentioned is often spoken of as caused by the wrath of the gods. So Philostr. V. Apoll. p. 51. 21, ἡ γῆ οὐ συνεχώρει (the king's murderers) ἰστασθαι· τὴν τε γὰρ σποράν, ἣν ἐς αὐτὴν ἐποιούντο, πρὶν ἐς κάλυκα ἤκειν, ἐφθειρε, τοὺς τε τῶν γυναικῶν τόκους ἀτελεῖς ποιεῖ, καὶ τὰς ἀγέλας ποικρῶς ἐβόσκειν. Compare the imprecation mentioned in Herod. iii. 65 (cf. vi. 139), ταῦτα μὲν ποιῶσι· ὑμῶν γῆ τε καρπὸν ἐκφέρει καὶ γυναικὲς τε καὶ ποιῆναι τίττοιεν. Arist. An. 1065, πάντ' ἐν γαίᾳ ἐκ κάλυκος αὐξανόμενον — καρπὸν.—*ἐγκάρποις*. Lit. 'having the fruit in them,' fruit-yielding. *ἐγκάρποις* L. (pr.)

26. *ἀγέλαις βουν.* 'In its grazing herds of cattle.' Cf. El. 180, ὁ τὰν Κρίσαν [Κρίσας?] βουνόμον ἔχων ἄκταν. Aesch. ap. Arist. Ran. 1400, Σπερχεῖδ' ποταμὲ βουνόμοι τ' ἐπιστροφάει.—*τόκοισί τε*—. 'And in unproductive births of women,' i. e. births, where the women have no strength to bring forth (cf. 172, οὔτε τέκοισιν ἡλίων καμάτων ἀνέχουσι γυναικες), or where they bring forth still-born. Cf. also 254. 270 f. Herod. vi. 139, ἀποκτείνουσι δὲ τοῖσι Πελασγοῖσι τοὺς σφετέρους παῖδας τε καὶ γυναῖκας οὔτε γῆ καρπὸν ἔφερε, οὔτε γυναικὲς τε καὶ ποιῆναι ὁμοίως ἔτικτον καὶ πρὸ τοῦ.

27. ὁ *πυρφόρος θεός*. 'Fraught with fever (πῦρ)', 'wasting.' Lat. *aestum afferens*. Schol: ὁ λοιμὸς ὁ πυρετοφόρος. τὸν γὰρ πυρετὸν πῦρ καλοῦσι καὶ τὸ ἐναντίον. 'Ομπρός (Il. χ'. 31): καὶ τε φέρι πολλὸν πυρετὸν δεῖλοισι βροτοῖσιν. 'The fire-bearing god' (i. e. wasting, consuming, destroying), who is more particularly described below 190. Thucydides (ii. 49), in his account of the plague, dwells particularly on the intolerable 'burning inward heat' that attacked the victims, τὰ ἐντὸς οὕτως ἐκάετο, ὥστε &c. Πῦρ is often used to denote 'fever'

σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,  
ὕψ' οὐ κενούται δῶμα Καδμείων μέλας δ'

in Hippocrates. Hippocr. de Morb. iv. 140, *ὀκδοιοσι δὲ τῶν ἀνθρώπων πυρ* ('fever,' i. q. *πυρετός*) *ἐμπίπτει*. So Lucret. vi. 1136, 'mortifer aestus.' Virg. G. iii. 458, 'artus depascitur arida febris.' We find *πυρφόρος* in its proper sense Oed. C. 1658, *πυρφόρος θεοῦ κεραυνός*. In Oed. C. 55 *ὁ πυρφόρος θεός* is Prometheus. Perhaps also the god is called *πυρφόρος* (cf. 190, *Ἄρεδ τε τὸν μαλερὸν*), in allusion to the red and fiery appearance of the planet Mars. Cic. Somn. Scip. 4, 'Rutilus, horribilisque terris, quem Martem dicitis.' Schneid. explains *πυρφόρος*, because it is owing to him that *αἶετ* *πυρὰ νεκρῶν καίοντο θαμειαί* (Il. i. 52).—*θεός*. Whatsoever is great and mighty in its operation, was thus called and personified by the ancients. Thus, as Schneid. remarks, *χρόνος εὐμαρὴς θεός* (El. 175), *λοιμὸς δυσμενὴς θεός* (Simon. Amorg. 6, 102), *γάμος λαμπρότατος θεός* (Philoxenus), *ἡ φρόνησις ἀγαθὴ θεός μέγας* (Soph. Fr. 662). And so in particular *ἔρως* frequently.—*ἐν δ'*. 'And withal' (equivalent to *ἔμα, ὁμοῦ*, 'simul', lit. 'among the number'). So Elmsl. and Ebner (who writes *ἐν δ'*, referring to Buttm. Gr. ampl. ii. 300, n. 8). Cf. 182, *ἐν δ' ἄλοχοι—ἐπιστενάχουσιν*. Trach. 206, *ἐν δὲ κοινὸς ἀρσένων ἴτω κλαγγά*. Aj. 675, *ἐν δὲ παγκρατὴς ὕπνος | λυεὶ πεδήσας*. Ant. 420, *ἐν δ' ἐμεστώθη μέγας | αἰθήρ*. El. 713, *ἐν δὲ πᾶς ἐμεστώθη δρόμος κτύπου*.—Oed. C. 55, *ἐν δ' ὁ πυρφόρος θεός | Τιτὰν Προμηθεύς*. Eur. Fr. Bell. xx. 13, *ἐν δ' [ἐν δ' Barn. Musgr.] ἀλγύνεται*. Hom. Od. v. 261, *ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ*. x. 234, *ἐν δὲ σφιν τυρόν τε καὶ ἄλφιτα—σὶνυ Πραμνεῖω ἐκύκα*. Pind. Ol. x. 90, *ἐν δ' ἔσπερον ἐφλεξεν Σελάντας ἐρατὸν φῶς*. Pind. Ol. xiii. 31, *ἐν δὲ Μοῖα ἀδύπνοος, ἐν δ' Ἄρης ἀνθεῖ*. Other examples will be found in Blomf. Aesch. Sept. 966. Dorv. Charit. p. 275. See also Elmsl. ad h. l., Wessel. ad Herod. ii. 43. The subject is also treated of at length by C. Matthiae, Quæst. Soph. p. 60—5, who clearly demonstrates that *ἐν* (or *ἐν*, as some write) in such passages is not a preposition separated by tmesis from its verb, but one used adverbially, as *σὺν* (Ant. 85, *σὺν δ'*), *μετά*, and perhaps others. V. Matth. § 594, 1. In some passages so many words intervene between *ἐν δὲ* and the verb, that the sup-

position of tmesis is out of the question; in others the verb is such as not to admit of any connexion with it; in others *ἐν δὲ* is clearly used by itself without any possible reference to the verb. Compare also the *ἐν δὲ δὴ* of Herodotus, 'and among them,' 'and besides,' i. 184. 185. 192; ii. 43. 176; iii. 15. 39, &c. Others connect *ἐν* with *σκήψας* (*ἐνσκήψας*, 'ingruens,' 'incumbens'), as Reisig ad Oed. C. p. xxxvii. Wund. Dind. Cf. Herod. viii. 39, *ἐνέσκηψαν οἱ λιθοὶ ἐς τὸ τέμενος*. i. 105, *τοῖσι δὲ—ἐνέσκηψε ἡ θεὸς θήλειαν νοῦσον*. iv. 79, *ἐς ταύτην ὁ θεὸς ἐνέσκηψε βέλος*. Thuc. ii. 47, *ἐγκατασκήψαι* (of the plague). Hor. Carm. i. 3. 30, 'macies et nova febrim | terris incubuit cohors.' So 'ingruere.'

28. *σκήψας*. 'Falling upon,' 'attacking.' Aesch. Pers. 715, *λοιμοῦ τις ἦλθεν σκηπτὸς—πόλει*. Arist. Fr. 471, *εἰς Οἰδίπουν δὲ παῖδε, δευτέρῳ κόρος, Ἄρης κατέσκηψ'*. *Σκήπτειν* is intransitive also Aesch. Fr. 749. Sept. 429. Ag. 302. 308. 310. Hesych: *Σκήψαι* *πεσεῖν—ἐλαίνει*. 'Troubles, harasses.' Lat. 'agitāt, vexat.' Aj. 275, *κεῖνός τε λῆπῃ πᾶς ἐλέλαται κακῇ*. 499. 743. Tr. 1045. Eur. Andr. 31. Blomf. Gl. Pers. 777.—*Λοιμὸς* is personified as the son of Night by Hesiod. He is called by a general term Ἄρης below 190, *Ἄρεα τὸν μαλερὸν*. Morris: 'Ἐχθιστος, Ἀττικῶς. ἐχθρότατος, Ἑλληνικῶς. Compare *αἰσχιστος* from *αἰσχερός*, *κύδιστος* from *κυδρός*, *μάκιστος* from *μακρός*, *οἰκτιστος* from *οἰκτρός*. Similarly, *ἔριστος*, *μέγιστος*, *φίλιστος*, *κάλιστος*. I suppose they said *ἐχθίων*, *ἐχθιστος*, instead of *ἐχθρίων*, *ἐχθριστος*, for the sake of euphony. Qu. *λοιμὸν ἐχθιστον* (i. e. *σκήψας* or *ἐνσκήψας* *λοιμὸν ἐχθιστον ἐλαύνει πόλιν*).

29. *Καδμείων* L. M. N P. Vict. Schol. Br. (from MSS) &c. *Καδμείων* Bodl. Lips. a. b. Cf. 35, *ἔστυ Καδμείων* (al. *Καδμείων*). Oed. C. 380, *τὸ Καδμείων* (al. *Καδμείων*) *πέδον*. 736, the same. 741, *Καδμείος* (al. *Καδμείων*) *λεώς*. Ant. 1162, *τῇνδε Καδμείαν χθόνα—δῶμα Καδμείων*. 'The house of Cadmus,' i. e. the city of Thebes, the inhabitants of which are spoken of as the children of Cadmus, their progenitor. So Ant. 1155, *Κάδμου παρ-οικοὶ καὶ δόμων Ἀμφίονος*. Cf. on v. 1.—*μέλας δ'*. The elision of the particle at the end of the line is to be noticed. Cf. on Oed. C. 17.

- \* Αἰδῆς στεναγμοῖς καὶ γόοις πλουτίζεται. 30  
 θεοῖσι μὲν νῦν οὐκ ἰσοῦμένον σ' ἐγώ"  
 οὐδ' οἶδε παῖδες ἐζόμεσθ' ἐφέστιοι,  
 ἀνδρῶν δὲ πρῶτον ἔν τε συμφοραῖς βίου  
 κρίνοντες ἔν τε δαιμόνων ξυναλλαγαῖς  
 ὅς γ' ἐξέλυσας ἄστυ Καδμεῖον μολὼν 35  
 σκληρᾶς αἰδοῦ δασμὸν, ὃν παρείχομεν,  
 καὶ ταυτῇ ὑφ' ἡμῶν οὐδὲν ἐξειδὼς πλέον

30. πλουτίζεται. Hence perhaps this god's name Πλοῦτος.

31. μὲν νῦν. Cf. Oed. C. 96. El. 73. Tr. 441. Eur. Andr. 956. Her. 834. Hipp. 20. Or. 1216. El. 684. 873. 1244. μὲν οὖν F.—ισούμενόν σ'—κρί-  
 νουτες. 'Judging you to be equal to.'  
 ἰσοῦμενον is governed by κρίνοντες, ac-  
 cording to Heath, Elmsl. Dind. Wund.  
 &c. In which case ἴσον rather would  
 seem to be required. It may perhaps be  
 the accusative absolute, 'not as though  
 you were equal to the gods.' The con-  
 struction would be simple enough, if we  
 had any authority for reading ἰσοῦμενοι,  
 'aequantes,' as Musgrave proposes. Cf.  
 581, ἰσοῦμαι σφῶν ἐγώ. Erfurdt compares  
 Plato Phaedr. p. 238 E, οὔτε δὴ κρείττω  
 οὔτε ἰσοῦμενον ἐκὼν ἐραστής παιδικὰ  
 ἀνέχεται. Qu. οὐκ ἴσον σ' ἐγώ νέμων  
 (στ νέμων σ' ἐγώ), or οὐκ ἴσον σ' ἡγού-  
 μενοι.

32. παῖδες. Viz. the infants and young  
 men (οἱ ἕθεοι). He appears to overlook  
 the other aged suppliants, those who are  
 called οἱ σὺν γῆρας βαρεῖς v. 17. Per-  
 haps as being the oldest (v. 9), he speaks  
 of all his associates promiscuously as  
 'children.' Wunder compares δ παῖδες  
 in v. 58.—ἐζόμεσθ' ἐφέστιοι. 'We sit at  
 thy hearth,' before thy palace, i. q. προσ-  
 ἕμεθα βαμοῖσι τοῖς σοῖς 16. Cf. Trach.  
 202, ἐλθόντ' ἐς δόμον ἐφέστιον. Eur.  
 Suppl. 95, ὅρῳ—μητέρα γεραῶν βαμῖαν  
 ἐφημέην ('sitting at the altar').

33. συμφοραῖς βίου. 'The ordinary  
 occurrences of life.'—δαιμόνων ξυναλ-  
 λαγαῖς, 'the visitations of the gods,' as  
 e. g. formerly the Sphinx, and now the  
 Pestilence.

34. ξυν. συναλλαγαῖς G. P. and L.  
 (in lemm. Schol.). Cf. 960, νόσου ξυν-  
 αλλαγῇ. Oed. C. 410, πόλας φανεῖσης—  
 ξυναλλαγῆς; Ant. 156, νεοχοῖσι θεῶν  
 ἐν συντυχίαις.

35. δς γ'. 'Since thou,' &c. Cf. 853.

Phil. 250. 600. 1364. δς τ' Elmsl. who  
 compares 694, δς τε ἐμὴν γὰν φίλων—  
 κατ' ὀρθὴν οὐρίας, τανῦν τ' εὐπομπος, εἰ  
 δύναιτο. Od. C. 765—72. Aesch. Pers.  
 710, δς θ' ἔως ἔλευσσεσσι αἰγὰς ἡλίου, ζή-  
 λωτὸς ὢν βίοντο—δήγαγες, νῦν τέ σε  
 ζήλῳ θανόντα. νῦν τ' would thus answer  
 to it in v. 40. So also Wunder (from  
 Schol.).—ἐξέλυσας—δασμὸν. I. q. ἔκταν-  
 σας, 'hast removed,' and so 'delivered  
 us from the tribute.' Cf. El. 939, τῆς  
 νῦν παρούσης πημονῆς λύσεις βάρος. Tr.  
 654, νῦν δ' Ἀρης αὐτὸν στρωθεὶς ἐξέλυσ'  
 ἐπίπονον ἀμέραν. Aesch. Sept. 270, λύ-  
 ουσα ('removing') πολεμίων φόβον. Eur.  
 Ph. 702, καὶ τοι ποδῶν σῶν μόχθον  
 ἐκλύει παρών. Cf. also below 313, ῥῶσαι  
 δὲ πᾶν μῖασμα. The more usual construc-  
 tion, I apprehend, would have been ἐξ-  
 ἔλυσας (αὐτὸν) δασμοῦ, 'relieved it of,' &c.  
 —Καδμεῖον Dresd. b. Aug. b. Trin. sec.  
 m. It may appear doubtful whether ἄστυ  
 Καδμεῖον is governed by μολὼν, or (con-  
 jointly with δασμὸν) by ἐξέλυσας, both  
 ἄστυ ἐκλύειν and δασμὸν ἐκλύειν being  
 correct expressions. The former con-  
 struction appears preferable.

36. σκληρᾶς αἰδοῦ. 'The cruel song-  
 stress,' the Sphinx, who is similarly styled  
 by Euripides Ph. 1545. Compare below  
 130. 391. She was so called, because  
 her riddles were delivered in verse.—  
 δασμὸν. For, until the riddle was solved,  
 she levied as a tribute, and devoured on  
 each occasion, one of the citizens. Cf.  
 Aesch. Sept. 526. When at length it  
 was solved by Oedipus, the Sphinx cast  
 herself down from the citadel and per-  
 ished, according to Diodorus, Hyginus,  
 and the writer of the Arg. Eur. Phoen.  
 Euripides varies the legend, by making  
 her slain by Oedipus.—παρείχομεν. 'We  
 used to pay.' The imperfect denoting  
 frequency of occurrence.

37. καὶ ταυτῇ. 'And that too.' El.  
 614. Ant. 322. Eur. Tro. 375. Arist.



οὐδ' ἐκδιδαχθεῖς, ἀλλὰ προσθήκη θεοῦ  
λέγει νομίζει θ' ἡμῖν ὀρθῶσαι βίον  
νῦν δ' ἴ, ὃ κράτιστον πᾶσιν Οἰδίπου κάρα, 40  
ἰκετεύομέν σε πάντες οἶδε πρόστροποι  
ἀλκὴν τιν' εὐρεῖν ἡμῖν, εἴτε του θεῶν  
φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἴσθ' αὖτ'  
ὥς τοῖσιν ἐμπεύρουσι καὶ τὰς ξυμφορὰς  
ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων. 45  
ἴθ', ὃ βροτῶν ἄριστ', ἀνόρθωσον πόλιν  
ἴθ', εὐλαβήθηθ'· ὥς σε\* νῦν μὲν ἦδε γῆ  
σωτήρα κλῆζει τῆς πάρος προμηθείας\*·

Eocl. 401. Pl. 272, &c.—ὅφ' ἡμῶν appears to refer more especially to ἐκδιδαχθεῖς, and only indirectly and loosely to ἐξευδῶς. Cf. on Ant. 637.—οὐδὲν ἐξευδῶς.—'Neither having gathered any casual information, nor having been purposely instructed by us.'

38. προσθήκη. 'By the assistance,' or suggestion. Schol.: συμβουλῇ, ἐπικουρίᾳ. Cf. Ant. 40. Gl. P.: βουλῇ. Kayser explains it of the 'mandate' of the god, coll. Herod. iii. 62, Πρήξασπες, ὅτω μοι διεπρήξαι τό τοι προσέθηκα πῆγμα; Cf. below 398, γνώμη κυρήσας, οὐδ' ἀπ' οἰωνῶν μαθόν.

39. λέγει.—The change from the participle to the finite verb, as in 452 f. The last syllable in ἡμῖν and ὅμῃν (or, as some write, ἡμιν and ὅμιν) is shortened only in Sophocles, and that he has done in the colloquial parts of his plays forty-two times, according to Elmsley Praef. Oed. R. p. x. The same syllable is found long only in seven verses, and these Porson thinks require correction.

40. τ'. δ' F. Rightly, I think.—πᾶσιν, 'in the opinion of all.' So Oed. C. 1446, ἀνέξμαι γὰρ πᾶσιν ἔστε δυστυχεῖν. Arist. Nub. 688, οὐκ ἄρρεν' ὅμῃν ἔστιν;—Οἰδί- πον κάρα. A periphrasis for Οἰδίπους, frequent in the tragedians. So Ant. 1, ὃ κοινὸν ἀντάδελφον Ἰσμήνης κάρα. Hor. Od. i. 24. 1, 'Quis desiderio sit pudor aut modus | Tam cari capitis?'

41. πρόστροποι. 'Suppliants,' as in Phil. 773. Oed. C. 1309, προστροπαλ- οὺς λιτάς. Cf. on Aj. 1173. The verb προστρέπειν, 'to supplicate,' occurs Oed. C. 50. Aj. 831. Compare Phil. 470, ἰκέτης ἰκνούμαι.

42. Eur. Andr. 29, ἀλπίς μ' αἰεὶ προσ-

ἦγε, σωθέντος τέκνου, | ἀλκὴν τιν' εὐρεῖν ἀπικουρήσιν κακῶν. 'Some means of averting, some remedy for' (the evil).—εὐρεῖν ἡμῖν. ἡμῖν εὐρεῖν F. G. L. (pr.) M. N. P.—εἴτε του.—The full construction seems to be, εἴτε ἀπ' ἀνδρὸς του θεῶν φήμην ἀκούσας οἴσθ' αὖτ' ἀπ' ἀνδρὸς του (ἀκούσας οἴσθ' αὖτ'). It may be doubted, indeed, whether ἀπὸ be common to both clauses, or even ἀκούσας; but οἴσθ' αὖτ' certainly must, otherwise it would be necessary to read ἀκούσαντ' for ἀκούσας. Wunder therefore is wrong in saying, 'expectaveris εἰδῶς του.'

43. φήμην. Aj. 998. For εἴτ' ἀπ' ἀνδρὸς I would read εἴτ' ἀπ' ἀνδρὸς. Phil. 345, λέγοντες, εἴτ' ἀληθές, εἴτ' ἄρ' οὖν μάτην.—που. 'Perchance,' Lat. 'forte.' του G. L. (pr.) M. P. which I prefer. The repetition of the pronoun Ebner thinks very tame. Yet we find τινὰ repeated at the end of two consecutive lines 817—8.

44. τὰς ξυμφορὰς. 'The issues' (Lat. 'eventus'). Schol.: τὰς ἀποβάσεις. Thuc. i. 140, ἐνδέχεται τὰς ξυμφορὰς [Schol.: τὰς ἀποβάσεις] τῶν πραγμάτων οὐχ ἥσσαν ἀμαθῶς χωρήσαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου. Toup. Emend. iii. 91, corrects, ὥς τοῖσιν ἐμπεύρουσι τῶν βουλευ- μάτων | ζώσας ὁρῶ μάλιστα καὶ τὰς ξυμ- φορὰς.

45. ζώσας. I.e. 'successful, prosperous.' Lat. 'vigentes, successu florentes.' Cf. 485. Ant. 457. Fr. 751, ζῶντι (i.e. χλωρῷ, 'vegeto') ποδὶ χρώμενον. Wunder compares Herod. vii. 157, τῷ δὲ εὖ βουλευθέντι πρήγματι τελευτῇ (as here ξυμφορὰ) ὥς τὸ ἐπίαν χρηστὴ θόλει ἐπιγινεσθαι. Contrariwise θανόντα Kl. 1139.

47. Schol.: εὐλαβήθητι μὴ τὴν προ-

ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα\*  
 στάντες γ' ἐς ὄρθον καὶ πεσόντες ὕστερον, 50  
 ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.  
 ὀρνιθὶ γὰρ καὶ τὴν τότ' αἰσίῳ τύχην  
 παρέσχες ἡμῶν, καὶ τανῦν ἴσος γενοῦ.  
 ὥς εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,

ὑπάρχουσιν δέξαν ἐπὶ τῇ εὐποιᾷ ἀπολέσθαι.  
 Qu. ἐννοήθηθ', 'think, take thought, de-  
 vise.'—ὥς σὲ. ὡς σε Nev. Wund. Rightly.

48. κλῆζει (sic) P. — τῆς πάρος —.  
 'Because of your former skilfulness.'  
 τῆς πάλαι L. pr., it seems.—προθύμιας.  
 προμηθίας (—ίας G. P.) F. G. P., which  
 reading Dindorf seems rather to approve  
 of, comparing on El. 990. The same  
 reading is approved of by Elmsl. Wund.  
 Elmer. Kayser. Wunder rejects προθυ-  
 μίας as absurd, since it was not for his  
 'goodwill,' but his 'cleverness' and in-  
 genuity that Oedipus was looked up to  
 as the deliverer of Thebes. And cer-  
 tainly the preceding remarks (ἐλκὴν τι  
 εἶναι, and ὡς τοῖσιν ἐμπειροῖσι &c.  
 42. 47. 51) seem to point rather to his  
 experience and ingenuity, than to his  
 zeal, the continuance of which there  
 could be no reason to doubt of. Besides  
 that the "lectio exquisitor" προμηθίας  
 was far more likely to have been changed  
 for προθύμιας, than the opposite. On  
 the form προμηθία cf. on El. 1036. Προ-  
 μηθία is found with the penultimate  
 necessarily short Oed. C. 332. 1043. Fr.  
 Inc. xxx. 3. By a similar error some  
 copies give αὐθάδειαν or αὐθαδέαν for  
 αὐθαδίαν 549. With προμηθία, the older  
 form of προμήθεια, if I mistake not, cf.  
 εὐηθία, αὐθαδία, εὐσεβία, εὐγενία, ἱερία  
 (Iph. T. 34. 1339) &c. V. Schol. ad  
 Orest. 261. On the other hand προθυ-  
 μίας is defended by Schneid. "The  
 priest, he says, takes for granted that  
 Oedipus has the power, and exhorts him  
 only to show a readiness to help; and  
 Oedipus also in his reply goes to this  
 point, that he has done all προθύμως, and  
 will continue to do so."

49. μεμνώμεθα (μεμνήμεθα G.) in the  
 MSS. Eustathius (p. 1303, 46. 1332,  
 18) cites hence μεμνήμεθα, with the iota  
 subscript, as an optative. The optative  
 Attic is μεμνέμεν (contracted from the  
 Ionic μεμνεμένην for μεμνημένην), as κεκ-  
 τήμεν Xen. Cyr. i. 6. 3. Anab. i. 7. 5  
 (from κεκτεμένην Il. xxiii. 361), as Schneid.  
 remarks. μεμνόμεθα is read by Erf.

Dobr. Dind. Schn. V. Elmsl. ad 903, and  
 ad Heracl. 559. μεμνόμεθα (subj.) by  
 Elmsl. Wund. Elmsley well observes  
 that the optative ('utinam nunquam  
 meminimus') is less appropriate here  
 than the subjunctive ('ne sinas nos me-  
 minisse'), and compares Oed. C. 174, ὁ  
 ξείνοι, μὴ θῆτ' ἀδικηθῶ | σοὶ πιστεύσας  
 μεταναστῆς. Tr. 802, ἀλλά μ' ἐκ γε  
 τῆσδε γῆς | πρόθμευσον ὡς τάχιστα, μηδ'  
 αὐτοῦ θάνατο. Eur. Herc. 1399. Add  
 Eur. Tro. 172. Arist. Ach. 221, μὴ γὰρ  
 ἐγγύθεν ποτὲ &c. μεμνόμεθα (in the  
 milder form of a wish) is preferred by  
 Schneid., who compares the language of  
 Calchas Aesch. Ag. 126, ἀγρεῖ μὲν,—ὅλον  
 μὴ τις ἔγα κνεφάσῃ. The conjunctive  
 μεμνόμεθα he considers too like a threat  
 to be respectful towards a sovereign.

50. στάντες γ' Ald. Br. στάντες γ'  
 Tricl. Elmsl. στάντες ἐς G. L. pr. N.  
 P. Dresd. b. Aug. b. Qu. στάντες κατ'  
 ὄρθον. Cf. 88.—ἐς ὄρθον. 'Upright,'  
 safe. Fr. 322, ὀρθὴ μὲν ἡ γλῶσσ' ἐστίν,  
 ἀσφαλὴς δ' ὁ νοῦς. Ant. 162.

51. ἀσφαλείᾳ (dative of design) con-  
 nect with ἀνόρθωσον, 'raise up this city  
 in safety' (that it may be safe). Cf. Ant.  
 162, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ | πολ-  
 λῶ σάλπ' σείσαντες ὥρθωσαν πόλιν. For  
 the dative Xen. Cyr. v. 347, ὁ Κύρος ἐπι-  
 μελείᾳ (i. q. ἐπιμελῶς) τοῦτο ἐποίει. So  
 ὀργῇ, 'angrily.' Qu. ἀλλ' ἀσφαλῇ γ'  
 (or ἀσφαλῶς) αὐ (or νῦν). Or ἀλλ' ἀσφα-  
 λῇ τήνδ' ἡμῖν ὀρθώσον πόλιν.

52. ὀρνιθὶ — αἰσίῳ. 'Auspiciously.' Lat.  
 'fausta avi.' Eur. Iph. A. 607, ὀρνιθα  
 μὲν τόνδ' αἰσίον ποιούμεθα. Herc. 596.  
 Schneid. compares Hipponax (Fr. 59 and  
 LXII. Mein.) δεξιῷ ἐρωδιῷ and δεξιῇ  
 σίττῃ ἐλθεῖν. The sense: 'For as you  
 procured us successfully our former for-  
 tune, so do now as well.' Schneid. brackets  
 these verses (52—3), as disturbing the  
 order of the thoughts; and suspects them  
 to be an ancient variation of 35 f.

53. ἴσος. ἴσος P. and so often.

54. 'Since, if thou art to rule this land,  
 as indeed (perhaps ἥσπερ?) thou dost  
 possess it.'

ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν  
ὥς οὐδὲν ἔστιν οὔτε πύργος οὔτε ναὺς  
ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

55

OI. ὦ παῖδες οἰκτροί, γνωτὰ κοῦκ ἄγνωτά μοι  
προσήλθεθ' ἱμείροντες. εἶ γὰρ οἶδ' ὅτι  
νοσεῖτε πάντες, καὶ νοσοῦντες, ὥς ἐγὼ  
οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.  
τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἓν ἔρχεται

60

55. ξὺν ἀνδράσιν must be closely construed with γῆς (cf. on Phil. 842), as if the poet had written πολυάνδρου or ἀνδροπληθοῦς, or the like, in opposition to κενῆς. So El. 61, ῥῆμα σὺν κέρδει.

56, 7. This sententious and pithy remark has been re-echoed by many writers. Thuc. vii. 77 (with his characteristic conciseness), ἀνδρες γὰρ πόλεις, καὶ οὐ τέλχη, οὐδὲ νῆες ἀνδρῶν κεναί. Xen. Cyr. iv. 4, 5, οἰκουμένη χώρα πολλοῦ ἔξιον κτῆμα, ἐρήμη δ' ἀνθρώπων οὐσα ἐρήμη καὶ τῶν αγαθῶν γίγνεται. Dion Cass. lvi. 6, ἀνθρωποι γὰρ που πόλεις ἐστίν, οὐκ οἰκίαι, οὐδὲ στοαί, οὐδ' ἀγοραὶ ἀνδρῶν κεναί. Lucian de Gymn. c. 20. Alcaeus Fr. 23, ἀνδρες πόλιν πύργος. Aristid. i. 791. 821. Dind. Tacit. Hist. i. 84. A somewhat similar idea in Ant. 737, πόλιν γὰρ οὐκ ἔσθ', ἥτις ἀνδρός ἐσθ' ἐνός.

57. I. e. 'empty for want of occupants.' Sophocles has for greater emphasis combined the two expressions ἔρημος ἀνδρῶν and ἀνδρῶν μὴ ξυνοικούντων ἔσω. Cf. 701. Thus Aj. 464, γυμνὸν φανέντα τῶν ἀριστείων ἀτερ. Phil. 31, ὁρῶ κενὴν οἰκησιν ἀνθρώπων δίχα. 487, ἔρημον οὕτω χωρὶς ἀνθρώπων στίβου. Ant. 445, ἔξω βαρείας αἰτίας ἐλεύθερον. Similar pleonasms occur Oed. C. 355, ἥκεις γὰρ οὐ κενὴ γε — μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι. Ant. 881, τὸν δ' ἐμὸν πτόμον ἀδάκρυτον οὐδεὶς φίλων στενάζει. — ἔσω. πόλιν Stob. xlv. p. 325 Gesn. ἔσω, which usually conveys the idea of motion to a place, is here put for ἔνδον, perhaps because in ξυνοικούντων there is an implied notion of men congregating to a place.

58. ὦ παῖδες οἰκτροί. 'O children, wretched that ye are.' Whereas ὦ οἰκτροὶ παῖδες would mean simply, 'O wretched children.' So El. 86, ὦ φῶς ἄγνωτον. 1413, ὦ γενεὰ τάλαινα. Tr. 936, ὦ παῖς δύστηνος. Eur. Med. 1248, ὦ φῶς διογενές. He addresses them as their father. Cf. 147 and on l.—γνωτὰ κοῦκ ἄγνωτα. I. e. 'things known, and not

(as you imagine) unknown to me.' These apparent tautologies, when closely examined, will seldom be found without a distinct meaning in each word or sentence. Cf. Matth. § 444, 5. So 1230, ἐκόντα κοῦκ ἄκοντα. Oed. C. 397, βαίου κοῦχ' ἡμῶν χρόνον. El. 929. 1078. Aj. 289. Hom. ζ'. 333, ἔκτορ, ἐπεὶ με κατ' αἶσαν θρεῖδισας, οὐδ' ὑπὲρ αἶσαν. Aj. 289. So Hes. Theog. 551, γυνὴ δ' οὐδ' ἠγνοίησεν. Hom. Il. iii. 59; vi. 333. Wunder cautions against taking γνωτὰ — for the accusative of the thing desired, and observes that γνωτὸν ἱμείρειν is equivalent to γνωτὸν ἱμερον ἱμείρειν.

60. νοσεῖτε. Cf. 1061. Oed. C. 544. 766. Ant. 421. 1015, &c.—καὶ νοσοῦντες —. The poet appeared about to add, οὐ νοσεῖτε ὡς ἐγὼ, but he suddenly changes the construction, in order that by particularizing he may express the anguish of Oedipus as surpassed by that of none. Similar idiomatic changes of construction, which tend much to heighten the beauty and gravity of language, are of frequent occurrence in the tragedians and others. Elmsley compares Oed. R. 101. 1344. Oed. C. 380. 1120. Ant. 259. Aesch. Theb. 571. Pers. 120. Cho. 518. 1059 (where he reads ἔσται καθαρμός). Eum. 100. Suppl. 455. Eur. Ph. 290. Hipp. 22. Andr. 669. Iph. T. 956. 947. 964. Bacch. 1130. Cycl. 328. Ion 927. Palam. Fr. 8. So Thuc. i. 36, τρία μὲν ὄντα λόγον ἔξια τοῖς ἑλλησιν ναυτικά, τούτων εἰ περιόψεσθε &c. Aesch. Sept. 681, ἀνδρῶν δ' ὁμαίμοις θάνατος ὥδ' αὐτοκτόνος, | οὐκ ἔστι γῆρας τοῦδε τοῦ μίσματος. Eur. Hipp. 23, πάλαι προκῆψας, | οὐ πόνου πολλοῦ με δεῖ. Where v. Monk. Arist. Ach. 1165, ἡλιαλὼν γὰρ οἰκαδ' ἐξ ἱππασίας βαδίζων, | εἰτα πατάξει τις αὐτοῦ μεθῶν τὴν κεφαλὴν Ὀρέστης. A similar freedom of construction occurs Ant. 260, λόγοι δ' ἐπ' ἀλλήλοισιν ἐρρόθουν κακοί, | φύλας ἐλέγχων φύλακα.

62. εἰς ἓν Trin. Mosq. Teles ap. Stob.

μόνον καθ' αὐτόν, κοῦδέν' ἄλλον, ἡ δ' ἐμὴ  
 ψυχὴ πόλιν τε κάμει καὶ σ' ὁμοῦ στένει.  
 ὥστ' οὐχ ὕπνῳ γ' εὐδοντά μ' ἐξεγείρετε, 65  
 ἀλλ' ἵστε πολλά μὲν με δακρύσαντα δῆ,  
 πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.  
 ἦν δ' εὖ σκοπῶν εὕρισκον' ἱασιν μόνην,  
 ταύτην ἐπραξα· παῖδα γὰρ Μενουκίως  
 Κρέοντ', ἐμαντοῦ γαμβρὸν, ἐς τὰ Πυθικὰ 70  
 ἐπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὃ τί'  
 δρῶν ἢ τί φωνῶν' τήνδε ῥυσαίμην πόλιν.

κῆ. p. 516 Goss. Elmsl. (who compares 517, eis ἀποὺν φέρει). Wund.

63. καθ' αὐτόν. 'By himself.' Oed. C. 306.

64. πόλιν τε κάμει. 'The city (in general), and myself' (in particular) &c. For κάμει καὶ σ' I should prefer καὶ σὲ κάμει. The emphatic and orthotone σὲ is not well elided. Cf. 312. Oed. C. 754, ἐνθάδε σὲ κάμει καὶ τὸ τῶν γένος. Aesch. Sept. 249, σαυτὴν σὺ δουλοῖς κάμει καὶ σὲ καὶ πόλιν, where v. Blomf. Her. Ph. 438, παῦσαι πόνην με καὶ σὲ [σὲ κάμει Elmsl. ad Oed. R. 376] καὶ τῶν πόλιν.

65. ὕπνῳ — εὐδοντα. 'Slumbering in deep sleep.' Cf. 344, θυμοῦ δι' ὀργῆς. Wunder compares 586. Oed. C. 307. Aesch. Ag. 1328. Cho. 868 Bl. Theocr. E. 126. Virg. Aen. i. 680, 'somno sopitum.' Xen. An. i. 3. 11, οὐχ ὄρα — ἀνέδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν. For the remark in general cf. Hom. Il. β'. 24, σὲ χρὴ παντὺ χιον εὐδεν βουληφόρον ἔνθα. Aesch. Sept. 2, δστις φυλάσσει τῶντος ἐν πρύμνῳ πόλεως | οἴακα νυμῶν, Βαίεφαρ μὴ κοιμῶν ὕπνῳ. Similarly Il. iv. 223, ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα.

66. Connect πολλά μὲν — δῆ, 'often indeed.'

67. 'In the mazes of thought.' πλάνας B. M. N. P. T. Liv. b. Schol. πλάνας L. pr. (corr. πλάνοις) Dresd. a. Aug. b. adscr. in P. Ald. Schol: ἀρσενικῶς δὲ ἰχρῆσατο πλάνοις ἀντὶ θηλυκοῦ. Cf. Oed. Col. 1114. Phil. 758. Elmsley observes that Aeschylus uniformly uses the form πλάνας, Prom. 578. 587. 623. 783. 787. 819; Euripides both, but almost always πλάνας. V. Piers. in Moer. p. 315. πλάνας here seems equivalent to πλανώμενον. Wunder compares 727, ψυχῆς πλάνημα.

Eur. Hipp. 283, πλάνον φρονῶν. Orest. 633, διπλῆς μερίμνης διπτόχους ἰὼν ὁδοῖς. Add Oed. C. 316, ἀρ' ἔστιν; ἀρ' οὐκ ἔστιν; ἢ γνώμη πλανῆ; Arist. Nub. 75, νῦν οὖν δλην τὴν νύκτα φροντίζων ὁδοῦ, | μίαν εἶδον ἀτραπὸν δαιμονίως ὑπερφυᾶ.

68. δ' om F. εὕρισκον. ἠδρῖσκον Elmsl. Who considers this the Attic form, to be restored everywhere, even against the authority of MSS. See his Preface, p. ix. Qu. ἐξεῦρον or ἀνεῦρον.

70. γαμβρὸν (γαμερὸν) here 'brother-in-law,' as in El. 1295. All relations by marriage are treated by the tragedians γαμβροί, as Eustathius teaches us on Hom. Il. ε'. 474.

71. πύθοιθ' ὃ τι. πύθοιτο τί (Lud. Stephens' conjecture) is adopted by Wunder.

72. Schneid. compares Aesch. Pr. 679, ὃ δ' ἔς τε Πυθῶ — Ἰαλλεν, ὡς μάθοι τί χρὴ | δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα. Add Cho. 315. For δστις with τίς he cites Eur. Iph. A. 702, γένους δὲ ποίου χῶπόθεν μαθεῖν θέλω [an uncertain example]. Qu. δρῶν ἢ προφωνῶν —.

τήνδε ῥυσαίμην, 'I should' or 'might deliver.' τήνδ' ἐρυσάμην L. (pr. m.). Burney conjectures λυσάμην. I once thought of τήνδε σώσαιμ' ἂν πόλιν, 'I might be able to deliver,' &c. But cf. Oed. C. 1172, καὶ τίς ποτ' ἔστιν, δν γ' ἐγὼ (δντινα?) ψέξαιμι τι; Ant. 270, οὐ γὰρ εἴχομεν — δπως καλῶς | πράξαιμεν. Aesch. Pr. 299, οὐκ ἔστιν, δτφ μέλζονα μοῖραν | νείμαιμ' ἡ σοί. Arist. Av. 120, ταῦτ' οὖν — πρὸς σὲ δεῦρ' ἀφίγμεθα, | εἰ τίνα πόλιν φράσειας ἡμῖν ἔβερων. Th. 872, τίς τῶνδ' ἐρυνῶν δωμάτων ἔχει κράτος, | δστις ξένους δέξατο —. 'ῥύεσθαι means properly 'to draw to oneself' (as a wounded friend out of battle), and so 'to rescue.'

καί μ' ἡμαρ ἤδη ξυμμετρούμενον χρόνῳ"  
 λυπεῖ τί πράσσει· τοῦ γὰρ εἰκότος πέρα  
 ἄπεστι πλείω τοῦ καθήκοντος" χρόνον\*.

75

ὅταν δ' ἵκηται, τηνικαὺτ' ἐγὼ κακὸς  
 μὴ δρῶν ἂν εἶην πάνθ' ὅσ' ἂν δηλοῖ θεός.

ΙΕ. ἀλλ' ἐς καλὸν σύ τ' εἶπας οἶδε τ' ἀρτίως

Κρέοντα προσστείχοντα σημαίνουσί μοι.

ΟΙ. ὦναξ Ἀπολλων, εἰ γὰρ ἐν τύχῃ γέ τω

80

73. The general sense of this verse is clear enough, the exact interpretation less so. Χρόνος is evidently 'the time consumed in the journey' (with the idea of 'delay' attached), a sense it often bears. Translate then: 'And already time being computed (or 'time, when I compute it') pains me because of the delay for his fate.' Or: 'And the day (now present) being already commensurate with the time (required for his journey) pains me,' &c. Or lastly: 'And when I compute the time, he pains me by his delay,' &c. Cf. Herod. iv. 158, *συμμετρούμενοι τὴν ἔρην τῆς ἡμέρας*. Below 963, *καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ*. 1112. Aesch. Cho. 999, *φόνου δὲ κηκὶς ξὺν χρόνῳ ξυμβάλλεται*. Eur. Ion. 559, *ἄρα δὴτ' ἐκεῖ μ' ἔφυσας; — τῷ χρόνῳ γε συντρέχεις*. Eur. Or. 1208, *τοῦ γὰρ χρόνου τὸ μῆκος αὐτὸ συντρέχει*. Aesch. Ag. 107, *ἀλκὰ ἔμφυτος αἰὼν*. Hartung stops thus: *ξυμμετρούμενον, χρόνῳ λυπεῖ, τί πράσσει*. Musgrave conjectures *ξυμμετρούμενον γ' ὅδῳ*, 'the length of time compared with the distance of the journey.' Qu. *καί μ' ἡμέραισι ξυμμετρούμενος μακράς* (or *ἡμέρα γε — μακρῇ*) —. Or *μακρῷ δέ μ' ἤδη ξυμμετρούμενος χρόνῳ*. Or *καί μ' ἡ πορεία ξυμμετρομένη χρόνῳ*.

74. *λυπεῖ τί πράσσει*. 'It pains me (to think) what he is about.' Cf. Aj. 794, *καὶ μὴν θυραῖος, ὥστε μ' ὠδίνειν τί φησ*. Arist. Nub. 1391, *οἶμαί γε τῶν νεωτέρων τὰς καρδίας | πηδᾶν δ' τι λέξει*. *τοῦ γὰρ εἰκότος πέρα*. 'For beyond what is reasonable,' or what one might expect. El. 521, *πέρα δίκης ἄρχω*. 1506, *δοτὶς πέρα πράσσειν γε τῶν νόμων θέλει*. Oed. C. 257. 885. Eur. Hec. 714, *θαυμάτων πέρα*. Aesch. Fr. 505, *καιροῦ πέρα*. Porson (Opusc. p. 216) conjectures *περᾷ* (cf. 674), and considers v. 75 a mere interpolation (coll. Suid. v. *τοῦ καθήκοντος*).

75. *χρόνον*. Qu. *χρόνον*. Wunder refers to Lobeck on Aj. 277. I suspect

*χρόνου* was written by the copyists because of the preceding genitive *τοῦ καθήκοντος*. Cf. Arist. Lys. 1167, *ἑταρόν γ' ἀπαταεῖτ' ἀντὶ τοῦτου χωρίον* (*χωρίου* the MSS.). Porson considers this line as a marginal gloss on the words *τοῦ γὰρ εἰκότος περᾷ* (thus). The verb *καθήκειν* is certainly very rare in poetry. Qu. *προσθήκοντος*.

77. *μὴ δρῶν*. 'If I did not do.' δσ' ἂν. δσα F. G. L. M. N. P. Dreed. a. Aug. b. Mosq. Trin. δηλοῖ. I need hardly observe that this is the subjunctive.

78. *οἶδε τ'* B. E. Aug. b. Mosq. Ald. Erf. *οἶδε τ'* P. *οἱ δέ τ'* L. pr. M. N. Aug. c. *οἱ δέ γ'* Schol. *οἶδε γ'* Br. Dobree also prefers *οἶδε τ'*, and compares Oed. C. 488. Ant. 1096. Tr. 143. 286. 333. 336. Phil. 292. 528. El. 554. The younger ones of the company, as being more quicksighted than the aged priest, announce the approach of Creon.

79. *προσσεύχοντα* the MSS. *προσσεύχοντα* Erf. Wund. Dind. Rightly, no doubt. Cf. Oed. Col. 30. 320. Fr. 580, *προστήναι* (*προσστήναι* 'to approach'?) *μέσσην* | *τράπεσαν*.

80. *ὦναξ* (sic) P. *εἰ γὰρ* —. 'Would that —!' Lat. *utinam*. As *εἴθε*. Pind. P. i. 90, *εἰ γὰρ ὁ πᾶς χρόνος — καμάντων ἐπίλασιν παρᾷσχοι*. Arist. Pac. 346, *εἰ γὰρ ἐκγένοιτ' ἴδεν τὴν ἡμέραν ταύτην ποτέ*. Eur. Hec. 824, *εἰ μοι γένοιτο φθόγγος ἐν βραχίλοισι*. Virg. Aen. vi. 187, 'Si nunc se nobis ille aureus arbore ramus | Ostendat nemore in tanto.' Hor. Sat. ii. 6. 8, 'O si angulus ille | Proximus accedat &c.' ἐν τύχῃ γέ τω —. 'With a favourable response of some kind.' They compare Aj. 853, *σὺν τάχει τινί*. Oed. C. 500, *ἀλλ' ἐν τάχει τῷ* (al. *τι*) *πράσσειτον*. Aesch. Cho. 136, *ἴλθεῖν Ὀρέστην δεῦρο σὺν τύχῃ τινί*. Sept. 474, *πέμποιμ' ἂν ἤδη τόνδε, σὺν τύχῃ δέ τω*. For τῷ Markland ad Suppl. 1145 conjectures *τῶς* ('thus,' in relation to *ὥστε* that follows). For ἐν ('through,' 'by,'

σωτήρι βαίη λαμπρὸς ὥσπερ ὀμματι."

ΙΕ. ἀλλ' εἰκάσαι μὲν, ἡδύς· οὐ γὰρ ἂν κάρα  
πολυστεφής· ὧδ' εἶρπε παγκάρπου δάφνης.

ΟΙ. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.

ἄναξ, ἐμὸν κήδευμα, παῖ Μενουκίως,

85

τίν' ἡμῖν ἤκεις τοῦ θεοῦ φήμην φέρων ;

instrumentally) see Wunder on Phil. 60. *τῆχῃ* — *σωτήρι*. *σωτήρ* feminine, as elsewhere. Phil. 1471. Aesch. Sept. 225, τῆς εὐπρεξίας — *σωτήρος*. Ag. 684, *τῆχῃ* δὲ *σωτήρ* ταῦν στελοῦσ' ἐφέζετο. Eur. Med. 360. El. 993. See Lobeck on Aj. 323.

81. *λαμπρὸς ὥσπερ ὀμματι*. 'Even as he is sparkling of eye,' even as his eye sparkles. Perhaps we should read *ὀμματι* for *ὀμματι*, or *λαμπρὸν ὥσπερ ὀμ'* ἔχει. In the same sense we find *φαιδρὸς* Oed. C. 319. El. 1297. 1310. I suspect there should be no comma after *βαίη*, the construction apparently being, *εἰ γὰρ* — *βαίη λαμπρὸς, ὥσπερ (λαμπρὸς ἐστι) ὀμματι*. Wunder compares Pind. N. vii. 95, *ἐν τε δαμόταϊς ὀμματι δέρκομαι λαμπρόν*.

82. *εἰκάσαι μὲν*. 'If we may conjecture,' to all appearance at least. *ἡδύς*. 'He is pleasant,' comes with welcome tidings. So in El. 929, the messenger who had brought to Clytemnestra the news of Orestes' death, is spoken of as *ἡδύς οἰδὲ μνηρὶ δυσχερής*. Eur. Ph. 778, *σοὶ μὲν γὰρ ἡδύς εἰς λόγους ἀφίξεταί*. Below 510, *ἡδύκολος*. Phil. 530. On the contrary *ἀηδής*, Tr. 869, *ὡς ἀηδής καὶ συνωφρυνμένη | χωρεῖ πρὸς ἡμᾶς γράϊα σηματοῦσά τι*. Burges the bold (ad Suppl. 971) reads, *πόλλ' εἰκάσαιμ' ἂν ἡδ',* and in the next line, *εἶρπ' ἂν εὐκάρτων* for *εἶρπε παγκάρπου*. Qu. ἀλλ' *εἰκάσαι γ' ἔσθ' ἡδύς*. οὐ γὰρ ἂν —. 'For (otherwise) he would not,' &c. Cf. El. 43. Tr. 177. Arist. Thesm. 1014, *ἔστι με σώων· οὐ γὰρ ἂν παρέπτατο*. Bruck remarks that those only returned home with chaplets on their heads, who had received a favourable response from the oracle; while those who had received an adverse one, or had met with any untoward accident, laid their wreaths aside. In illustration he adduces the cases of Theseus (Eur. Hipp. 813), and Fabius Pictor, whose return from Delphi to Rome is recorded by Livy xiii. 11.

83. *πολυστεφής* — *δάφνης*. Qu. κατα-

*στεφής*, or *περιστεφής*, or *ἐπιστεφής*. Probably πολυ- came from a gloss on *παγκάρπου*. Cf. El. 895, *καὶ περιστεφῇ κύκλῳ | πάντων δσ' ἐστὶν ἀνθῶν θήκην πατρός*. Eur. Hipp. 471, *ἥς κατηρεφεῖς δόμοι*. Archil. Fr. xxi. *ὕλης ἀγρίας ἐπιστεφής*. Mnassalcas viii. *κράναν τ' αἰγείροιο κατὰ σκιον*. V. Matth. § 345. *παγκάρπου δάφνης*. 'The all-fruitful laurel.' From the sacred Delphian laurel, which was distinguished, as Pliny informs us xv. 30, 'maximis baccis atque e viridi rubentibus.' Called *μυριόκαρπος* Oed. C. 676. Pind. ix. 102, *παγκάρπων φυτῶν*.

84. *ξύμμετρος γὰρ ὡς κλύειν*. 'For he is within hearing distance,' is near enough to hear us. Schol.: *οὐκ ἐστὶ, φησί, μακρὸν, ἀλλ' ἐγγὺς, καὶ μέτρον ἔχων τοῦ ἀκούειν διὰ τὸ πλησίον γενέσθαι*. Cf. Ant. 387, *ποῖα ξύμμετρος προῖβην τύχῃ*; Monk on Eur. Alc. 26. On *ὡς* for *ὥστε* cf. on Ant. 292.

85. *ἄναξ*. 'My lord.' A term of respect applied in general to all illustrious and grand personages, whether royal or not. So below 911 the nobles of the land are addressed as *χάρας ἄνακτες*. Ant. 1103. Eur. Hipp. 88. *κήδευμα*. For *κηδεστής*, which in general means any relation by marriage. Bruck compares Ant. 756, *γυναικὸς δούλευμα*. Eur. Or. 479, *ὦ χαῖρε καὶ σὺ, Μενέλεως, κήδευμ' ἐμόν*. 1237, *ὦ ξυγγένεια πατρός ἐμού*. Or. 924, *τᾶνδον οἰκουρήματα*. Bacch. 792, *δουλείαις ἐμαῖς*. Andr. 446, *δόλια βουλευτήρια*. Ph. 298. Add Phil. 868, *οἰκούρημα πανουργίας — τέχνημα*. Aj. 54, *φρούρημα*. Oed. C. 325, *προσφώνημα*. Ant. 126, *δυσχείρωμα*. Oed. C. 1070, *πάσα — πάλων ἀμβασίς* (all the horse-men). Fr. 841, *ἀπαιόλημα*. Aesch. Sept. 449, *φερέγγυνον φρούρημα*. Eur. Ion. 748, *γυναικες — δούλευμα πιστόν*. Suppl. 173, *πρεσβεύματα*. Hipp. 11, *Πιτθῶς δούλευματα*. V. Br. ad Ant. 320.

86. *φήμην φέρων*. *φέρων φάτιν* Aug. b. Cf. Aj. 789, *ἡκεῖ φέρων | Αἰάτωρ ἡμῖν πράξιν*. τοῦ θεοῦ *φήμην*. 'Command (lit. voice) of the god.' Cf. 43. 158. 475. 723. So *φάτις* 1440.

## ΚΡΕΩΝ.

ἐσθλὴν λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι  
κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.

ΟΙ. ἔστιν δὲ ποῖον τοῦπος ; οὔτε γὰρ θρασὺς  
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ. 90

ΚΡ. εἰ τῶνδε χρήξεις πλησιαζόντων κλύειν,  
ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν' ἔσω.

ΟΙ. ἐς πάντας αὔδα. τῶνδε γὰρ πλέον φέρω'  
τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.

ΚΡ. λέγοιμ' ἂν οἷ' ἤκουσα τοῦ θεοῦ πάρα. 95  
ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἀναξ  
μίασμα χώρας, ὡς τεβραμμένον' χθονί

87. Translate: 'For I declare that, provided the disagreeable part (of it, the divine command) be also rightly carried out, we may yet enjoy complete prosperity.' So the Schol: λέγω γὰρ πάντα ἂν εὐτυχεῖν τὴν πόλιν, εἰ καὶ τὰ δύσφημα [explained also by τὰ χαλεπὰ] τύχοι κατ' ὀρθὸν ἐξελθόντα. Or thus: 'I declare that even as regards the unpleasant part, provided it be duly carried out, we may yet enjoy complete prosperity.' The πάντα seems to be opposed to τὰ δύσφορα. But as there is no other subject expressed, it will perhaps be better to consider τὰ δύσφορα as such, construing thus: λέγω γὰρ καὶ τὰ δύσφορα εὐτυχεῖν ἂν πάντα ('altogether'), εἰ &c. The 'unpleasant part of the burden' is the injunction laid on the Thebans to discover and punish the murderer of Laius. Whether or not a comma is to be placed after δύσφορ', must depend on the construction we adopt, i. e. whether the words καὶ τὰ δύσφορα are to be associated with εἰ — τύχοι &c., or with πάντ' ἂν εὐτυχεῖν (or at least with ἂν εὐτυχεῖν). Musgrave, finding no suitable meaning in the particle καὶ, proposes with some probability βαῖα δύσφορ' εἰ τύχοι &c. Qu. kds τὰ δύσφορ', εἰ —. And for πάντ' perhaps πόλιν. Schneid. omits the comma usually placed after δύσφορ'. For λέγω f. λέγει (δ' θεός).

88. ἐξελθόντα. ἐξίοντα Suid. and Zonar. v. δύσφορα, not Stob. Flor. 108, 54. A frequent error of the copyists. κατ' ὀρθὸν ἐξελθόντα, 'to be rightly carried out, to have their issues aright. Cf. Oed. C. 1424, ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει ('become realized') |

μαντεύμαθ' —; also below 1011. 1182. πάντ' ἂν εὐτ. Wunder compares Herod. vii. 233, οὐ μέντοι τὰ γε πάντα εὐτύχησαν. i. 65, τοὺς ἄλλους πολέμους εὐτυχοῦντες. Qu. κάρτ' ἂν εὐτυχεῖν, as in Aj. 263, ἀλλ' εἰ πέπνυται, κάρτ' ἂν εὐτυχεῖν δοκῶ.

89, 90. οὔτε — οὐτ' οὖν. V. Matth. § 625. So μήτ' — μήτ' οὖν below 270. Wunder compares Aesch. Pers. 215, οὐτ' ἔγαν φοβεῖν λόγους οὔτε θαρσύνειν.

91. πλησιαζόντων here seems to signify 'being near or present.' Cf. 1136. Eur. Ph. 923, βούλει παρόντος δητὰ σοι τοῦτου φρόσω;

92. ἔτοιμος. Sub. εἰμὶ. A frequent ellipse. Cf. Aj. 813, χωρεῖν ἐτοῖμος. Dem. p. 111, εἰ δ' ἂν συμφέροι χωρίς κολακείας ἐτελέσσητε ἀκούειν, ἔτοιμος λέγειν. V. Matth. § 306. Cf. on Arist. Lys. 566. εἴτε — ἔσω. The full construction is εἴτε καὶ στείχειν ἔσω χρήξεις, ἔτοιμός. εἰμὶ καὶ τοῦτο δρᾶν. Elmsley compares Eur. Ion. 1120, πεπυσμέναι γὰρ, εἰ θανεῖν ἡμᾶς χρεὼν, | ἥδιον ἂν θάνομεν, εἴθ' ὄρᾶν φῶς [sub. ἥδιον ἂν ὀρᾶμεν οἱ ἴδομεν]. Dobree conjectures στείχων (sub. κλύειν).

93. τῶνδε — πέρι. Connect πέρι with τῶνδε no less than with τῆς ἐμῆς ψυχῆς. Schol: περὶ τούτων πλέον ἀγωνίζομαι ἢ περὶ τῆς ἐμᾶντοῦ ψυχῆς. For φέρω one might conjecture τρέφω, as more poetical.

94. καὶ om F.

96. ἄνωγεν — ἐμφανῶς. 'Plainly,' whereas frequently the oracles were ambiguous and dark. So 106, ἐπιστέλλει σαφῶς.

97. μίασμα — ἐλαύνειν. Aesch. Ag. 1419, οὐ τοῦτον ἐκ γῆς τῆσδε χρεῖν σ'

ἐν τῇδ', ἐλαύνειν μὴδ' ἀπήκεστον τρέφειν.

ΟΙ. ποίῳ καθαριμῶ; τίς ὁ τρόπος τῆς ξυμφορᾶς;

ΚΡ. ἀνδρηλατοῦντας, ἡ φόνῳ φόνον πάλιν  
λύοντας, ὡς τόδ' αἷμα χειμάζον πόλιν. 100

ΟΙ. ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;

ΚΡ. τῇν ἡμῖν, θναξ, Δαῖός ποθ' ἡγεμὼν  
γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.

ΟΙ. ἐξοιδ' ἀκούων οὐ γὰρ εἰσεῖδόν γέ που \*. 105

ΚΡ. τούτου θανόντος νυντ' ἐπιστέλλει σαφῶς

ἀνδρηλατεῖν | μασμάτων ἔκτουα; Thuc. i. 126, τὸ ἄγος διαίνειν. μίasma χάρας we probably to be connected, 'a pollution of the country.' So χάρας ἀλάστωρ Oed. C. 788. ὡς τεθρ. Perhaps ἐντεθραμμένον, see ἐκτεθρ.

98. ἐν τῇδ'. ἐκ τῆσδ' F. Which would agree with χάρας. Perhaps χροῖς for χροῖ. ἀπήκεστον τρέφειν. 'To harbour it until it become incurable.' Ant. 699, αἱ γὰρ δὴ τὰ γ' ἐγγενῇ φύσει | ἀκοσμα ἀράτα. 1000, τρέφειν τὴν γλώσσαν ἡσυχυτέραν. Oed. C. 186, δ' τι καὶ πόλις ἰντροφον ἐφίλον. "Plat. Rep. ii. 364 C, εἰ τι ἀδίκημα γέγονεν, ἀκείται μεθ' ἐορτῶν." SCHNEID. Cf. on Oed. C. 919.

99. τίς ὁ τρόπος; 'What is the character,' or 'nature?' Eur. Herc. 945, τίς ὁ τρόπος ξενόσεως τῆσδε; Ph. 389.

100. Cf. Aesch. Ag. 1419, οὐ τοῦτον ἀ γῆς τῆσδε χρῆν σ' ἀνδρηλατεῖν, — μασμάτων ἔκτουα; Eur. Or. 509, κἄπειθ' ὁ κείνου γενόμενος φόνῳ φόνον | λύσει. Phil. 959, φόνον φόνου δὲ ῥύσιον τίσω τάλας.

101. ὡς — πόλιν. The accusative absolute. Cf. El. 881, οὐχ ὕβρει | λέγω τὰδ', ἀλλ' ἐκείνων ὡς παρόντα νῦν (al. νῶ). Oed. C. 390. Eur. Her. 693, ὡς μὴ μενοῦντα, τὰλλα σοι λέγειν πάρα. Where other examples are adduced by Elmsley, who with his usual accuracy of judgment observes: "Inter genitivum et accusativum absolutum hoc fere interesse videtur, quod genitivus ipsam rem, accusativus alicuius de ea sententiam exprimit." And he quotes Aeschin. c. Timarch. p. 48, ἀπὸ σωφροσύνης πρῶτον ἤρεστο, ὡς οὐκ πλείστη εὐνομία ἐστὶ, ταύτην ἔριστα τὴν πόλιν ἀπερομέην (i.e. ὡς — οἰκήσεσθαι δοκῶν).

τὰδ' αἷμα. 'This murder' (viz. the φόνον just mentioned). Matth. Gosp. 27, 26, τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς —. 23,

35, ὅπως ἔλθῃ ἐφ' ἡμᾶς τὰν αἷμα δίκαιον. Brunck reads with Madge τήνδ' for τὰδ'. I would suggest still another reading, ὡς τι γ' αἷμα, or ὡς τό γ' αἷμα. Oed. C. 407. Eur. Ph. 1517, τρισσὰ τὰδ' αἵματα σύγγονα. Pind. P. ii. 59, ἐμφόλιον αἷμα. χειμάζον πόλιν. χειμάζει — Aug. b. Trin. and L (supr., as an interpretation). 'Troubling the state,' lit. tossing as a tempest. Cf. Ant. 391, ταῖς σαις ἀπειλαις, αἷς ἐχειμάσθην τότε. Ph. 1460, χειμαζόμεν. Ant. 670, δορὶς — ἐν χειμῶνι. Eur. Suppl. 279, πόλις χειμασθεῖσα. Hipp. 315. Ion. 980. The same metaphor above 23, πόλις — σαλεύει. The reader will no doubt remember the passage of Hesiod. Op. 238, πολλάκι καὶ ξυμπᾶσα πόλις κακοῦ ἀνδρὸς ἀπηέρα, | ὅστις ἀλιτράνει καὶ ἀτὰρ θάλα μηχανάταται.

104. ἀπευθύνειν. 'Steered, directed, governed.' Cf. Fr. 151, ὡς ναοφύλακες — ἀπευθύνουσιν οὐρίαν τρόπιν. Aj. 72. A metaphor taken from shipping. — πόλιν. χθόνα Aug. b.

105. πῶ. πῶ G. Rightly, I imagine. Cf. Arist. Ran. 565, νῶ δὲ δεῖσθαι γέ πῶ (so V. πῶ vulg.). — ἀνεπηδήσαμεν. Firmhaber also approves of πῶ. Kaestner prefers πῶς ('ulla ratione,' 'ullo casu.') Schneid. defends and explains οὐ — πῶ here 'by no means,' 'not at all,' according to Homeric usage, Il. iii. 306, ὅπως τλήσομ' ἐν ὀφθαλμοῖσιν ὀρᾶσθαι | μαρνάμενον φίλον υἱόν. xii. 270, ὅπως πάντες ὁμοῖοι | ἀνέρες ἐν πολέμῳ. Od. ix. 102, μὴ πῶ τις λαοτοῖο φαγὼν νύστοιο λάθεται. Hartung reads γ' ἐγώ.

106. The comma usually placed after θανόντος was removed by Dind., the construction being τούτου θανόντος τοὺς ἀποτέντας. νῦν. For νῦν I have given νυν. For the position of which cf. Oed. C. 1038, χωρὼν ἀπελίνει νυν.



τοὺς αὐτοέοντας χειρὶ τιμωρεῖν τινά.”

OI. οἱ δ' εἰσὶ ποῦ γῆς ; ποῦ τόδ' εὐρεθήσεται  
ἶχνος παλαιᾶς δυστέκμαρτον αἰτίας ;

KP. ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον  
ἀλωτὸν, ἐκφεύγει δὲ τὰμελούμενον.

OI. πότερα δ' ἐν οἴκοις, ἢ ἔν' ἀγροῖς ὁ Δαῖος,  
ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνω ;

KP. θεωρὸς, ὡς ἔφασκεν,” ἐκδημῶν, πάλιν

110

107. τοὺς αὐτοέοντας. ‘The perpetrators of the crime,’ ‘the assassins.’ El. 272, τὸν αὐτοέοντην. The usual form is αὐθέοντης. The same as αὐτοφόντης Eur. Med. 1269. τινὰς all the MSS. τινὰ (ed Med.) Suid. v. ἐπιστέλλει, which Dindorf has adopted, who well observes that τινὰς may be due to the copyists being misled by the preceding accusatives. τινὰ also Reisig ad Oed. C. 929 (933). Schaeff. Wund. The construction is ἐπιστέλλει τινὰ τιμωρεῖν τοὺς αὐτοέοντας. So βοῆ — δηλοῦν τινὰ in v. 1287. Oed. C. 932, ἐννέπω — τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά. Schneid. explains τοὺς αὐτοέοντας — τινὰς, ‘the murderers, be they who they may,’ coll. Oed. C. 290, δταν ὁ κύριος παρῇ τις, conceiving the plural (cf. 137. 366. 1184) to be designedly used, that it might be left uncertain, with true oracular indistinctness, whether the murder was the act of one or more persons. Donaldson also (Crat. p. 179) retains and explains τινὰς, ‘whoever the particular persons may be.’ χειρὶ τιμωρεῖν. ‘To punish with the hand of justice,’ with an avenging hand; for τιμωρεῖσθαι. V. on Oed. C. 134. Perhaps we should read τίσασθαι both here and in v. 140. Cf. also Phil. 1258. Qu. — χειρὶ τιμωρῆς κτανεῖν (or ἔτελῶν). Eur. Hec. 842, παρδσχεις χεῖρα — τιμωρόν. Or, τοὺς αὐτόχειρας τοῦδε τιμωρεῖν φόνου. Certainly χειρὶ alone is very tame.

108. οἱ δ' Herm. Dind. Dobr. &c. οἱδ' P. &c. τοῦ τόδ'. Perhaps rather ποῦ ποδ'. Unless we suppose τόδε ἶχνος αἰτίας put for ἶχνος τῇσδε αἰτίας. Cf. on 832.

110. ἔφασκε. The god. τὸ δὲ ζητ. Erfurdt compares Chaeremon Stob. 9, p. 236, οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις, δ τι | οὐκ ἐν χρόνῳ ζητοῦσιν ἐξευρίσκειται. Terent. Heaut. iv. 2. 8, ‘Nihil tam difficile est, quin quaerendo investigari possiet.’ Add Matth. Ev. vii. 7, 8, ζητεῖτε καὶ

εὐρήσετε,—δ ζητῶν εὐρίσκει. Observe the division of the line into two equal parts, as in Aj. 343, λεηλατήσεται χρόνον ; ἐγὼ δ' ἀπόλλυμαι. Eur. Suppl. 1060, νικῶσα τίνα νίκην ; μαθεῖν χρῆζω σθέν. Cf. on 1155.

112. “By the method of question and answer, the whole matter is brought out in a natural way; whereas Euripides’ method is to relate the whole story continuously in the prologue. But the more thoroughly Oedipus goes to work, the more is his sagacity still led off on a false scent. Whether it be in itself probable, or otherwise, that Oedipus should for so long a time have remained unacquainted with the circumstances relating to Laius, is a consideration with which the poet does not in the least trouble himself.” SCHNEID. It has occasioned surprise that Oedipus, especially after so long intercourse with Jocasta, should have remained so profoundly ignorant of all the circumstances attendant upon the death of Laius. It certainly does seem strange, but as that event was one ἔξωθεν τῆς τραγωδίας (see Arist. Poët. c. 15 et 24), the poet might perhaps think himself at liberty to take that view of the matter which he might consider most favourable to his arrangement of the plot. But this ignorance of Oedipus may be explained in some degree by the two following considerations, viz. that any prolonged inquiry at the time was rendered impossible by the visitation of the Sphinx (v. 130); and that the slave, who alone had escaped from the scene of the murder, and was cognizant of the matter, had been sent away at his own request into the country by Jocasta (v. 754—764. 851. 916 sq., 1054—1072). ἢ ἔν' ἀγροῖς. ἢ ἐν ἀγροῖς P.

113. συμπίπτει, ‘encounters.’ The historic present, as θνήσκουσι 118. φονεύουσι 716 &c.

114. θεωρός. Schol: ὁ πρὸς τοὺς θεοὺς

- πρὸς οἶκον οὐκέθ' ἵκεθ', ὡς" ἀπεστάλη. 115
- ΟΙ. οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ  
κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν ;"
- ΚΡ. θνήσκουσι γὰρ, πλὴν εἰς τις, ὅς φόβῳ φυγῶν  
ὦν εἶδε πλὴν ἐν οὐδὲν εἶχ' εἰδῶς φράσαι.
- ΟΙ. τὸ ποῖον ; ἐν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν, 120  
ἀρχὴν βραχεῖαν εἰ λάβοιμεν ἐλπίδος.
- ΚΡ. ληστὰς ἔφασκε συντυχόντας οὐ μιᾷ  
ῥώμῃ κτανεῖν νυν, ἀλλὰ σὺν πλήθει χερῶν.

ἐὰν χρῆσταιν ἀπερχόμενος. Those persons were properly called *θεωροί* (from *θεός* and *ἔρα*, cf. *θυρωρός*, *πυλωρός*, *κηπουρός* &c.), who went or were dispatched to offer a sacrifice to any god, to consult any oracle, or to fulfil any other important sacred office. The object of Laius' journey on this occasion was to ascertain whether his child, who had been exposed in infancy, was still alive (Eur. Ph. 36). ὡς ἔφασκεν. 'As he told us' (on leaving). Qu. *ἐς ἐφάσκει*.'

115. ὡς ἀπεστάλη. 'As he had set forth.' I. e. he never returned the way he went. I once thought of *ἐνθ' ἀπεστάλη* or *ἐλ' ἔαπεστάλη*, 'he never reached the home he set out for.'

116. συμπράκτωρ ὁδοῦ. 'Companion of his journey.'

117. κατεῖδ'. κατεῖδεν F. L. pr. M. N. P. &c. Also *δου* for *δτου* L. For κατεῖδ', as the passage stands, we require, as Schneid. well remarks, a verb which should signify 'return.' We may conjecture *ἀνῆχ'* or *ἀνῆλθ'*, or else *περίεσθ'*, *ἐλ' ἴσθ'*, *πάρεσθ'*. Schneidewin's own conjecture *τάκεῖθεν*, οὐ (for κατεῖδ', *δτου*) has the recommendation of supplying an object to *ἐκμαθὼν*, which is otherwise wanting. For *τάκεῖθεν* he adduces Oed. C. 41. Aesch. Sept. 40. Trach. 314. Oed. C. 506. *δτου* τις —. Schol. *παρ' οὐ τις ἂν μάθει καὶ χρῆσαιτο πρὸς ζήτησιν*. Which would mean: 'From whom one might gain information,' &c. We should rather translate: 'the information gained from whom one might have used' (in prosecuting the investigation). Cf. Oed. C. 41. *τίσων τὸ σεμνὸν ὄνομα' ἂν εὐξαίμην εἶδεν*; Qu. *δτου τὰδ'* (or *τι*) *ἐκμαθὼν χρῆσαιτό τις*; Or *δτω τὰδ'* *ἐκμαθεῖν χρῆσαιτό τις*; The optative put as in 72. Or even *δτω* *τις ἐκμαθεῖν ἐχρήσατ' ἂν*;

118. θνήσκουσι. I. e. 'are killed.'

*εἰς* *τις*. 'One single individual.' Cf. Arist. Ran. 911, *ἕνα τιν' ἂν καθίσειεν ἐγκαλύψας*. Schneid. points out the emphatic connection of *πλὴν* *εἰς* — *πλὴν* *ἐν*, as meant to show how very remote the chance was of discovering the murderer.

119. εἰδῶς. I. e. 'with certain knowledge, for certain.'

120. τὸ ποῖον; 'The which?' Gall. 'lequel?' Cf. 291, *τὰ ποῖα ταῦτα*; Oed. C. 893. 1415. 1706. El. 671. Tr. 78. Arist. Ach. 963. *ἐξεύροι*. 'Enable.' Gl. *ἀντὶ τοῦ μηχανῆν δόλη*. Schneid. explains *ἐξεύροι ἂν*, 'might make it possible.' As examples of the infinitive after *εὐρίσκειν* Erfurdit cites Lucian Paras. vii. 126, *εὐροῖς εἰπεῖν*. Plutarch. Mor. p. 798 F. *δεόμενος — ἡσυχίας, εὐρε καταθέσθαι τὴν δύναμιν*. Or we may translate literally: 'For one thing might discover many things for us to learn.' Musgrave for *ἐξεύροι* (for which he modestly suggests *ἐκφέρει*) refers to Tr. 25, *μή μοι τὸ κἄλλος ἄλλος ἐξεύροι ποτέ*. Eur. Ion. 1137. Orest. 1158. Add Phil. 288, *γαστρὶ μὲν τὰ σύμφορα | τόξον τόδ' ἐξεύρισκε*. Perhaps the construction, as suggested in Class. Journ. xxxiv. 275, may be *μαθεῖν γὰρ ἐν ἐξεύροι ἂν πολλὰ*.

122. οὐ μιᾷ ῥώμῃ. 'With more than the force of one,' 'not single-handed.' οὐ μιᾷ. 'With more than one.' So Aesch. Sept. 103, *πάταγος οὐχ ἐνὸς δορός*. Eur. Suppl. 94. Cycl. 517. Med. 952. Andr. 96. The fugitive slave doubtless gave out this story of a band of robbers having attacked his party, to save himself from the reproach of cowardice. The account however is well adapted to sustain the plot of the drama; for had he given out that his master was slain by a single individual, Oedipus might at once have suspected that 'himself was the man.' (Cf. 836—47.)

- ΟΙ. πῶς οὖν ὁ ληστής, εἴ τι μὴ ξὺν ἀργύρῳ  
ἐπράσσειτ' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη ; 125
- ΚΡ. δοκοῦντα ταῦτ' ἦν Λαίῳ δ' ὀλωλότος  
οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο."
- ΟΙ. κακὸν δὲ ποῖον ἐμποδὼν τυραννίδος  
οὕτω πεσοῦσης εἶργε τοῦτ' ἐξειδεύει ;
- ΚΡ. ἡ ποικιλωδὸς Σφίγξ τὸ πρὸς ποσὶ σκοπεῖν 130  
μεθέντας ἡμᾶς τὰφανῇ προσήγετο.
- ΟΙ. ἀλλ' ἐξ ὑπαρχῆς αὐθις αὐτ' ἐγὼ φανῶ.  
ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ  
πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφὴν  
ᾧστ' ἐνδίκως ὄψεσθε καμὲ σύμμαχον 135  
γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἄμα.  
ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,

124. ὁ ληστής. The singular is now used, in reference to the chief of the band. εἴ τι μὴ. So below 969 εἴ τι μὴ τῷμὲ πόθῳ κατέφθιτο. Tr. 586, εἴ τι μὴ δοκῶ | πρᾶσσειν μάταιον. 712. Oed. C. 1450. The sense is: 'unless he was being tampered with from hence,' by some one here in Thebes. ξὺν ἀργύρῳ. Schol: ἐπὶ κέρδει. 'With the help of a bribe.' Cf. 123, σὺν πλήθει χερῶν. 643, σὺν τέχνῃ κακῇ. 657, σὺν ἀφανεί λόγῳ. 17, σὺν γῆρᾳ βαρεῖς. Oed. C. 817, ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις ; 1341, βραχεῖ ξὺν ἔγκῳ. Ant. 172, ὥλοντο πληγύντες αὐτόχειρι σὺν μίσματι. 674, ἦδε σὺν μάχῃ δορὸς | τροπὰς καταρρήγνυσι.

125. ἐπράσσειτ'. Dobree aptly compares Thuc. v. 83, ὑπῆρχε δὲ τι αὐτοῖς καὶ ἐκ τοῦ Ἀργεῖος αὐτόθεν πρᾶσσόμενον. Ant. 1034, κοῦδὲ μαντικῆς | ἔπρακτος ὑμῖν εἰμι. Add Aj. 446. Arist. Eq. 465, οὐκοῦν ἐν Ἀργεῖ μ' οἶα πράττει λανθάνει. Brunck and Musgrave rightly connect ἐπράσσειτ' ἐνθένδ' (i. e. from Thebes). ἐς τόδ' ἂν τόλμης ἔβη ; Cf. 772, ἐς τοσοῦτον ἐλπιδων | ἐμοῦ βεβῶτος.

126. δοκοῦντα —. 'Such was the suspicion.'

127. ἀρωγός. 'Avenger.' Cf. El. 1391, παράγεται γὰρ ἐνέρων δολιόπους ἀρωγὸς εἶσω στέγας. Said of Orestes, the avenger of his murdered father. Cf. also on 496 below. ἐγίγνετο. ἐγείνετο L. (pr. m.) M. N. ἐγίνετο F. G. H. Bodl. Ald. Qu. ἐφαίνετο.

130. τὸ L. (pr. m.) N. F. Dreed. a. Schol. Suid. V. ποικιλωδός. Dind. Wund. Schn. τὰ vulg. ποσί. ποσιν L. N. Cf. Incert. Rhcs. 482, μὴ νῦν τὰ πόρρω, τὰ γύθεν μεθεῖς, σκόπει. 'The matter before us, our present condition.' Phil. 83a. Pind. I. viii. 25, τὸ δὲ πρὸ ποδὸς ἔρειον ἀεὶ σκοπεῖν χρῆμα πᾶν.

132. Hesych: 'Ἐξυπαρχῆς' ἐξ ἀρχῆς. αὐτ'. I. e. τὰ ἀφανῇ. φανῶ. 'I will drag to light,' with reference to the preceding τὰφανῇ.

133. ἐπαξίως — ἀξίως. So Eur. Med. 1252, κατὶδερ' ἴδεται &c.

134. πρὸ. πρὸς F. G. L. (pr.) P. Ald. Turn. Gl: ὑπέρ. τήνδ' ἔθεσθ' ἐπιστροφὴν. 'Have shown this solicitude.' I. q. προῦθεσθε τοῦ θανόντος τήνδ' ἐπιστροφὴν. Cf. 1459, παίδων δὲ — μὴ μοι — προθῇ (al. προσθῇ) μέριμναν. El. 1334, σὺν δ' ἐβλάβειαν τῶνδε προῦθέμην ἐγώ. So Aj. 536, ἐπρίνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου. 12, ὅτου χάριν | σπουδὴν ἔθου τήνδ'. For πρὸ cf. Arist. Eq. 1018, δς πρὸ σέθεν λάσκων &c. 1023, πρὸ σοῦ γὰρ ἀπῶς. As a curiosity, it may not be amiss to notice the various reading presented in L. τήνδε θεσπίζει γραφὴν, which is a manifest corruption of the text.

135. σύμῳ. σύμμαχον in a few MSS. With Wunder I omit the comma usually placed after σύμμαχον.

137. τῶν — φίλων. He means Laius, of whom he speaks as a distant friend.

ἀλλ' αὐτὸς αὐτοῦ, τοῦτ' ἀποσκεδῶ μύσος.

ὅστις γὰρ ἦν ἐκείνων ὁ κτανὼν τάχ' ἂν

κᾶμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι."

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κείνῳ προσαρκῶν οὖν ἐμαυτὸν ὠφελῶ.

ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων

ἵστασθε, τοῦσδ' ἄραντες ἰκτῆρας κλάδους,

ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροίζεται,

ὡς πᾶν ἐμοῦ δράσοντος. ἡ γὰρ εὐτυχεῖς

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138. αὐτοῦ. αὐτοῦ L. pr. P. Mosq. Bar. Trin. αὐτὸς αὐτοῦ. 'For my own sake.' Schol. ὑπὲρ αὐτοῦ ἐμοῦ. αὐτοῦ for ἐμαυτοῦ. V. Matth. § 489. Herm. on Trach. 451. Qu. αὐτὸς δ' ἐμαυτοῦ. Cf. 228, αὐτὸς καθ' αὐτοῦ. 1237, αὐτὴ πρὸς αὐτῆς. El. 286, αὐτὴ πρὸς αὐτῆν. Tr. 451, εἰ δ' αὐτὸς αὐτὸν ὧδε παιδεύεις. 891, αὐτὴ πρὸς αὐτῆς. 910, αὐτὴ τὸν αὐτῆς δαίμον' ἀνακαλουμένην. 1132, αὐτὴ πρὸς αὐτῆς. Aj. 906, αὐτὸς πρὸς αὐτοῦ. Ant. 1177, αὐτὸς πρὸς αὐτοῦ. Oed. C. 853, αὐτὸς αὐτὸν. Fr. 779, αὐτὸς παρ' αὐτοῦ μαρθάνων ἐνυπνόν. 321, αὐτὸς τι αὐτῷ. Aesch. Pers. 415, αὐτοὶ δ' ὑφ' αὐτῶν — παλιντο. Cho. 219, αὐτὸς καθ' αὐτοῦ —. Fr. 920, τοῖον παλαιστήν νῦν παρασκευάζεται | ἐν' αὐτὸς αὐτῷ. Eur. Her. 144, αὐτοὶ καθ' αὐτῶν. Arist. Nub. 407, αὐτὸς αὐτὸν κατακάλων. Cf. on Oed. C. 930, τὴν αὐτὸς αὐτοῦ. Here and in v. 141, as indeed throughout the whole of this speech, the language of the unhappy Oedipus is tinged with a certain happy vein of irony or ambiguity of expression, which adds considerably to the tragic effect, especially when the real state of things begins to be disclosed.

ἀποσκεδῶ. Attic for ἀποσκεδάσω. So Oed. C. 620, διασκεδῶσιν. Aesch. Pr. 25, σκεδῶ. Arist. Vesp. 229, διασκεδῶ.

139. ἐκείνων ὁ κτανὼν. For ὁ κτανὼν ἱεῖων or ὁ ἐκείνων κτανὼν. Oed. C. 994, κτανῆρ σ' ὁ καίνων. Eur. El. 262, σ' ἡ τεκῶσα. Hom. Batr. 13, τίς δέ σ' ὀφείσας; V. Herm. ad Aj. 1007. Arist. Ar. 95, τίνας εἰσὶ μ' ὁ ζητοῦντες; τέχα for τάχ' ἂν Hartung.

140. κᾶμ' ἂν. κᾶμ' ἐν Laud. "Non male," says Elmsley, "sic ἐν χειρὶν ἐμαῖν χραῖων v. 821. Adde Ant. 962. 1003." Τιμωρεῖν in the sense of 'to kill' or 'murder' is strange, as Wunder observes. It is not improbable that the copyists introduced it here from v. 107. Perhaps the poet wrote συγκτείνειν θέλοι, or βούλοιτ'

ἂν κτανεῖν. Or κᾶμ' ἂν φονεῖν χειρὶ τοιαύτῃ θέλοι. Translate τοιαύτῃ χειρὶ 'by such an act of violence.' Cf. Aj. 27, κατηναρισμένας | ἐκ χειρὸς ('by violence').

141. How far from true this is, the sequel of the play will show.

142. ὑμεῖς μὲν βάθρων. We have similar terminations El. 357, μισεῖς μὲν λόγῳ. Eur. Iph. A. 392, οἶμαι μὲν, θεός. Cf. ad Phil. 422. See Elmsl. Ed. Rev. xxviii. 81. βάθρων. 'From the steps.'

Our poet is fond of omitting prepositions. Cf. 24. 142. 152. 473. 580. 674. 1004. 1012. 1022. 1035. 1062. 1163. 1178. 1522. Oed. C. 411. 1024. 1412. Ant. 418. 489. 1008. El. 1139. 1349. Ph. 613. 1044. Tr. 564, &c. The preposition is added Aj. 788, τί μ' — ἐξ ἔδρας ἀρίστατε;

143. ἵστασθε. 'Rise.' Schol: ἀνίστασθε. So ἱστώμεσθα 147. Phil. 893, ἵσταί τδ', ἀλλ' ἵστα τε καὶ τὸς ἀντέχου. The simple for the compound verb. V. on Aj. 764.

ἄραντες — κλάδους. It was usual to remove the supplicatory branches, when a promise of assistance had been given (Eur. Suppl. 359): otherwise, they were left as first placed (Aesch. Suppl. 506). Aesch. Suppl. 249, κλάδοι γὰρ μὲν δὴ, κατὰ νόμους ἀφικτόρων, | κείνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίοις. 490, κλάδους τε τοῖτους αἰψ' ἐν ἀγκάλαις λαβὼν, | βωμοὺς ἐπ' ἄλλους δαιμόνων ἐγχωρίων | θές. Andoc. de Myst. p. 54, ἰκετηρία κείται ἐπὶ τοῦ βωμοῦ. V. Elmsl. ad Eur. Her. 125, βωμὸν καταστέψαντες.

144. Κάδμου λαόν. These presently enter on the stage, and form the Chorus. Musgrave has satisfactorily disposed of the opinion of those, who conceive that the Chorus consists of the main body of priests, excepting the high-priest, who (as they suppose) alone of them leaves the stage v. 147. Cf. Oed. C. 741, Καθμεῖος λέως, and on l above.

145. πᾶν. πάντ' Tricl. Eur. Cycl.

σὺν τῷ θεῷ φανούμεθ', ἡ πεπτωκότες.

ΙΕ. ὦ παῖδες, ἰστώμεσθα· τῶνδε γὰρ χάριν  
καὶ δευρ' ἔβημεν ὧν ὁδ' ἐξαγγέλλεται.  
Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἅμα  
σωτήρ θ' ἵκοιτο καὶ νόσου πανστήριος.

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### ΧΟΡΟΣ.

ὦ Διὸς ἄδυεπές φάτι, τίς ποτε τὰς πολυχρύσου  
Πυθῶνος ἀγλαὰς ἔβας [στρ. α'.  
Θήβας; ἐκτέταμαι' φοβερὰν φρένα, δείματι πάλλων,

132, πᾶν δέ σοι δρῶμεν ἄν. δράσαντος. δρῶσαντος L. (pr. m.). M. G. Aug. b. Trin. Qu. ὡς πᾶν ἐγὼ δράσαιμ' ἄν (or δρῶην ἄν), or ὡς πᾶν ἐμοῦ γ' ἄν δρῶντος.

147. ὦ παῖδες. By this designation he addresses as a father the whole body of suppliants. Cf. 58. ἰστώμεσθα. 'Let us rise.' Cf. 143. τῶνδε — ὧν. No objection need be made to the genitive ὧν, on account of the interposition of other words between it and τῶνδε. Cf. Aj. 1101. τῶνδε γὰρ χάριν καὶ —. So Tr. 600, ἀλλ' αὐτὰ δὲ σοι ταῦτα καὶ πρῶσσον. Ant. 280. 770. Ph. 380.

148. 88'. Creon. ἔξαγγ. 'Promises, announces.' The middle form occurs also Eur. Her. 531, κἀξαγγέλλομαι | θησκειν ἀδελφῶν τῶνδε κάμαντις θυερ. Ion. 1605. Soph. Aj. 1376, τὰνδ' τοῦδ' ἀγγέλλομαι. 'Ode of course refers to Oedipus. 'The suppliants satisfied with his expressed determination to investigate the matter, prepare to take their departure.

150. The priest having performed what was required of him, leaves the stage with his band of suppliants, and returns in another character as Teiresias, v. 316.

151. The Chorus, consisting of aged men, representing the nobility of Thebes, present themselves at the bidding of their sovereign. ὦ Διὸς — φάτι. 'O sweetly speaking voice (oracle) of Jove.' It is to be observed that the oracle, though delivered by Apollo, is attributed to Jove, as the sole ruler of the destinies of mankind, whose will is made known to them through the medium of his son. Schol: τὴν μαντείαν φησίν. ὁ γὰρ Ἀπόλλων ὑποφῆτης δοκεῖ εἶναι τοῦ πατρὸς, καὶ παρ' ἐκείνου λαμβάνειν τὰς μαντείας, καὶ τοῖς ἀνθρώποις ἐκφέρειν. καὶ Ὀμηρος (Il. B'. 93) "Διὸς ἄγγελος ὅσα δεδῆει."

Hence Aesch. Eum. 19, Διὸς προφῆτης δ' ἐστὶ Λοξίας πατρός. Cf. the Schol. on Oed. Col. 793. Hom. H. Apoll. 132, χρῆσω δ' ἀνθρώποισι Διὸς νημερτέα βουλὴν. Virg. Aen. iii. 251. Schol. on Oed. C. 791. Apollo therefore is 'the word' (ὁ λόγος) of Jove. The Chorus have heard of the arrival of the oracle, and seek to know its purport. φάτι. 'Oracle.' Cf. 1440. 310. 323. The same as φήμη 86. 158. 475.

ἄδυεπές L. (pr. m. and in lemm. Schol.). M. (pr. m.). P. ἄδυεπής vulg. Similarly θνηε εὐαῖς has been restored for θνηε εὐαῖς Phil. 828. Neue cites Il. θ'. 209, Ἥρῃ ἀπιοεπές. Mitchell cites Hom. H. in Lun. 32, 1. Μοῦσαι | ἄδυεπείς &c. Hesiod. Theog. 965. 1021. ἄδυεπείαι | Μοῦσαι Ὀλυμπιάδες. Pind. Ol. x. 113. N. i. 4. vii. 30. τὰς — Πυθῶνος. 'From the rich seat of the Pythian Apollo,' i. e. Delphi. Il. ii. 519, Πυθῶνὰ τε πετρήσσαν. H. Merc. 178. Pind. P. xi. 15, ὅφρα — Πυθῶνὰ τε καὶ ὀρθοδίκαν γὰς ὀμφαλὸν κελαδῆσεν'. The more usual form of the word is Πυθῶ (-ούς). For the omission of the preposition, to which Sophocles is extremely partial, cf. on 142. Thus Eur. Ion. 476, Ὀλύμπου πταμένα. πολυχρύσου. The riches of Delphi were talked of even in the time of Homer (Il. i'. 404). Cf. the commentators on Eur. Ion. 54. Besides the gifts that were offered by individuals (v. Herod. i. 53. Pind. P. vi. 8), it should be remembered that this temple contained the treasures of several states.

153. ἐκτέταμαι. 'I am racked' (on the stretch). Eur. Med. 585, ἐν ἐκτερεῖ σ' ἔπος. Dionys. de Comp. Verb. xv. 112, ἡ τῆς διανοίας ἐκτασις, καὶ τὸ τοῦ δειματός ἀπροσδόκητον. Where Schaefer

ἰήε Δάλιε Παιάν,  
 ἀμφὶ σοὶ ἀζόμενος τί μοι ἢ νέον,  
 ἢ περιτελλομέναις ὥραις πάλιν ἑξανύσεις χρέος.  
 εἰπέ μοι, ὦ χρυσέας τέκνον Ἑλπίδος, ἄμβροτε Φάμα.

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does not forget to compare this passage. The verb occurs in its proper sense Phil. 858, ἀνὴρ δ' ἀνόμενος — ἐκτέταται νήχιος. Perhaps however we should read ἀμπετόμαι, 'I flutter.' Cf. Ant. 1307, ἀνέκταν φόβῳ. Eur. Suppl. 89, φόβος μ' ἀναπτεροῖ. Hartung reads ἐκτίταμαι, and omits the comma after φρένα. φοβερὰν. 'Anxious.' Schol: περίφοβον. Lat. 'pavidam.' On which see Neue compares Thuc. ii. 3. Plat. Rep. iii. 413 D. Legg. i. 649 D. Ism. Oecon. vii. 25. πάλλων. πολλῶν v. r. in L. and Schol. "Erant scilicet," says Elmsley, "quibus displiceret πάλλων pro παλλόμενος." V. Porz. ad Or. 316." On the other hand πάλλων might easily have been a corruption of πολλῶν. Πάλλων here seems used intransitively for παλλόμενος. V. Seidler on Eur. El. 456. 477, and cf. on 782 below. Schol: δέματι πάλλων: ἀντὶ τοῦ παλλόμενος φόβῳ, ἀγωνιών. 'Quaking for fear.' Munro cites Eur. Ph. 1152. Bacch. 799. Cycl. 166. Schneidewin explains πάλλων φρένα δέματι, 'metu quatiens mentem,' citing Aesch. Pr. 883, κραδία φόβῳ φρένα λατίζει. Suppl. 561, χλωρὴ δέματι θυμὸν πάλλοντο. Hymn. Cer. 233, δέματι παλλόμεναι. Gl. B: κινῶν.

154. ἰήε. Cf. 1096, ἰήε φοῖβε. Hom. H. Apoll. 120, ἰήε φοῖβε. However difficult it may be to translate this epithet, it seems pretty clear that Apollo was called ἰήιος from the exclamation ἰή (as in ἰή ταῦν), just as Bacchus was εἰός from εἶοι. Others derive the term from ἰάσθαι, 'to heal' (Hesych: ἱατρός γὰρ ὁ ἰάει). It is probable that both words have reference to the 'healing' and 'saving' attribute of this deity. Παιάν or παιών certainly means 'healer,' and παιώνιος 'healing.' Ovid Met. ii. 'opisque per orbem | Dicor, et herbarum subjecta potentia nobis.' παιών. The hymn sang in honour of Apollo was thus named, and hence the god himself, as the Scholiast observes, who quotes the line, ἱερῆος Παιῶνα μέγαν θεὸν Ἀπόλλωνα. The Apollo ἱατρός is appropriately invoked in a time of pestilence and sickness. Aesch. Ag. 144, ἰήιον δὲ καλῶ Παιῶνα. 500, ἰητῆρον δέιδειν. Whence ἰηταιωνί-

σαι (ἰηταιωνίσαι?) Arist. Eq. 408. For the Apollo Paean, and hymn sung to him after deliverance from pestilence, Mitchell refers to Valck. Hippol. p. 313. Müller's Dor. i. 298.

155. ἀμφὶ σοὶ ἀζόμενος. 'Dreading concerning thee.' Homer, Il. ξ'. 261, ἄζετο γὰρ μὴ νυκτὶ θεῷ ἀποθύμια ἔρδοι. Oed. C. 492, δειμαίνοιμι ἂν ἀμφὶ σοι. τί μοι —. 'What thing new or in the course of time repeating itself (πάλιν) thou wilt accomplish.' Schol: τί μοι ἢ νῦν ἢ μετὰ χρόνον ἀνύσεις. And so Wunder explains the passage, taking νέον for an adverb, as in Oed. C. 1775, ὅς νέον ἔρρει. Where however νέον means not 'now,' but 'recently.'

156. περιτελλ. ὥραις. 'In the revolution of years.' Arist. Av. 696, ἐξ οὗ περιτελλομένας ὥρας ἐβλαστον Ἔρως ὁ ποθεινός. Thuc. i. 22.

157. χρέος i. q. χρήμα, just as we find πρῶτος and πρῶμα, ρέος and ρεῖμα, βλέπτος and βλέμμα &c. V. Blomf. Gl. Agam. 84.

158. 'O child of golden hope.' So Oed. C. 1051, χρυσέα κλῆς. Fr. 11, τὸ χρύσειον — τῆς Δίκης ὄμμα. Fr. Inc. 87, χρυσῇ μακέλλῃ Ζηνός. Ant. 103. The first syllable in χρυσέας is shortened, as in 188. V. Elmsl. ad Her. 916 (also ad Med. 618. Bacch. 372, and in Mus. Crit. ii. 23), who refers also to Med. 634. 978. Iph. A. 1051. Iph. T. 1253. Tro. 520. Bacch. 372. Herc. 351. 396. El. 192. Add Arist. Nub. 272. The fact of the possibility of such a shortening was first noticed by Hermann Elem. D. M. p. 44. τέκνον Ἑλπίδος. A bold figure, expressive of the hopeful expectations of those who consulted the oracles, as explained by the Schol. ἄμβροτε Φάμα. 'Divine (immortal) voice,' as delivered by Apollo from Jove. So Ant. 1134, ἄμβρότων ἐπέων. Cf. Pind. P. iv. 11, ἀθανάτου στόματος. It is singular that the same epithet should again occur in the same foot of the very next line, ἄμβροτ' Ἀθῶνα, producing a strikingly similar termination. Perhaps one or the other is corrupt. Φάμα. φῆμα P. 'Divine response.' Gl. B: μαντεία. Cf. 475, and on 151.

πρώτα σὲ\* κέκλωμαι, ὦ† θύγατερ Διὸς, ἄμβροτ'  
 Ἀθάνα, ἀντ. α'. 159  
 γαῖδοχόν τ' ἀδελφεῶν 160  
 Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,

159. *πρώτῃ σε. πρώταν σε* L. (pr. m. with v. r. *πρώταν γε*). *πρώτην σε* M. I have given *πρώτα σὲ* with Wunder. *κεκλόμενος* B. pr. L. N. vulg. *κεκλωμένη* L. (a m. rec.) three Bodl. MSS. v. l. in B. Ald. marg. Turn. If the vulgar reading be correct, it must be looked upon as a 'nominativus pendens,' with some verb as *λίσσεται* understood. Elmsley considers it an instance of *ἀνακολουθία*. I hardly think however it can be supported, except by those who are prepared to defend anything and everything by reference to some imaginary law of criticism. Nor can much more be said for *κεκλωμένη*, which, though defensible on strictly grammatical grounds, would drag heavily with its governing verb *προφάνητε* placed so far off. I would venture therefore to suggest *κέκλωμαι, ὦ* (cf. 171 for the hiatus) or *κεκλώμεθ' ὦ*, from which the corrupt reading *κεκλωμένη* manifestly had its origin. The conjecture *κεκλώμεθ' ὦ* — has been forestalled, I find, by Musgrave. Seidler (ad Tro. 117) defends *κεκλόμενος* by a comparison of Eur. Hipp. 23. Iph. T. 348. Ἀθῆνα. So in Aesch. Sept. 129. 148, as Schneid. remarks, Pallas Onca is invoked together with Apollo and Artemis as *ῥυσίπολις*. Athene is here prominently put forward by the poet in deference to Athens. Cf. on 20.

160. *γαῖδοχον. γαῖδοχον* H. Bodl. 'Protectress of our soil, tutelary.' Equivalent to *πολιοῦχον*, as explained by Schol. Aesch. Sept. 109, *πολισσοῦχος χθονός*.

161. ἃ — *θάσσει* 'Who sits on a splendid circular throne (or pedestal) in the forum' (Class. Journ. xxxiv. 276). Wunder explains *κυκλόεντ' ἀγορᾶς θρόνον* to be equal to *κυκλόεσσης ἀγορᾶς θρόνον*, according to that mode of expression familiar to the poets, of making the epithet, which strictly speaking belongs to the latter noun, agree with the former. In confirmation of which interpretation he adduces Eust. p. 1335, 60, καὶ Ὀμηρος γὰρ φθάσας ἱερὸν κύκλον ἔφη τὴν ἀγορὰν, καὶ Σοφοκλῆς δὲ τοὺς κυκλόεντας θρόνον ἀγορᾶς εὐκλεῇ λέγει. Schneidewin gives the same explanation (coll. on Phil. 1124); for the round form of the ancient

*ἀγορὰ* referring to Hom. Il. xviii. 504, *εἶατ' — ἱερῷ ἐνὶ κύκλῳ*. This appears to be right, unless the words rather mean, 'the round base in the forum.' Gl. B: *κυκλοτερῇ*. The 'orbicular' form of the agora or pedestal may, as Mitchell supposes, have had some reference to that of the full moon. Neue explains *κυκλόεις* to mean πολλοὺς κυκλούς ('choros') ἔχων, whence *περὶ βωμῶν κυκλοῦσθαι* ('to dance round the altar'), coll. Simonid. Anth. P. vi. 212, *Λητοῖδην ἀγορῆς καλλιχόρου πρόταυν*. Which interpretation appears far-fetched. For *ἀγορᾶς* Musgrave conjectures *ἀγοραῖς*, as it seems from Plutarch (V. Aristid. c. 20) that this Diana had an altar and statue in 'every forum' at Thebes, *βωμὸς γὰρ αὐτῇ καὶ ἔργαμα παρὰ πᾶσαν ἀγορὰν ἔδρυνται*. For which custom cf. Aesch. Sept. 272, *τοῖς πολιτισσοῦχοις θεοῖς — ἀγορᾶς ἐπισκόποις*. Ag. 90. Eum. 973. *θρόνον — θάσσει*. Cf. Aj. 249, *ζυγὸν ἐξόμενον*. Aesch. Ag. 953, *θάσσει ἐπιθῆς ἵκει φρενὸς φίλον θρόνον*. Pers. 146, *ἐνεξόμενοι στέγος ἀρχαίων*. Eum. 3, *ἔζετο μωντεῖον*. Eur. Andr. 117, ἃ *Θέτιδος δάπεδον καὶ ἀνὰ κτῶρα θάσσει*. Ion. 91, *θάσσει — τρίποδα ζάθεον*. 1314, *τοὺς μὲν γὰρ ἀδίκους βωμὸν οὐχ ἵκειν ἐχρήν*. 1318, *τοῖσι δ' ἐνδίκους (τοὺς δὲ γ' ἐνδίκους?) ἱερὰ καθ(εῖν, ὅστις ἡδικεῖν, ἐχρήν*. Bacch. 1048, *ποτηρὸν ἵκομεν νῆπος*. Iph. T. 277, *θάσσειν φάραγγα*. *Θρόνον θάσσειν* carries with it the signification of 'being worshipped.' *εὐκλέα* L. M. *εὐκλεᾶ* Ald. The Scholiast, who says, *Εὐκλεία Ἄρτεμις οὕτω παρὰ Βοιωτοῖς τιμᾶται*, evidently takes it as a nominative for *Εὐκλέα*, to which opinion Elmsley inclines. But this is impossible, if only for grammatical reasons. *Εὐκλέα* (""), is the contracted poetic form of accusative for *εὐκλέα* (Pind. P. ix. 96, *εὐκλέα νύμφαν*. Dith. 3, *πανθαῖδαλον εὐκλεῖ ἀγορὰν*. Nicænetus Athen. p. 673 C, *ὅπως Διὸς εὐκλέα νύμφην | μέλωμεν*. So *μηλέα* below 180), and the utmost, perhaps, that can be conceded is that in selecting this epithet the poet had an eye to the cognomen of the Boeotian Diana Ἄρτεμις Εὐκλεία, who, as protectress divinity of the soil (cf. Aesch. Sept. 449), had a temple at Thebes in the agora of the lower town,

καὶ Φοῖβον ἐκαβόλον, ἰὼ  
 τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,  
 εἴ ποτε καὶ προτέρας ἄτας ὕπερ ὀρνυμένας\* πόλει 165  
 ἡνύσατ' ἐκτοπιάν φλόγα πῆματος, ἔλθετε καὶ νῦν.  
 ὦ πόποι, ἀνάρηθα γὰρ φέρω στρ. β'. 167  
 πῆματα· νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἔνι"  
 φροντίδος ἔγχος

in Pausanias narrates ix. 7. i. With  
 ὁ κτ. Plutarch. Arist. c. 20, ἔφατο  
 ἡ τῇ ἰατρῇ τῆς Εὐκλείας Ἀργεῖμος. As  
 however the epithet Εὐκλεία is not par-  
 ticularly adapted to θρόνον, it may be a  
 question whether we should not read  
 Εὐκλῆς, for Εὐκλεία. Mungrave would  
 sin have read Εὐκλεία, if the metre had  
 allowed of it.

162. ἐκπρόβουλον. ἐκπρόβουλον F. Π. l. 14, ἐκπρόβουλον Ἀπόλλωνος. iō. iō iō F. G. H. P. Līv. a. Ald. iō answers to Πάν in v. str. 154, an iambus to a spondee. Perhaps we should read ὦν, αἰνῶ, or ὠδ.

163. *τρεῖς*. In invocations three principal deities are frequently combined, as in Hom. *Il. §. 371*, αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθήνη καὶ Ἄρσλον. So also in oaths we find it was the custom to invoke as witnesses some three chief deities, according to the nature of the case. *V. at Arist. Nub. 1234.* προφάνητε. 'Show yourselves.' Frequently used of the manifestation of the gods. *Ant. 154. 1150. Aj. 694.*

164—6. Arist. Thesm. 1157, εἰ καὶ  
πρῶτεράν ποτ' ἐπηκόω ἤλθετον, | νῦν ἀφ-  
ίστηναι, ἰκετεύομεν, ἐνθάδ' ἡμῖν. Eq. 594,  
νῦν οὖν δεῦρο φάνηθι — εἴπερ ποτὲ καὶ νῦν.  
On καὶ thus repeated cf. on Oed. C. 53.

*et nota* —. 'If ever on the occasion of (because of) any previous calamity that arose' (befell the state). For which sense of *ὥστε* cf. 188, *ὅν ὥστε* —. Musgrave's conjecture *ἀπας* *ὑπερορρυνέας* has been unreservedly adopted by Wund. Dind. Schneid. Hart. and approved of by Reising, ad Oed. C. 1485. Kayser. Cf. on Aj. 1310. The expression *ἀπὴν ὑπερορρύντα* (*πάλαι*) would be an unusual one; and indeed Wund himself observes that the compound *ὑπερορρύνσθαι* is found nowhere else. Cf. Aesch. *Sept. 86*, *ὡς τὸ θεοὶ θεαὶ ἰσχυρότεροι* / *κακὸν ἀλέσονται*. The old reading also derives support from the manner in which the words are divided in the corresponding v. str. 156, *ἥ—*

πάνω ἐξάνσεις χρέος. I once thought of ἄτας ἐπηρειδομένης ('pressing upon' the state). That *πρωτέρας* ἄτας cannot refer solely to the visitation of the Sphinx is evident from *ἐλ ποτε*. The dative *πόλει*, according to Kayser, depends not upon *δρυνόμεναι*, but upon *ἡνύσατε*.

166. ἤρυσται ἐκτοσίαν. Sub. ὥστε εἶναι. 'Effected the removal of.' So Eur. Ph. 446, διαλλάξας ὁμογενεῖς φίλους. Schol. ἐποίησθε ἐκτετοσιωμένην, τούτῃσι ἔξετοσίσατε, ὑπερόρου ἐποίησθε. Cf. 720. 1340, ἀπάγει ἐκτόσιον ὅτι τάχιστα με. Oed. C. 119, τοῦ κυρεῖ ἐκτόσιος συεὺς; φλόγα πῆματος. 'The violence of the plague.' A frequent metaphor, borrowed from the destructive rapidity and force of fire, and probably suggested in the present instance by the funeral pyres necessitated by the pestilence. Cf. 27. 176. 190. Wunder compares Cic. in Catil. i. 11, 'incendium invadit.' De Orat. iii. 3, 'flamma invadit.' Schol. περὶ ῥησαστικῶν τὴν πικρομένη τὴν διακρυον. The construction as in 833, κηλῖδα συμφορᾶς. 1313, σκότος νέφος. καὶ νῦν. καὶ om. L. Tricl.

167. ὦ πόποι. 'Ye gods!' Gl: ἀντὶ τοῦ φεῦ. διὰ μέσον. Tr. 583. Hom. Od. α'. 32, ὦ πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιόωνται. On the shortening of the diphthong cf. on El. 164.

169. *πρόπας στόλος*. 'The whole people.' Mitchell cites Pind. P. viii. 140, *ἐλευθέρφ στόλῳ*. Perhaps *πρόπας στρατός*. V. El. 749. Tr. 795. Pind. P. ii. 158, *ὁ λαβρός στρατός* (the people). xi. 7, *ἡρώϊδων στρατόν*.

170. οὐδ' ἐνι —. Gl: οὐδ' ἔνεστι μη-  
χανῆς, ἐπινοίας δυνάμεις. Schol: οὐκ  
ἔστιν, ἐπὶ νῶ. Gl. B: ἐνι. ὑπάρχει.  
Hart. gives οὐδ' ἐνι. F. οὐδέ τι. ὅ-  
φροντιδος ἔργος. A bold metaphor. 'Nor  
is there any device (or expedient) that  
ingenuity can suggest, whereby to avert  
the evil.' For ἔργος f. ἄκαρ.  
ᾧ τις ἀλέγεται = ἀλεξήτριον, ἀμυντή-  
ριον. But the construction is not clear,



ὥ τις ἀλέζεται. οὔτε γὰρ ἔκγονα 171  
 κλυτὰς' χθονὸς αὔξεται οὔτε τόκοισιν  
 ἡγίων καμάτων ἀνέχουσι γυναῖκες 174  
 ἄλλον δ' ἂν ἄλλω προσίδοις' ἅπερ εὐπερον ὄρνυ

for we should rather have expected ὥ τις ἀλέγεται (or ἀλέξοιτ' ἔν). Perhaps ἀλέγεται for ἀλέγεται may be excused in a choral song. Cf. Oed. C. 1724. The middle ἀλέξομαι ('to ward off from oneself') occurs again v. 539. 'Ἀλέγεται here seems to be the future. Gl. B: βοηθήσει ἑαυτῷ. Cf. 539, where γνωρίζω and ἀλεξομένη are placed in juxtaposition. The aorist ἀπαλέξασθαι (ἀποφυλάξασθαι) occurs Fr. 286. In Homer ἀλέξασθαι Il. v. 475. ὁ. 565. Od. σ'. 61. ἀλεξόμενοι i'. 57. Schneid. in vain attempts to defend it as the present. The passage certainly deserves consideration.

171. οὔτε γὰρ —. Cf. Hesiod's picture of a divine judgment, Opp. 242, τοῦτ' ὁ οὐρανὸν μέγ' ἐπήγαγε πῆμα Κρονίων, | λιμὸν ὁμοῦ καὶ λοιμὸν ἀποφθι- νούουσι δὲ λαοί' | οὐδὲ γυναῖκες τίκτουσιν &c. Pacuvius ap. Non. 'Nec grandiri (αὔξασθαι) frugum setum posse, nec mitescere.' In ancient forms of supplication we frequently find united mention of these three blessings, the earth's fruitfulness, increase of flocks and cattle, and the abundant and easy parturition of women. V. Herod. iii. 68. Aesch. Eum. 906. Arist. Pac. 1320.

172. κλυτὰς. κλυτὰ C., with which we may compare κλυτοῖς αἰπόλοις Aj. 375. Gl. B: ἐνδόξω. The sense of ἔκγονα κλυτὰ χθονὸς would then appear to be, 'the bleating offspring of the land' (i. e. kine, sheep, &c.). Which would agree with v. 26, φθίνουσα δ' ἀγέλαις βουνόμοις. This reading is approved of by Dobree. On the other hand, vv. 25. 254, point to the vegetable productions of the land. Translate therefore: 'For neither do the productions of fair earth thrive.' Κλυτὸς is a favourite epithet with Homer for all sorts of objects. So Il. ζ'. 361, κλυτὰ φύλ' ἀνθρώπων. Schol: ἢ τὰ δένδρα ἢ τοὺς παῖδας φησιν. Hartung reads κλειτὰς. The paroemiacus, observes Schneid., in each of the three following verses, is preceded by an iambic anacrusis, in the first an iambus, in the second a dipodia, in the third a penthemimer, each rising above the other in gradation. Cf. on Oed. C. 1246—8.

173. οὔτε τόκοισιν —. Schol: αἱ τε γυναῖκες τῶν καμάτων ἐν τοῖς τόκοις οὐκ

ἀνέχουσι, τουτέστιν οὐ περιγίονται τῶν πόνων. 'Do not get over their labours.' Cf. 2 Kings xix. 3, 'This is a day of trouble and of rebuke and of blasphemy; for the children are come to the birth, and there is not strength to bring forth.' Mitchell renders: 'Nor by means of births do women have a remission from their mournful troubles.'

174. ἡγίων. 'Doleful, accompanied with moans.' Schol: τῶν θρηνητικῶν. So ἡγίον μέλος, ἡγίον γόνον Eur. Ph. 1046. El. 1211. Hesych: 'ἡγίους τόκους: τοὺς κατὰ τὸν τόκον, ἐν ᾧ ἴασι φωνὰς διὰ τοῦς πόνους καὶ τὰς ὠδύνας αἱ τίκτουσαι. Id.: 'ἡγίος: — ἀλλὰ καὶ θρήνον σημαίνει. V. Fr. 558. ἀνέχουσι. The explanation offered in the Schol. is ἐλευθεροῦνται, καὶ ἔνω ἔχουσιν ἑαυτὰς, ἐκ μεταφορᾶς τῶν ἑνω νευόντων μόγῃς ἐν τῷ νήχεσθαι. 'Nor do the women in childbirth get the better of or survive their doleful pangs.' Lit. 'Rise above.' The image is taken, as the Schol. remarks, from swimmers, who with difficulty keep their heads above the waves. Schneid. refers to Hom. Od. v. 320, οὐδ' ἐδυνάσθη | αἶψα μάλ' ἀνσχεθῆναι μεγάλου ὑπὸ κύματος ὀρμῆς. Cf. 23, ἀνακουφίσαι κῆρα | βυθῶν ἐν' οὐχ ὅλα τε —. Others render, 'have rest or remission from.' Hesych: 'Ἀνέχειν: ἀνεσιν ἔχειν ('to have remission from'). Either way, the general sense is clear from the expression in v. 26, τόκοισι τε | ἀγρόις γυναικῶν. The women had not strength to bring forth, or were exhausted by the unremitting pangs of labour, and consequently died off. The verb ἀνέχειν, 'to get over,' is here singularly appropriate, so that it is the more strange Wunder should feel disposed to consider it spurious. The verb ὑπερέχειν is similarly used in Arist. Pac. 17, οὐ γὰρ ἔθ' οἶδ' εἰμ' ὑπερέχειν τῆς ἀντλίας ('to keep my head above this bilge-water,' this nasty mess). Cf. also Eur. Med. 1188, χρόνῳ δ' ἀπέσβη — κακοῦ γὰρ οὐκέτ' ἦν ὑπέρτερος.

175. ἄλλον — ἄλλω. 'One upon (after) another.' Eur. Tro. 1323, ἄλλω δ' ἄλλον φροῦδον. Soph. El. 235, μὴ τίκτειν σ' ἄτας ἄταις. Aj. 866, πόρος πόνου πόνον φέρει. Pind. Ol. x. 13. Schol: ἄλλον ἐπ' ἄλλω ἴσως ἂν ἀποθήσκοντα. Dobree conjectures ἄλλον δ' ἂν ἄλλω, as in Ant.

κρείσσον ἀμαμακέτου πυρὸς ὄρμενον

ἄκταν πρὸς ἐσπέρου θεοῦ

ὦν πόλις ἀνάριθμος ὄλλνται

ἀντ. β'.

νηλέα δὲ γένεθλα πρὸς πέδῳ θαναταφόρα κείται

ἀνοίκτως

180

138, ἄλλα — ἄλλῃ —. Hartung gives ἄλλον δ' ἐπ' ἄλλῃ (from the Schol.). In any case the dative ἄλλῃ must not be supposed to depend on πρὸς in προσίοις, but upon ἐπὶ understood. Unless indeed we write πρὸς ἴσους. Qu. ἄλλον δ' ἐπ' ἄλλῃ γ' ἂν ἴσους. Or ἄλλους δ' ἐπ' ἄλλους ἂν ἴσους. With which ὦν will agree better, v. 179. Or ἄλλαν δ' (sc. γυναῖκα) ἂν ἄλλῃ — ὀρμέναν, if the metre allows.

176. ἔπερ L. pr. Dred. a b. Trin. Turn. Br. ἔπερ Bodl. αἶπερ or αἶπερ M. N. Ald. Gl. Mosq: καθά. For ἔσπερ. So αἶπερ for ὥσπερ El. 189. Musgrave compares Eur. Hipp. 840, ὅπως γὰρ ὥς τις ἐκ χειρῶν ἄφαντος εἶ, | πῶδ' ἡμ' ἐς 'Αἶδου κρατὸν ἠμφέσσειά μοι. Add Eur. Suppl. 1142, ποταμὸν ἦνσαν τὸν 'Αἶδαν. Translate εὐπτερον 'strong of wing, well-fledged.'

177. κρείσσον. 'With greater rapidity,' or perhaps, 'faster than the fire can consume' (Thuc. ii. 52. Lucr. vi. 1276 f.). Either way the image is no doubt borrowed from the funeral piles that were devouring the corpses of the deceased. Qu. κρείσσον, or ὥσσον, or the word may be corrupt, occupying the place of some past participle denoting 'consumed' (by the fire), as φλεκτόν. The raging force of fire was proverbial with the ancients. Eur. Hec. 608, ἀκόλαστος ὄχλος ναυτική τ' ἀναρχία | κρείσσων πυρὸς. Arist. Eq. 382, ἦν ἄρα πυρὸς γ' (θ') ἕτερα θερμότερα — ἀμαμακέτου πυρὸς. 'Than the violent flame.' A constant epithet of fire. In Hesiod. Theog. 319, the Chimæra breathes ἀμαμακέτον πῦρ. Pind. P. iii. 57. Perhaps lightning is meant.

178. ἄκταν —. Cf. Ant. 811, τὰν 'Αχέροντος ἄκταν. Fr. 469, ἄκτας — μελαμβαιεῖς (—φαιεῖς?) — 'Αχέροντος. Musgrave quotes Pindar P. xi. 31, πόρεν 'Αχέροντος ἄκταν παρ' εὐσκιον. ἐσπέρου θεοῦ. 'The western god.' Schol: τοῦ 'Αἶδου. It is clear that Pluto or Hades is intended, but the epithet occurs no where else in this connexion. Qu. ἐννύχον θεοῦ. Cf. Tr. 501, τὸν ἐννύχον 'Αἶδαν. Oed. C. 1559, ἐννύχιον ἄναξ. Hom. Od. xii. 81, πρὸς ὄφον εἰς 'Ερεβος τεταμμένον. 'Εσπερος is an adjective also in Aesch. Pr. 356, τείρουσ' Ἀτλαντοῖς, ὅς πρὸς ἐσπέρους τόπους | ἐσσηκε.

The same collocation of the preposition is found Aesch. Sept. 185, βρέτη πεινούσας πρὸς πολισσόχων θεῶν. Prom. 654, πόλιν βουστάσεις τε πρὸς πατρός. Hart. reads ἐσπερον for ἐσπέρου. Gl. B: σκοτεινοῦ.

179. ὦν πόλις —. Connect ὦν ἀνάριθμος, and translate, 'In countless numbers of whom the city perishes,' i. e. of whom the city loses a countless number. So El. 232, οὐδὲ ποτ' ἐκ καμάτων ἀποπαύσομαι ἀνάριθμος ὥδε θρήνων. Trach. 247, ἡμέρων ἀνάριθμον. Aj. 601, μηνῶν ἀνάριθμος. Kayser with much probability conjectures, ὅ πόλις ἀνάριθμος ὄλλνται ('cui innumerabiles intereunt, ut dicescat ipse'), coll. 29 above, and Aesch. Pers. 922, ἦσαν Ξέρξ' κταμέναν. Certainly the relative would better agree with the noun immediately preceding. I feel therefore much inclined to adopt his emendation. Schneid. notes the studied assonance to the opening of the strophe, δ πόποι, ἀνάριθμα &c.

180. νηλέα. 'Unpitied,' from νηλής, the contracted Attic form for νηλεῖς (cf. εἰλεῖνός, ἐλμῶν, αἰκῆς &c.). Cf. Il. γ'. 292, νηλεῖ χαλκῷ. Aesch. Pr. 40, ἀεὶ γε δὴ νηλὴς σὺ —. Eur. Cycl. 368, νηλὴς ὁ τλάμων. In Ant. 1197, ἐνθ' ἔκειτο νηλεῖς — σῶμα Πολυνείκου, for νηλεῖς Elmsley would read νηλεῖς. So above εὐκλεία for εὐκλέα 161. Several MSS. give νηλέα δ' ἂ γένεθλα. γένεθλα. I. q. φύλα (19). Cf. 1425, τὰ θνητῶν — γένεθλα. But Gl. B: γένεθλα. ἔμβρυα μήπω τυχόντα τοῦ πρόγοντος καιροῦ τῷ τοκετῷ. I. e. premature births, abortions.

181. πρὸς πέδῳ —. 'On the ground,' unburied. Perhaps the words γένεθλα πρὸς are corrupt. θαναταφόρα L. pr. M. pr. N. P. θανατηφόρα (supr. ω) G. θαναταφόρῳ Trin. θανατηφόρῳ vulg. On this Dorism cf. on Tr. 214. So στεφαναφορίαν Pind. Ol. viii. 10. Translate: 'Fraught with death, pestiferous, contagious.' The reason why the bodies lay uncared for was the fear of infection. Others explain, 'dead,' i. q. θανάσιμα.

182. ἀνοίκτως. 'Unbewailed.' Seneca Oed. 56, 'Fletuque acerbis funera et questu carent.'

ἐν δ' ἄλοχοι πολιαί τ' ἐπὶ" ματέρες  
 ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι  
 λυγρῶν πόνων ἰκτῆρες ἐπιστενάχουσιν. 185  
 παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὄμανλος  
 ὦν ὕπερ, ὃ χρυσέα θύγατερ Διὸς,  
 εὐῶπα πέμψον ἀλκάν [στρ. γ'.  
 Ἄρεά τε τὸν μαλερόν, ὃς νῦν ἀχαλκος ἀσπιδῶν 190

183. ἐν δ'. 'And withal,' among the number. Cf. on 27. For ἐπι, 'in addition,' qu. ἀμα or ἐτι. Gl. B: σὺν ταύταις.

184. παρὰ βώμιον P. Dresd. a. Aug. b. & c. Turn. παραβώμιον C. L. Aug. c. Dresd. b. Ald. and the Schol. (who interprets παραχώριον). Ἄκτὰν βώμιον = κρηπίδα, 'the raised base that supports the altar.' Translate ἀκτὰν παρὰ βώμιον. 'Near the altar mound, or base, or steps,' the raised altar. Ἄκτῃ is occasionally used of an 'eminence,' as the Scholiast explains it here. So in Aesch. Cho. 718, ἀκτῇ χώματος 'the mound of a sepulchre.' Brunck gives ἀκτὰν παραβώμιον. Hartung αὐτὰν παραβώμιον. Cf. Eur. Herc. 984, ἀμφὶ βωμίων (ἀμφιβώμιον Elmsl.) ἐπτήξε κρηπίδ'. Ph. 1750, σὺ δ' ἀμφὶ βωμίων (ἀμφιβ. Elmsl.) λιτάς. Ion. 52, ἀμφὶ βωμίων (ἀμφιβ. Elmsl.) τροφάς. Cf. on Oed. C. 1112.

185. λυγρῶν πόνων connect with ἐπιστενάχουσιν, and perhaps also with ἰκτῆρες. 'Lament in a suppliant manner because of their sad distresses.' Wunder compares Eur. Ph. 1434, κακῶν σὺν δόσιν στένω. Iph. A. 370, Ἑλλάδος | μάλιστα ἔγωγε τῆς ταιλαιπύρου στένω. Soph. El. 1075, πατὴρ στενάχουσα. 1117, εἴπερ τι κλαίεις τῶν Ὀρεστέων κακῶν. Matth. § 368. Dindorf connects λυγρῶν πόνων ἰκτῆρες, as if ἰκετεύουσαι ὑπὲρ λυγρῶν πόνων.

186. ἐπιστενάχουσι Aug. b. c. Erf. ἐπιστονάχουσι P. Ald. ἐπιστοναχοῦσι C. Br. Ebner.

187. παιὰν. παίων pr. m. (παίων in lemm. Schol.) L. παίων M. παιὰν δὲ λάμπει. Cf. 473, ἔλαμψε γὰρ — φάμα. So Aesch. Sept. 103, κτύπον δέθορκα. Bacchyl. Fr. 12. συμποσίων δ' ἐρατῶν βριθόντ' ἀγυαί, παιδικοὶ θ' ὕμνοι φλέγοντι. So also λαμπρὰ φωνή, 'a clear, loud voice,' and the like. The sense of sight, as being the keenest of all, is often elegantly used in the place of others. Schol: ἀντὶ τοῦ ἀκμάζει, λαμπρῶς τῇ φωνῇ λέγεται πρὸς ἀποτροπὴν τῶν κακῶν. γῆρυς for γῆρυς Bothe. ὄμανλος. 'Uttered in concert.'

Schol: ἀντὶ τοῦ δρόμους, δρόμους. So ξυναυλία, 'a lamentation in concert.' Arist. Eq. 9, ξυναυλίαν κλαύσωμεν. Cf. δ, δμοῦ δὲ παιδῶν τε καὶ στεναγμάτων (γέμει πόλις). Gl. B: συμμιγῆς.

188. ὦν ὕπερ. 'Because of which things, wherefore.' For this sense of ὕπερ cf. 164. 989. Dem. Ol. i. οὐχ ὕπερ μέρους χώρας πολεμοῦσιν, ἀλλ' ὕπερ ἀναστάσεως καὶ ἀνδραποδισμού τῆς πατρίδος. Schneid. adduces Aesch. Sept. 113, ἴσθι παρθένων ἰκέσιον λόχον δουλοσύνας ὕπερ. Wunder explains it, 'In behalf of whom' (these suppliants).—χρυσέα. The first syllable short. Cf. on 158.

189. εὐῶπα πέμψον ἀλκάν. 'Send us fair-looking aid.' So most read with Herm. Elmsl. Dobree, instead of θύγατερ Διὸς εὐῶπα, πέμψον ἀλκάν. Cf. Ant. 530, τέγγουσι εὐῶπα παρειά. Eur. Bacch. 553, χρυσῶπα — κατ' Ὀλυμπον. Schneid. on the other hand connects εὐῶπα with θύγατερ, comparing the epithets of Pallas, γλαυκῶπις, γοργῶπις. But surely the feminine form εὐῶπι (Trach. 523. Callim. Fr. Oἰκί' ἀνασσ' εὐῶπι) would be preferable (Lobeck, Paral. i. 269). Cf. with Hermann Aesch. Cho. 487, δὸς δέ γ' εὐμορφον κράτος (where however Meineke reads δὸς δὲ θεομορφον κράτος). Εὐῶπᾶν (expl. χαρίεσσαν, to agree with ἀλκάν) is given as a v. r. in B.

190. Ἄρεα. 'The destroyer.' In Scripture language, 'the destroying angel.' The ancients believed that not only war, but all great destructive agencies whatsoever came from Ares. V. Musgr. on Aj. 716 (706). "The pestilence is called Ἄρης, because both are βροτολογοί: but to mark him as distinct from the actual god of war, the poet adds ἀχαλκος ἀσπιδῶν." SCHN. Gl. B: εἰκότως τὸν λοιμὸν Ἄρει παρεικάζει ὡς φθορὰς αἵτιον, ὥστερ' ἐκεῖνος. Ἄρεα is here pronounced as a disyllable, just as βέλεα v. 205, ὄρεα 208, πάθεα 1330. Elmsley writes Ἄρη μαλερόν. 'Fierce, furious, devouring' (from μάλα? the root μα- signifying motion. Cf. ἀμαμάκετος 177). Il. ix. 242. xx.

φλέγει με περιβόητος" ἀντιάζων,  
παλίσσυντον δράμημα" νωτίσαι πάτρας  
ἄπουρον," εἴτ' ἐς μέγαν  
θάλαμον Ἀμφιτρίτας

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316. xxi. 375. Pind. Ol. ix. 34. A common epithet of 'fire,' and therefore appropriately used of this πυρφόρος θεός (37).

191. ἀχαλκος ἀσπίδων. Lit. 'without brass of shields = without brazen shields,' i. e. 'unarmed with warlike weapons.' Schol: οὐ χράμενος ὅπλοις. Cf. El. 36, ἄσπευον αἰντὸν ἀσπίδων τε καὶ στρατοῦ. 1002, ἄλυντος ἄτης. 232, ἀνφριθμος — ἀφρίων. Oed. C. 677, ἀνήμεον χειμῶνων. 786, κακῶν ἄνατος. 865, ἄφρωνον ἄρᾱς. 1363, ἀπάτωρ ἐμοῦ. Aj. 321, ἀφύφητος ὀξύν κενυμάτων. Tr. 691, ἀλακτὴς ἥλων. Aesch. Sept. 1010, ἱρῶν πατρῶν δοῖος. Eur. Ph. 328, ἀπεπλος φαρῶν λευκῶν. Hipp. 147, ἀνίερος ἀβύτων πελάων. El. 310, ἀνέορτος ἱερῶν. Andr. 714, ἀπαῖδας τέκνων. Med. 1362, ἄραρος τέκνων. Iph. A. 982, ἄνοσος κακῶν. Rhes. 908, ἀπαῖδα γέννας. V. Matth. § 330. Somewhat similarly Tr. 1063, μήνη με δὴ καθέειλε φασγάνου δίχα. Aesch. Fr. 880, εἴστρον δ' ἄρδῃς χρεῖ μ' ἄπυρος. Farnhaber destroys the beauty of the passage by his proposed alteration, ἀχαλκον ἀσπίδων ('inermem,' said of the Chorus).

192. περιβόητος. περιβάτος Lud. Steph. Elmsl. approved by Wund. in not. crit. Schol: περὶ ὃν ἕκαστος βοᾷ, ἢ μετὰ βοῆς καὶ οἰμωγῆς ἐπιών. ὡς ἐπὶ ταλέμων πάλιν. The latter signification appears the more probable, 'vociferating, clamorous, boisterous,' as Musgrave understands it, who compares Δίκας ἀφόβητος 884. The περὶ may signify 'all-around,' or else is merely intensive, as in περιφροβος &c. Perhaps however περιβάτης may refer to the lamentations of the victims (183 f.) 'spreading lamentation around.' On the active and neuter signification of verbals ending in τος v. on Oed. B. 969. Cf. Oed. C. 1046, τὸν χαλκοβόαν (Schol: μεγαλόφωνον) Ἀρη. Connect περιβόητος ἀντιδίζων (Gl. B: ἐμνίσταται) 'attacking with loud vociferations.'

193. παλίσσυντον—ἄπουρον. 'May turn his back in swift retreat beyond the confines of our country.' Παλίσσυντον δράμημα νωτίσαι is explained in Gl. B. by παλινδρομεῖν. The imperative ὀδς ('grant that') may be understood, as elsewhere in

supplications. δράμημα. δρόμημα F. P. Dind. (in annot.). Δράμημα is elsewhere found, I believe, only in Aesch. Pers. 246, and is supported by Herodian in Etym. M. p. 316, 45. But in Euripides only δρόμημα occurs. E. g. Med. 1149, στήγη πυκνοῖσιν ἐκτύπει δρομήμασιν. νωτίσαι. Lat. 'terga dare.' Eur. Andr. 1141, οἱ δ', ὅπως πελειίδες | ἱέρακ' ἰδοῦσαι, πρὸς φυγὴν ἐνώτισαν. Fr. 638, ἀπενώτισαν (ἀπέστρεψαν τὰ νῶτα). Transitiively Eur. Bacch. 762, ἐτραυμάτιζον κάπενάτιζον φυγῇ | γυναῖκες ἄνδρας. Herc. 362. Cf. Oed. C. 225, πάλιν ἐκτοπος αἰδὸς ἀφορμος ἐμᾶς χθονὸς ἐκθορε. Fort. νώτισαν.

194. πάτρας ἄπουρον. 'To a distance from my country.' Lat. 'extorrem.' Cf. 166. ἔπουρον in some MSS., mentioned also, with εἴτ' οὐρον and ἄπουρον, by the Schol. Elmsley observes that ἄπουρος does not appear to occur elsewhere, and compares τήλουρος ('longinquus') Aesch. Ag. 504 [also Pr. 1. 807. Eur. Or. 1325. Andr. 889], and πρόσουρος Soph. Phil. 691. Add ξύνουρος Aesch. Ag. 504. All which compounds are derived from οὐρος Ionic for ὄρος. Hartung prefers ἔπουρον (Schol: ἔπουρον, ἦτοι εἴτ' οὐρον, ὃ ἐστὶν εἰς ἄνεμον), coll. Tr. 815—6. He might have quoted also Tr. 954, εἴθε — γένοιτ' ἔπουρος — αἶρα &c. Arist. Th. 1226, τρέχει νυν κατὰ τοὺς κόρακας ἔπουρίσας. Tricl: ἡ ἔπουρον, ἤγουν ἔπουρίσαντα καὶ ὀρμήσαντα &c.

195. μέγαν θάλαμον Ἀμφ. Musgrave understands this of the Atlantic Ocean, as well because of its magnitude, as because of its remoteness; and compares Cic. Somn. Scip. 6, 'circumfuso illo, quod Atlanticum, quod magnum appellatis.' Theon in Arat. Phaen. 26, ὡκεανὸς δὲ ἡ ἐκτὸς καὶ μεγάλη θάλασσα καλεῖται. Wunder also explains it of the Atlantic, observing that those two seas, which were looked upon by the Greeks as the extreme boundaries of the earth westward and eastward, are here most appropriately mentioned as the quarters for the pestilence to be driven to (Pind. P. vi. 22, ἐς μυχοῦς ἁλός). So also Gl. B: ἤγουν εἰς τὸν Ὠκεανόν. The sea is mentioned because of its supposed property of cleansing all impurities: whence the ancients were

εἴτ' ἐς τὸν ἀπόξενον ὄρμον\*  
 Θρήκιον κλύδωνα·  
 τέλει γὰρ εἴ τι νύξ ἀφῆ,  
 τοῦτ' ἐπ' ἡμαρ'' ἔρχεται·  
 τὸν, ὦ πυρφόρων

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accustomed to throw into it every thing of a foul or polluted nature. V. Aj. 654—5. The burning heat and fever accompanying the pestilence may likewise have suggested the element of water as the proper place to consign the author of it to; just as in fact we learn from Thuc. ii. 49 that those who were seized by the plague endeavoured to assuage the burning fever attending it by plunging into streams and fountains. Amphitrite is the wife of Poseidon.

196. ἀπόξενον ὄρμον. ἀπόξενον ὄρμων (i. e. ἀνευ ξενίων ὄρμων, cf. on 190) Doederl. Wund. Dind. Schneid. Hart., since the Chorus cannot wish Ares to be cast into a haven, but into the open sea. Might not however that sea itself be called ἀπόξενος ὄρμος, 'an inhospitable anchorage' (refuge)? Cf. Ovid. Trist. iii. 12. 38, 'Littora rarus in haec portus orba venit.' Of the Euxine. With ἀπόξενος compare 215, ἀπότμον. Fr. 246, ἀπόθρα (i. e. ἄθρα). 169, ὄμματ' ἀπόλογχα. 251, ἀφωσιωμένοι (ἀνόσια). 842, ἀπάνθρωπος. 845, ἀπόμορφα ('strange'). I have recalled ὄρμον. Cf. Phil. 217, ναὺς ἔξενον — ὄρμον. I much doubt whether ἀπόξενος can govern a genitive, as ἔξενος.

197. Θρήκιον κλύδωνα. I. e. the Euxine sea, as washing partly the shores of Thrace; which sea is more particularly mentioned, because Thrace is the country of the god Ares. Ant. 969, ὁ Θρηκῶν ἔξενος Σαλμυθησσός, ἴν' ἀγχίπτολις Ἄρης &c. Schneid. refers likewise to Il. xiii. 301. Od. viii. 361. Erf. reads Θράκιον.

198. 'For if perchance the night leave any thing at its close (unharmful, not destroyed), this the day attacks.' And so the Schol: εἴ τι ἢ νύξ ἀγαθὸν καταλείπεται, τοῦτο ἐν ἡμέρᾳ ἀναίρεται. βούλεται δὲ λέγειν, ὅτι τὰ κακὰ ἀδιάλειπτον ἔχει. εἴ γὰρ τι ἢ νύξ ἀφῆ ἐπὶ τῇ αὐτῆς τέλει ἀβλαβές, μὴ φθάσασα αὐτὸ ἀπολέσαι, τοῦτο μεθ' ἡμέραν ἀνῆρπασται. Cf. Trach. 29, νύξ γὰρ εἰσάγει, | καὶ νύξ ἀπώθει διαδεγμένη πόνον. Fr. 400, πόνοφ πόνον | ἐκ νυκτὸς ἀλλάσσουσα τὸν καὶ

ἡμέραν. τέλει. I. e. ἐν τέλει, 'at its close.' Schol: ἐπὶ τῇ αὐτῆς τέλει. Gl. B: τέλει. ἐν. Elmsley considers τέλει to be equal to τελῶς, ἀτεχνῶς ('absolute, omnino'), comparing Eur. Bacch. 858, ἐν τέλει, and Wunder inclines to the same opinion, adducing the Schol. Lips. εἴ τι γὰρ ἂν ἢ νύξ ἀφῆ, τοῦτο διὰ τέλους ἢ ἡμέρα ἐπέρχεται. Which explanation is very improbable. Schneidewin, observing that for τέλει in the sense of τελῶς there is no authority, and that τέλει for ἐν τέλει ('at its close') appears flat, adopts Kayser's emendation τελεῖ γὰρ εἴ τι — ('for Ares will make an end of us,' will finish his work, unless ye help us), comparing for the asyndeton Aesch. Eum. 381, μένει γὰρ —. But we must not forget that Sophocles is particularly fond of omitting prepositions: so that τέλει may well be put for ἐν τέλει. εἴ τι A. B. C. P. Lips. a. b. Bodl. ἦν N. Dresd. b. Br. (tacitly). Erf. and Elmsl., who compares 874. Oed. C. 1443. Aesch. Pers. 793. Eum. 234. Suppl. 96. On εἴ τι with the subjunctive see Ellendt Lex. i. 492. Matth. § 526, 7. Rost. § 121, n. 10. The subject is discussed at length by Wex ad Ant. 706, p. 187—193. Consult also Herm. ad h. l. below, 868. 1056, ad Bacch. 200, ad Viger. p. 831. 929. Reisig. Conj. p. 255, ad Oed. C. 1223. When εἴ is found with a subjunctive, the notion intended to be conveyed is a general and indefinite one, which is the case in the present passage, the sense being: 'If by chance any night' &c. The addition of ἂν to εἴ (ἐάν, ἦν) would render the observation definite, and restrict it to a certain night. Cf. Ant. 710, ἀλλ' ἄνδρα, καὶ τις ἢ σοφός, —. Aj. 496. Oed. C. 1443. The same holds good of ἐπεὶ and ἐπεί.

199. τοῦτ' — ἔρχεται. I. e. τοῦτο ἡμαρ ἐπέρχεται, 'this the day assails.' Erf. and Elmsl. write ἡμαρ.

200. τόν. For δὲν. Viz. this destructive god. Schol: τὸν μαρναντικὸν Ἄρεα. πυρφόρων. So Wund. Schn. τῶν πυρφόρων Herm. Dind. Hart. Cf. 237, ἦ ἐγὼ κράτη τε καὶ θρόνους νέμω.

ἀστραπᾶν κράτη νέμων,  
 ὦ Ζεῦ πάτερ, ὑπὸ σῶ φθίσσον κεραυνῶ. [ἀντ. γ'.  
 Δύκει' ἀναξ, τά τε' σὰ χρυσοστρόφων ἀπ' ἀγκυλᾶν 203  
 βέλεα θέλοιμ' ἂν ἀδάματ' ἐνδατεῖσθαι 205  
 ἀρωγὰ προσταθέντα,\* τὰς τε πυρφόρους

201. ὦ Ζεῦ πάτερ. As this does not correspond with the antistrophe, Schneid. has struck out ὦ Ζεῦ, the meaning of πάτερ being sufficiently plain from the context. He divides the verses thus: τὸν, ὦ πυρφόρων | ἀστραπᾶν κράτη | νέμων, πάτερ, ὑπὸ —.

202. φθίσσον. From φθίω, not used. Cf. 1198. Tr. 1043, ἐκυνέτα μύρῳ τὸν μέλεσσ φθίσσας. Φθίνειν (i) is, I believe, always intransitive.

203. Δύκει' ἀναξ. This was the title of Apollo as a 'deus avertens.' Cf. Aesch. Sept. 133, καὶ σὺ, Δύκει' ἀναξ, λάκεις γενεὴ στρατῶ δαίμ. Ag. 1257. Suppl. 686. Soph. El. 645. 655. 1379. Below 919. V. Müller's Dor. i. 6, § 8 and 9. As formerly he expelled the wolves from the Sicyonian territory, so now he is invoked to chase away the pestilence. Cf. on El. 6—7. According to Apollo the name is derived either from Apollo's being more particularly worshipped in Lycia (whence his appellation 'Patereus' in Horace), or more probably from λύκη (whence 'lux, diluculum'). V. Blomf. ad Aesch. Sept. 133.

τά τε σά. Perhaps τὰ δὲ σά. The particle δὲ is often thus placed; but I am not sure whether the same holds good of τε. Cf. 1096 'ἴζη φοῖβε, σοὶ δὲ ταῦτ' ἀρέσθ' εἴη.

204. χρυσοστρόφων ἀπ' ἀγκυλᾶν. 'From thy golden-twisted bow-string.' Musgrave observes that ἀγκύλη was used for 'a thong' or 'cord' of any description, and cites Eur. Iph. T. 1419 (where it is used of 'ship ropes'), Hesych. v. ἀγκύλας (of 'shoe thongs'), Pollux v. 54 (of 'a dog's leash'). Here he supposes it to mean 'a bow-string,' since Apollo's weapon is not a javelin, but a bow. So also Dind. explains. Gl. A. τὰ νευρὰ λέγει. Cf. Il. ὁ. 463, δὲ οἱ ἔϋστρεφέα νευρὴν ἐν ἀμύμονι τόξῳ | ῥῆξ' &c. v. 716, τέλεισιν καὶ ἔϋστρόφῳ οἶδς ἀώτῳ — πενθέσθες. But why then is the plural used? Qu. χρυσοστρόφοι' ἀπ' ἀγκύλας. Ebner understands τόξα, as in Homer Il. ε'. 209, ἀγκύλα τόξα. β'. 848, ἀγκυλάτοξος. And so Schneid: 'from thy gold-strung bended bow.' ἀγκύλων

vulg. P. and Eust. p. 33, 3. Herm. Ebner. ἀγκυλᾶν A. B. N. (pr.). Br. ἀγκυλᾶν Elmsl. Dind. Hart. prob. Wund. Gl. B: τόξων. βέλη for βέλεα Linn. b. Elmsl.

205. ἀδάματ' Erf. ἀδάμαστ' the MSS. Elmsley would restore everywhere in the tragedians the form ἀδάματος, comparing v. 1314. Oed. C. 1572. Aj. 450. Aesch. Cho. 52. Suppl. 142. 159. Eur. Ph. 643. In Aesch. Sept. 233, διὰ θεῶν πόλιν νεμόμεθ' ἀδάματον, all the copies give ἀδάμαστον. The form ἀδάματος occurs in Homer Il. ε'. 158. ἐνδατεῖσθαι. Schol: καταμερίζεσθαι εἰς αὐτὸν, i. e., it seems, 'to be scattered abroad, sent forth,' in a passive sense, as it is found in Nicand. Ther. 509. But ἐνδατεῖσθαι is elsewhere a middle verb, as in the following passages. Aesch. Sept. 578, τοῦνομ' ἐνδατούμενος [Schol: εἰς δύο διαιρῶν τὸ ὄνομα τοῦ Πολυνείκου, τὸ πολὺ καὶ τὸ ρείκος. Lat. 'dissecans']. Soph. Trach. 791, τὸ δυσπάρεινον λέκτρον ἐνδατούμενος ['cutting up, abusing.' Cf. the Latin 'differre verbis'] | σοῦ τῆς ταλαίνης. Eur. Herc. 217, ὦ γαῖα Κάδμου, καὶ γὰρ ἐς σ' ἀφίκομαι, [λόγους ὀνειδιστήρας [f. λόγοις ὀνειδιστήρσιν] ἐνδατούμενος. Aesch. Fr. 281, ἐνδατεῖσθαι τὰς ἐὰς [ἐμὰς] εὐπαιδίας &c. Where it seems to mean to 'spread' or 'blaze abroad' (Lat. 'spargere, commemorare, celebrare'). In the present passage I suspect ἐνδατεῖσθαι is still used transitively in the sense of 'to devour, destroy,' as in Lycophr. Cass. 155, τὸν ὠλενίτην χόνδρον ἐνδατουμένη. Cf. Schol. on Trach. 791: ἐνδατεῖσθαι γὰρ τὸ σφοδρῶς ἰσθλεῖν. A cognate form is δαίνυσθαι. V. Blomf. Gl. Sept. 575. Gl. B: ὀρμᾶσθαι κατὰ τοῦ λοιμοῦ. Schneid. explains it by 'differri,' coll. Il. i. 53, ἐννῆμαρ μὲν ἀνὰ στρατὸν ὤχετο κῆλα θεοῖο. Wunder takes it in the sense of darting or launching, 'sensu jactandi.' Elmsley and Hermann strangely explain it 'to celebrate.' Δατεῖσθαι occurs Hesiod. Th. 537. Op. 37. 444. Pind. Ol. vii. 101. διαδατεῖσθαι Hesiod. Th. 544. 606. 885. ἐπιδατεῖσθαι ibid. 789.

206. προσταθέντα. 'Directed against,' from προστείνω. So Tricl: προσταθέντα ἀρωγὰ, τουτέστι πρὸς αὐτὸν πεμφθέντα

Ἄρτεμιδος αἴγλας, ξὺν αἰς  
 Λύκι' ὄρεα διάσσει  
 τὸν χρυσομίτραν τε κικλήσκω,  
 τᾶσδ' ἐπώνυμον γᾶς,  
 οἰνῶπα Βάκχον εὖιον,  
 Μαινάδων ὁμόστολον,  
 πλαθῆναι\* φλέγοντ'  
 ἀγλαῶπι ∟ ∪ — "

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eis ἐμὴν βοήθειαν. According to others (Musgr. Elmsl. Erf. Herm. Schn.), 'set in defence of, protecting,' from *προσταμαι*, quasi *προστατήρια* (so glossator cod. Aug.). Schol. rec. ἀρωγὰ *προσταμένα*. Dindorf corrects 'certa emendatione, quam ipsum illud ἀρωγὰ monstrare potuerat' *προσταχθέντα* (i. e. 'set, appointed,' Lat. 'constituta'), appealing in confirmation to Aesch. Sept. 527, *πέμπτασι προσταχθέντα* [*προσταθέντα* cod. Viteb.] *Βορραῖαις πύλαις*. Cf. also Ant. 670. Oed. C. 639. So Gl. B: *δρισθέντα παρὰ σου*. With Dind. agree Wund. Linw. Hart. *Προσταθέντα* (i. e. protecting, in accordance with the epithet of Apollo, *προστατήριος*) is maintained by Schneid., who decidedly condemns *προσταχθέντα*. If *προσταθέντα* comes from *προστεινείν*, we may compare the expressions *τείνειν βέλη*, *τόξα*, 'tendere sagittas, arcus.' So Phil. 198, ἐπὶ Τροίᾳ | *τείνειν τὰ θεῶν ἀμάχητα βέλη*. Hor. Od. i. 29. 9, 'Doctus sagittas tendere sericas arcu paterno.' Virg. Aen. ix. 590, 'intendisse sagittas.' Perhaps *προσταλέντα*, or *προύκταθέντα*. But I candidly confess I do not see clearly the force of the word.

207. *πυρφόρους Ἄρτεμιδος αἴγλας*. 'The burning lights of Diana.' In allusion to that familiar representation of her, which made her hold a lighted torch in one or both hands. V. Spanh. on Callim. H. in Dian. 11. Arist. Ran. 1361, *διπύρους ἀνέχουσα λαμπάδας*. Trach. 214, Ἄρτεμιν ἀμφίπυρον. Hence also called *φωσφόρος*.

208. Λύκι' P. Dresd. a. Trin. Erf. Vulgo Λύκει'. The authority of the MSS. in such a matter is worth nothing. The mountains of Lycia, in which according to some Diana was born, are clearly meant; not Mount Lycæum in Arcadia, as Heath imagined.

209. τὸν χρυσομίτραν. 'The golden-filleted god.' In Lucian (l. 247) he is

described as *μίτρα — ἀναδεδεμένος τὴν κόμην*.

210. τᾶσδ' — γᾶς. 'Who gives his name to this land,' Bacchus being born in Thebes of Semele (Ant. 1116). Hence Βακχεῖα Θήβη Trach. 510. Cf. Eur. Ion. 1555, ἐπώνυμος δὲ σῆς ἀφικόμην χθονός. 1577, ἐπώνυμοι γῆς — *ἔσονται*.

211. *οἶνωπα* L. N. *εὖιον* v. r. in B.

212. ὁμόστολον. 'Companion of.' (For the construction with it of the genitive see Matth. § 379.) *ὁμόστολον* Canter from the Schol. and Br. from two MSS. *μονόστολον* F. G. H. L. M. (the other reading noted in both) P. Bodl. Ald. &c. Cf. Ant. 1151. The glosses τὸν *ὁμοδίαυτον*, *συνόμιλον*, *συνοδοκόρον*, show that *ὁμόστολον* is the correct reading. Schneid. removes the comma usually placed after *ὁμόστολον*, explaining the word 'attended by, in company with.'

213. *πelasθῆναι*. *πλαθῆναι*, for the sake of the metre, Schneid. The aorist *πλαθῆνα* or *πelasθῆναι* occurs in Aesch. Fr. 896. Eur. Hec. 890. Andr. 25. Tro. 203. Rhes. 347. 911. 920. *πelasσai*, *φλέγοντ' ἐν* Erf. Qu. *πelasσai* *φλέγουσ'*.

214. ἀγλαῶπι ∟ ∪ — Herm. Dind. After ἀγλαῶπι Arndt supplies *δαῖτα*, comparing the Homeric *πυρὶ δαῖτα*, Aesch. Sept. 204. Eur. Hel. 197. And he thinks ΔΑΙΑΙ may have passed into ΔΑΙΑΙ, and so have been ejected by some copyist as a gloss on *πέλεκ*. Schneidewin writes ἀγλαῶπιδι for ἀγλαῶπι. Hartung gives: *φλέγοντ' ἀγλαῶπα πευκίαν | φλόγ' ἐπὶ τὸν —*. Qu. *ἄσσον ἀγλαῶπιδι*. Cf. Oed. C. 1107, αἰδ' ὁμοῦ *πelasσόμεν*. The epithet ἀγλαῶπις is found in Emped. 185. "Bacchus brandishes a pine-torch, as in Ant. 1126. Eur. Ph. 228. Ion. 725, &c., because it was believed that by torch-light he solemnized his processions on Parnassus. V. Arist. Nub. 603 f." SCHNEID. Cf. Eur. Bacch. 145, ὁ Βακχεὺς δ' ἔχων *πυρσώδη φλόγα πεύκας ἐκ*

πεύκα 'πὶ τὸν ἀπότιμον ἐν θεοῖς θεόν."

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ΟΙ. αἰτεῖς' ἃ δ' αἰτεῖς, τᾶμ' ἐὰν θέλῃς ἔπη  
κλύων δέχεσθαι τῇ νόσῳ θ' ὑπηρετεῖν,  
ἀλλήν λάβοις ἂν κἀνακούφισιν κακῶν  
ἀγῶ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ,  
ξένος δὲ τοῦ πραχθέντος οὐ γὰρ ἂν μακρὰν

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πάρθηκος ἄσσει. Arist. Ran. 343, φλογὶ  
φάγγεται δὲ λειμῶν.

215. 'πὶ for ἐπὶ (so the MSS.) Erf.  
'πὶ τὸν ἀπότιμον — θεόν. 'Against the  
god that has no share in the honours paid  
to the gods.' Schol: τὸν μὴ μετέχοντα  
τῆς τιμῆς τῶν θεῶν θεὸν γὰρ ἐστὶ τὸ  
εὐεργετῆν τοῖς ἀνθρώποις. Of course  
the god so decried is 'the pestilence.'  
θεόν is here a monosyllable. Cf. Aesch.  
Eum. 691, ἐν τοῖς θεοῖς ἄτιμος εἰ σύ.  
Sept. 720, τέφρικα τὰν ὀλεσίοικον θεόν,  
οὐ θεοῖς ὀμολῶν — ἐκταλαν' Ἐρινόν. Prom.  
37, τί τὸν θεοῖς ἐχθιστον οὐ στυγεῖς θεόν;  
Hesych: 'Ἀπότιμος, ἄτιμος. Id: 'Ἀπό-  
δεικτος, ἄδεικτος, and 'Ἀπόθεα, ἄθεα. So  
also ἀπόξενος 196. The word, as Mus-  
grave observes, is also used by Herod. ii.  
167. θεοῖς. θεοῖσι F. Which is prob-  
ably the true reading, if we eject θεόν,  
which may have crept in from a gloss.  
Cf. on 661.

216. Cf. Oed. C. 1106, αἰτεῖς ἃ τεύξει.  
From the way in which Oedipus addresses  
the Chorus, it is evident he must have  
been on the stage during the delivery of  
the supplicatory ode just concluded. We  
must therefore suppose him to have as-  
sumed meanwhile a devotional attitude  
at the foot of some altar.

217. τῇ νόσῳ θ' ὑπηρετεῖν. τῇ νόσῳ  
θ' — F. 'And to minister to the pesti-  
lence,' i. e. to assist in driving it away.  
Schol: ἐπαρκεῖν καὶ συμπράττειν. Gl.  
B: ὑπὲρ αὐτῆς σπουδάζειν. A somewhat  
similar passage occurs in Shakesp. Mac-  
beth v. 3, 'Canst thou not minister to a  
mind diseased?' Cf. El. 1306, οὐ γὰρ  
ἂν καλῶς | ὑπηρετοίην τῇ παρόντι δαίμονι.  
Oed. C. 283; ἔργοις — ἀνοσίτοις ὑπηρετῶν.  
Eur. Autol. Fr. i. 7, πένεσθαι κἀυπηρετεῖν  
τύχαις | οἷοί γε. Hec. 844, τῇ δίκῃ θ'  
ὑπηρετεῖν. Alexis ap. Stob. cx. εἰ μὴ γὰρ  
ἂν ἄνθρωπος ἀνθρώπου τύχαις | ὑπηρε-  
τήσῃ, ποῦ φανήσομαι φρονῶν; Somewhat  
similarly Phil. 149, κειρῶ τὸ παρὸν θερα-  
πεύειν. Eur. Hipp. 294, συγκαθίσταται  
νόσον. Perhaps: τῆς νόσου θ' ὑπηρετῶν |  
ἀλλήν λάβοις ἂν ἄς.

218. Connect also ἀλλήν with κακῶν.  
So Phil. 1151, βελῶν ἀλκῶν. Oed. C.  
1524, ἀλλήν — γειτόνων.

219. δ. Sc. ἔπη, 'words, direc-  
tions.' V. 216. ξένος — τοῦ πρα-  
χθέντος. 'Ignorant as I formerly was as  
well of the report (of the murder of  
Laius), as of the deed itself.' Schol: οὐκ  
ἀκηκοὺς πρότερον περὶ τοῦ φόνου τοῦ  
Λαίου, οὐδὲ μὴν καθ' ὃν χρόνον ἐπράχθη ὁ  
φόνος παρών. Ξένος, as equivalent to  
ἄπειρος, 'ignorant of' (cf. the English  
'strange to'), governs a genitive. Plato  
Apol. p. 17 D, ξένως ἔχω τῆς ἐνθάδε  
λέξεως. τοῦ λόγου τοῦδ' ἐξερῶ. Fort.  
τοῦδε τοῦ λόγου 'ξερῶ. But cf. Eur.  
Andr. 876, προδοὺς ἑάσει δομάτων τῶνδ'  
ἐκπεσεῖν. Ion. 1426, ἔστιν τι πρὸς τῷδ',  
ἢ μόνῳ τῷδ' (i. μόνον τῷδ') εὐτυχεῖς;  
Iph. A. 895, — δς κακῶν τῶνδ' αἴτιος  
(τῶνδ' δς αἴτιος κακῶν Porson. on Med.  
333). See Elmsl. Ed. Rev. xxvii. 80.  
These examples may be defended on the  
ground of the two last words in each line  
being as it were united by the elision.  
Cf. on Phil. 22.

220. οὐ γὰρ ἂν — σύμβολον. The  
sense required evidently is, 'For (were it  
otherwise, had I not been thus ignorant)  
I should not have had to investigate it  
(αὐτὸ, the foul deed) far, without finding  
(quin haberem) some clue.' That this  
is the real meaning is evident not only  
from the preceding οὐ γὰρ ἂν —, but also  
from what follows, where the observation  
he had already made is again taken up,  
νῦν δ' —. It may be desirable to notice  
here the difference in sense respectively  
of the particles οὐ, μὴ, μή οὐ. Thus οὐκ  
ἔχων would signify 'not having, as I  
have not'; μὴ ἔχων, 'if I had not'; μὴ  
οὐκ ἔχων (only after a negative), 'without  
having,' Lat. 'quin haberem.' Wunder's  
explanation of the passage is erroneous,  
'Nisi enim totius rei ignarus essem, facile  
ipse (i. e. αὐτὸς, by myself without asking  
for your assistance) aliquid indicii reperi-  
rarem' (he should have written, 'reperis-  
sem'). And in Excurs. II. he explains



ἵχνεον αὐτὸ, μὴ οὐκ ἔχων τι σύμβολον·"  
 νῦν δ', ὕστερος γὰρ ἀστὸς εἰς ἀστοὺς τελῶ,  
 ὑμῖν προφωνῶ πᾶσι Καδμείοις τάδε  
 ὅστις ποθ' ὑμῶν Λαῖον τὸν Λαβδάκου  
 κάτοιδεν ἀνδρὸς ἐκ τίνος διώλετο,  
 τοῦτον κελεύω πάντα σημαίνειν ἐμοί·  
 καὶ μὴ φοβείσθω τούτ' ἐκλήμ' ὑπεξελεῖν"

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thus: 'neque enim, nisi ignarus istius rei essem, diu ipse investigarem, quin aliquid indicii reperirem,' comparing Oed. C. 359, ἥκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς | ἐξοῖδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι ('quin — afferas'). Schneid. thus boldly corrects from conjecture, ἥ γὰρ ἂν μακρὰν | ἵχνεον αὐτὸς, οὐκ ἔχων —, 'for verily restricted to myself individually (αὐτὸς), I should have [have had] to make long search, seeing I have no clue at all.' According to this view, at ἵχνεον ἂν we must supply εἰ μὴ ἐξείπον ὑμῖν, Oedipus giving the reasons for which he addresses himself to the Theban citizens. The reading αὐτὸς is manifestly opposed to the sense of the passage, and may have arisen from the σ written over ἵχνεον, indicating the true reading to be ἵχνεος' ἂν. Wunder compares Trach. 317, καὶ γὰρ οὐδ' ἀνιστόρουν μακρὰν.

221. αὐτὸ (i. e. τὸ πραχθὲν) B. L. M. P. Dind. Neu. Ebn. αὐτὸς (γρ. αὐτὸ) F. αὐτῷ G. αὐτὸς Herm. Wund. Schn. Hart. The Scholiast evidently read αὐτὸ, from his explanation: οὐ γὰρ ἂν, φησί, τοσούτου ὄντος τοῦ μεταξὺ ἀνεζήτητον τὸ πρᾶγμα, εἰ μὴ ᾔδειν καταληψόμενος. μὴ οὐκ ἔχων τι σύμβολον. 'Without finding some clue.' For μὴ οὐ with a participle, cf. Oed. C. 360, ἥκεις γὰρ οὐ κενή γε — μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι. Erfurdt explains μὴ οὐκ ἔχων by εἰ μὴ εἶχον. The Scholiast interprets, εἰ μὴ ᾔδειν καταληψόμενος. Gl: ἐπεὶ οὐκ ἔχω τι σύμβολον. All wrongly. Qu. μὴ οὐ λαβὼν (or λαβεῖν), τι σύμβολον, or μὴ οὐ τι σύμβολον λαβὼν, 'without finding some clue.' Cf. 1058, λαβὼν σημεῖα τοιαῦτ'. σύμβολον. 'Clue.' Pind. Ol. xii. 7, σύμβολον οὐ πῶ τις ἐπιχθονίων πιστὸν ἀμφὶ πράξις ἐσομένης εὖρεν θεόθεν. Phil. 403, ἔχοντες — σύμβολον σαφὲς λύπης. Aesch. Ag. 306, τέκμαρ τοιοῦτον σύμβολον τέ σοι λέγω.

222. ὕστερος. 'Subsequently to' the event in question. Qu. ὕστερον.

ἀστὸς Dind. Schneid. αὐτὸς M. pr. Ven. Elmsl. Wund. Hart. ἀστὸς (γρ. αὐτὸς) B. So Aj. 267, κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνόν. Wunder defends αὐτὸς, as standing in emphatic contrast to ὁμῶν in the next verse; and translates: 'Quoniam ipse recentior civis sum, vobis haec dico, qui nati in hac urbe estis.' eis ἀστὸς τελῶ (τελῶν G. P.) 'am numbered among the citizens.' Schol: ἀντὶ τοῦ, πεπολιτογράφημαι καὶ ἄρτι ἀστὸς ἐνομίσθην ξένος ἂν, καὶ βασιλευσα. Eur. Bacch. 820, τί δὴ τόδ'; eis γυναικὺς ἐξ ἀνδρῶν τελῶ; Pollux ii. 19, eis ἐφέβους τελῶν. Τελεῖν means literally 'to contribute.' V. Thuc. ii. 14, and the commentators on Aesch. Sept. 251, δ' ξυντέλεια. Those who contributed to the exigencies of the state were called συντελεῖς.

224. τὸν Λαβδάκου. A common Graecism, imitated by the Latins. So Plaut. Rud. ii. 3. 59, 'Eam veretur, ne perierit.' Ter. Eun. v. 8, 'Scin' me in quibus sim gaudiis?'

227. καὶ μὴν φοβεῖται, τοῦτ' ἐκλήμ' ὑπεξελῶν—. So this passage is usually read; but with what sense it is not easy to perceive. Schol: καὶ εἰ μὴν αὐτὸς εἴη [δ] πράξας, καὶ φοβεῖται λέγειν αὐτὸς καθ' αὐτοῦ, τὸν φόβον ὑπεξελῶν λεγέτω. Gl. B: ὑπεξελῶν (sic?). τὸ φοβεῖσθαι. Heath was the first to place the comma after φοβεῖται, instead of after τοῦτ' ἐκλήμ', as it was usually placed. I would read: καὶ μὴν φοβεῖται τοῦτ' ἐκλήμ' ὑπεξελεῖν —, 'And if indeed he fears to draw forth (from the secret recesses of his heart) the accusation against himself (i. e. to impeach or inculpate himself), let him feel assured.' An apocriosis or suppression of the apodosis, must be supposed, as in Oed. C. 640. The construction however would be still more simplified by reading, καὶ μὴ φοβείσθω τοῦτ' ἐκλήμ' ὑπεξελεῖν | αὐτὸς καθ' αὐτοῦ, 'And let him not fear to bring forth the impeachment against himself.' Or καὶ μὴ φοβείσθαι — αὐτὸν καθ' αὐτοῦ. Cf. El. 1419, πολύρρυτον γὰρ αἰμ' ὑπεξαίρουσι τῶν

αὐτὸς καθ' αὐτοῦ· πείσεται γὰρ ἄλλο μὲν  
 ἀστεργές οὐδὲν, γῆς δ' ἄπεισιν ἀβλαβής·  
 εἰ δ' αὖ τις ἄλλον· οἶδεν ἡ 'ξ\* ἄλλης χθονός 230  
 τὸν αὐτόχειρα,\* μὴ σιωπάτω· τὸ γὰρ  
 κέρδος τελῶ γὰρ χῆ χάρις προσκίσεται.

εὐανέστην οἱ πάλοι θανόντες. Eur. Hipp. 633, ἔλβον θυμάτων ὑπεξελών. Thuc. iv. 83, ἐδίδασκον αὐτὸν μὴ ὑπεξελεῖν τῷ Περδικῇ τὰ θεινὰ ('not to remove out of the way of Perdiccas' &c.), ἵνα προθυμοτέρῳ ἔχοιεν καὶ ἐς τὰ ἐαυτῶν χρῆσθαι. Plat. Rep. viii. 567 B: ὑπεξαιρεῖν ('to get rid of,' Lat. 'de medio tollere') δὲ τούτους δεῖ τὸν τύραννον. Theaet. 151 C: ἐὰν ὑπεξαιρεῖμαι (so Bekk. for v. ὑπεξαιρέμαι) καὶ ἀποβάλλω. 'ὑπεξελεῖν here means 'conditum promovere,' as Hermann rightly explains. For that this is the real signification of ὑπεξελεῖν is evident from the following αὐτὸς καθ' αὐτοῦ, 'ipse contra se;,' for a person cannot be said to 'remove' a charge 'against himself,' but 'from himself.' It is almost superfluous to add that καθ' αὐτοῦ cannot be made to depend on τοῦπικλήμα. Cf. Eur. Her. 144, δίκαιοι δ' ἐσμὲν — αὐτοὶ καθ' αὐτῶν κυρίας κραλύνει δικας. As the passage is evidently one of more than usual difficulty, the reader will perhaps excuse me, if I present him with the explanations of it offered by the commentators of most note. Elmsley then explains thus, *κεῖ μὲν φοβεῖται, αὐτὸς καθ' αὐτοῦ* (sc. *σημαίνω*), *ὑπεξελὼν τοῦπικλήμα* 'crimen ostendendo diluens.' I. e. 'let him quash the accusation by inculpating himself.' A writer in the Class. Journ. xxxv. 88 translates: 'Thereby averting [the consequences of] the charge.' Matthiae connects *τοῦπικλήμα* ὑπεξελὼν αὐτὸς καθ' αὐτοῦ, and explains it 'accusationem sui surripiente, i. e. subterfugiens, declinans.' And Dindorf appears to accede to this interpretation: but the passage is not capable of bearing such a meaning. Kayser renders: 'Si metuit poenam, crimine adversus se ipsum prodito (nil enim aliud patitur acerbis), salvus ex patria abibit.' But such a construction is untenable, as the corresponding particles μὲν and δὲ show. Schneid. explains it, 'so far as he, of his own free will, draws forth the impeachment of himself from his own bosom.' Hartung boldly enough gives, — *τοῦπικλήμα* ὑπεξέτω | αὐτὸς καθ' αὐτοῦ. Fort. *κεῖ μὲν φονεύει* (or *ἐφόνευσε*), τοῦ-

*πικλήμα* ὑπεξελεῖν | αὐτὸν καθ' αὐτοῦ. For *ἐπικλήμα* v. Eur. Or. 570. Aelian V. H. iii. 15. Xen. Hell. p. 9, εἰ δὲ τις ἐπικαλοῖται αὐτοῖς —.

229. ἀστεργές. 'Unpleasant, disagreeable.' Aj. 776, ἀστεργῇ θεᾷς ὀργήν.

γῆς δ' ἄπεισιν. The milder alternative prescribed 100 f. 308 f., viz. banishment.

ἀβλαβής. ἀσφαλῆς F. P. A reading, as Kayser remarks, not to be slighted. Cf. Oed. C. 1288, ἀσφαλεῖ ξὺν ἐξέδῳ. 1165, ἀπελθεῖν ἀσφαλῶς.

230. ἄλλον — ἐξ ἄλλης χθονός. I. e. a stranger. Schol.: εἰ δὲ ξένον τις οἶδε τὸν φονέα, μηνυσάτω. This particular again exactly fits the case of Oedipus himself, who was at the time of the murder ἐξ ἄλλης χθονός (1178). Herm. and Wund. pronounce the common reading absurd, and adopt the joint correction of Vauvilliers and Neue, ἡ 'ξ ἄλλης χερός. Neue compares Eur. Iph. A. 1164, ἀπώλεσέν σ', ὃ τέκνον, ὃ φυτεύσας [I. φητεύσας] πατὴρ | αὐτὸς κτανὼν, οὐκ ἄλλος, οὐδ' ἄλλη χερσί. And indeed the correction ἡ 'ξ ἄλλης appears necessary. Oedipus calls upon his subjects to declare the author of the deed, whether perpetrated by one of themselves (in which case he shall escape with comparative impunity), or by another, whether a native (ἄλλον) or an alien (ἐξ ἄλλης χθονός), if they know him to be guilty. For ἄλλον Vauvilliers' conjecture ἀστὸν seems highly probable. Hartung also reads: ἡ ἐξ ἄλλης χθονός. Qu. ἡ ἄλλης χθονός. Cf. 236. Purgold: ἄλλος — ἐξ ἄλλης (?).

231. Dind. wrongly puts a comma after χθονός, omitting the one usually placed after αὐτόχειρα. Schol. on 227: εἰ δὲ ξένον τις οἶδε τὸν φονέα.

232. τελῶ. For *τελέσω*, Attic future. 'I will pay.' χῆ χάρις προσκίσεται. 'And the favour shall be laid to his account besides.' Or: 'And my thanks shall be due to him as well.' Cf. Ant. 94, ἐχθρὰ δὲ τῷ θανόντι προσκίσει δίκη. Arist. Ran. 624, κἂν τι πηρώσω γέ σοι | τὸν παῖδα τύπτων, τὰργυρίον σοι κίσειται.

εἰ δ' αὖ σιωπήσεσθε, καὶ τις ἢ φίλον  
 δέισας ἀπώσει τοῦπος ἢ χαυτοῦ τόδε,  
 ἅκ τῶνδε δράσω, ταῦτα χρή κλύειν ἐμοῦ. 235  
 τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστί γῆς  
 τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,  
 μήτ' ἐσδέχεσθαι μήτε προσφωνεῖν τινα,  
 μήτ' ἐν θεῶν εὐχαῖσι μηδὲ\* θύμασιν  
 κοινὸν ποιεῖσθαι, μήτε χέρνιβας νέμειν 240  
 ὠθεῖν δ' ἀπ' οἴκων πάντας, ὡς μιάσματος

233. φίλου δέισας. 'Fearing for a friend.' The genitive, according to the sense, δέισας being equivalent to προκηδόμενος, φροντίζων, or some such verb. V. Matth. § 348. Cf. Tr. 106, ἀνδρὸς δεῖμα φέρουσαν (τράφ.) ὁδοῦ.

234. ἀπώσει τοῦπος. 'Shall slight or disregard this command.' So λέγειν, εἰπεῖν, 'to command.' ἀπώσει N. T. Dreed. b. Aug. b. Bar. ἀπόσῃ L. P. (supr. ei). Ald. ἀπόσῃ L. Which Ebner approves of, and would accordingly read σιωπήσῃτε for σιωπήσεσθε in prec. v.

235. ἐκ τῶνδε. 'Thereupon,' in consequence of his silence. Cf. 283, τὰ δευτέρ' ἐκ τῶνδ' ἂν λέγοιμ'. — 1251. Aj. 823.

236. Construe, ἀπαυδῶ μήτ' ἐσδέχεσθαι τινα γῆς τῆσδε — τὸν ἄνδρα τοῦτον. 'I forbid any inhabitant of this land either to receive into his house or to address this man.' So Aj. 1175, εἰ δέ τις στρατοῦ βίᾳ σ' ἀποσπάσει &c. 424. οἶον οὐ τινα — στρατοῦ &c. 1044. After ἐσδέχεσθαι supply ἐς οἶκον (v. 241). Wunder adopts this interpretation, after giving satisfactory reasons for rejecting the construction γῆς τῆσδε ἐσδέχεσθαι, 'to receive within this land,' which otherwise might be supported by such passages as Aj. 1274, ἐρκίων — ἐγκεκλημένους. Eur. Ph. 454, τόνδ' εἰσδέξω τειχέων (i. e. ἐδέξω ἔσω τειχέων). El. 394, τοῦδ' ἀνδρὸς εἰσδοχὰς δόμων ('within the house'). 1285, Ἀχαιῶς γῆς οἰκάδ' εἰσπορεύετω. Cf. below 817—9. Schneidewin explains in like manner, and compares the similar prohibition of Periander in Herod. iii. 52, ὅς ἂν τὸν παῖδα ἢ οἰκίους ὑποδέξηται ἢ προσδιαλεχθῇ &c. Cf. Eur. Or. 46, μήθ' ἡμᾶς στέγαις | μὴ (f. ἦ) πυρὶ δέχεσθαι, μήτε προσφωνεῖν τινα. Aesch. Ch. 285 f.

237. κράτη τε (γε F.) καὶ θρόνους. Often used in the plural, as in Aj. 1015,

ὡς τὰ σὰ κράτη | θανόντος — νέμοιμ. So also σκῆπτρα Oed. C. 425, ὅς τῶν σκῆπτρα καὶ θρόνους ἔχει. 1354, σκῆπτρα καὶ θρόνους ἔχων. 449, θρόνους καὶ σκῆπτρα κραίνειν.

238. μήτ' εἰσδέχεσθαι (ἐσδέχ. Dind.). Qu. μὴ προσδέχεσθαι μηδὲ — μηδ' — μηδὲ — μηδὲ &c.

239. "Αἰταί (εὐχαί) and θύματα are often put together, as γέρα of the gods, Il. ix. 499, θεοὺς θύεσσι καὶ εὐχαῖς ἀγανῆσι — παρατρυνῶσ' ἄνθρωποι. Cf. Od. xiii. 367." SCHNEID. μήτε θύματα. Elmsley proposes μηδὲ θύμασι, which I have received. Gl. B: ἐν θυσίαις.

240. "κοινὸν ποιεῖσθαι. Usually κοινὸν ποιεῖσθαι, as Dem. F. L. 431, Ἀρμόδιον καὶ Ἀριστογείτονα ἐν ἑαυτοῖς τοῖς ἱεροῖς ἐπὶ ταῖς θυσίαις σπονδῶν καὶ κρατήρων κοινωνοὺς πεποιήσθε. The Tragedians carry back the Athenian customs into the heroic age, as, according to Demosth. Lept. 137, Draco made it the law, χέρνιβας εἰργεσθαι τὸν ἀνδροφόνου, σπονδῶν, κρατήρων, ἱερῶν, ἀγορᾶς. Cf. Aesch. Cho. 283 f." SCHNEID. χέρνιβας. χέρνιβος L. (pr.) χερνίβος M. Which is probably the correct reading. The meaning of the word is defined by Aethnaeus p. 409 A, ἔστι δὲ χέρνιβ' ὕδωρ, εἰς δ' ἀπέβαπτον δαλὸν ἐκ τοῦ βαμοῦ λαμβάνοντες, ἐφ' οὗ τὴν θυσίαν ἐπετέλουν καὶ τοῦτω περιρραίνοντες τοὺς πυρῶτας ἡγνίζον. The same writer affirms that in the tragedians and comedians χερνίβα is paroxytone. V. Aesch. Cho. 288. Eur. Or. 885.

241. ὠθεῖν δ' (ὠθεῖν τ' G) — Supply κελύω from the prohibitory ἀπαυδῶ. See Matth. § 634, 3. Cf. 817. El. 72. Ant. 27 f. Elmsley compares Eur. Or. 514. 898. Ph. 1224. Paul. Ep. to Tim. i. 4. 3, κελυόντων γαμῶν, [κελυόντων] ἀπέχεσθαι βρωμάτων &c.

τοῦδ' ἡμῖν ὄντος, ὡς τὸ Πυθικὸν θεοῦ  
 μαντεῖον ἐξέφηεν ἀρτίως ἐμοί.  
 ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι  
 τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω.  
 κατεύχομαι δέ' τὸν δεδρακότ', εἴτε τις  
 εἷς ὦν λέληθεν εἴτε πλειόνων μέτα,  
 κακὸν κακῶς νιν ἄμορον ἐκτρίψαι" βίον.  
 ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος  
 ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότης,  
 παθεῖν ἅπερ τοῖσδ' ἀρτίως" ἡρασάμην.  
 ὑμῶν δὲ ταῦτα\* πάντ' ἐπισκῆπτω τελείν,  
 ὑπὲρ τ' ἐμαυτοῦ, τοῦ θεοῦ τε, τῆσδ' ἐ τε

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242. τοῦδ'. Gl. B: τοῦ ἀνθρώπου.  
 The unknown assassin.

244. τῷ τε δαίμονι. Apollo, who has  
 given the oracle. Cf. 136. 253.

245. πέλω. τελῶ v. r. in B. Cf. 496,  
 λαβθακίδαις ἐπικούρος ἀδῆλων θανάτων.

246. κατεύχομαι δέ. Gl. B: κατα-  
 ρῶμαι. Qu. κατεύχομαι γε. Cf. 249.

εἴτε τις —. 'Whether being some single  
 individual he escapes notice, or with others  
 besides.' Observe τις εἷς for the more  
 usual εἷς τις.

247. πλειόνων μέτα. Sc. λέληθεν. Or  
 else supply ἔδρασε from τὸν δεδρακότα.

248. As the metre will not allow of an  
 anapaest in the third foot (νιν ἄμορον),  
 some, as Burton and Ebner, omit νιν (and  
 so G. Liv. b.); but the great majority of  
 editors, with Porson, Praef. Hec. p. 8,  
 prefer retaining the pronoun, and for  
 ἄμορον (the reading of all the MSS.) read  
 ἄμορον, which form occurs Eur. Med.  
 1395, στείχω δισσῶν γ' ἄμορος τέκνων.  
 Ἄμορος, δύσμορος, as ἀνάλγητος, δυσάλ-  
 γητος &c. Ἄμμορος occurs Phil. 182.  
 Eur. Hec. 421. Niv is repeated for  
 greater perspicuity and precision, on ac-  
 count of the intervening parenthesis. We  
 find a similar repetition of the pronoun  
 in Trach. 287, αὐτὸν δ' ἐκείνον, εἴτ' ἂν  
 ἐγγὰ θέματα | ῥέξη πατρὸς Ζηνὶ τῆς  
 ἑλώσεως, | φρόνει νιν ὡς ἤζοντα. Cf. also  
 below 270. 717. Perhaps, however, as all  
 the copies give ἄμορον, and some few  
 omit νιν, and the form ἄμορον has but  
 little authority, it would be safer to read  
 σφ' ἄμορον (the σφ' might easily have  
 slipped out after κακῶς), or else νιν δύσμο-  
 ρον τρίψαι (instead of ἐκτρίψαι) βίον. Cf.  
 El. 602, δυστυχῇ τρίζει βίον.

249. ἐπεύχομαι — παθεῖν. 'I pray  
 (imprecator) that I may suffer.' Oedipus  
 here in ignorance imprecates curses on  
 his own head, himself being the unhappy  
 murderer. εἰ—γένοιτ'. Not ἦν—γέ-  
 νηται, ἐπεύχομαι παθεῖν being equivalent  
 to πάθοιμι, after which an optative would  
 properly follow, as in Arist. Ach. 476,  
 κάκιστ' ἀπολομένη, εἰ τί σ' αἰτήσαιμ' ἔτι.

250. γένοιτ'. γένοιτ' ἂν F. G. L.  
 (ἂν eras.) M. N. P. See Schaefer. Melet.  
 Cr. p. 108 f. Markland's correction (ad  
 Suppl. 390) γένοιτο μὴ οὐ συνειδότης is  
 decidedly wrong.

251. τοῖσδ' ἀρτίως. τοῖσδε having no  
 antecedent, Schneidewin gives τοῖς αἰτί-  
 οῖς, 'the guilty ones, the murderers.' Gl.  
 B: τοῖς φονεῦσι. Cf. 107. Oed. C. 995.  
 But τοῖσδε may refer to πλειόνων 247. Cf.  
 on 101.

252. ταῦτα for ταῦτα (τὰ L.) Hartung.  
 ὑμῶν δὲ answers to ἐγὼ μὲν οὖν 244.

253. ὑπὲρ τ' ἐμαυτοῦ—. I. e. ὑπὲρ  
 ἐμαυτοῦ τε. Cf. 541. Oed. Col. 33. The  
 rather unseemly division at the end of  
 the verse τῆσδ' ἐ τε | γῆς can be defended  
 by numerous similar passages. Cf. on  
 317. θεοῦ τε. τε om F. G. τῆσδ' ἐ  
 τε L. sec. m. (The original writing  
 Elmsley could not decipher; but he con-  
 jectures it may have been τῆς τε γῆς |  
 τῆσδ' —. V. Praef. p. xxix.) τῆσδ' ἐ γε  
 P. Which reading is adopted by Ebner,  
 according to whom the sense of the pas-  
 sage is this: 'And upon you I enjoin to  
 carry out all these measures in compliance  
 both with my direction and that of the  
 god, seeing that the land is thus wasted,'  
 &c. But cf. 136 f. γῇ τῇδε τιμωροῦντα  
 τῷ θεῷ θ' ἔμα &c.

γῆς ὧδ' ἀκάρπως κἀθέως" ἐφθαρμένης.  
οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, 255  
ἀκάθαρτον ἡμᾶς\* εἰκὸς ἦν οὕτως εἶναι,  
ἀνδρός γ' ἀρίστου βασιλέως ὀλωλότος,  
ἀλλ' ἐξερευνᾶν νῦν δ' ἐπεὶ κυρῶ τ' ἐγὼ  
ἔχων μὲν ἀρχὰς, ἃς ἐκείνος εἶχε πρὶν,  
ἔχων δὲ λέκτρα καὶ γυναιχ' ὁμόσπορον, 260  
κοινῶν τε παίδων σπέρματ' ἔτι, εἰ κείνῳ γένος"

254. κἀθέως. 'And in god-abandoned sort.' Gl. B: ἔξω τῆς θεῶν ἐπιμελείας. So El. 1181, ὃ σῶμ' ἀτίμως κἀθέως ἐφθαρμένον. Cf. also below 661, ἄθεος — ὀλοίμαν. Yet the two notions ἀκάρπως κἀθέως but ill agree with one another: hence Schneid. suggests κἀγόνως from a comparison of 25 f. 171 f. Which conjecture had long since occurred to myself. Or perhaps κἀτόκως. Perhaps κἀθέως may have crept into the text from the above similar passage in the Electra.

255. οὐδ' εἰ γάρ —. I. q. οὐδὲ γάρ εἰ —. 'For not even if this matter were not enjoined by the god, was it (would it have been) reasonable for you to leave it (the murder) thus unexpiated.' The noun πρᾶγμα is here applied in a double sense, in the first clause signifying 'the investigation of the murder,' in the latter, 'the murder' itself. θεήλατον. 'Sent by the gods.' Cf. 992. Ant. 278. Fr. 611. 684. Eur. Or. 2, συμφορὰ θεήλατος.

256. εἰκὸς ἦν. 'Was it reasonable that,' &c. The particle ἂν is not required, and indeed is better omitted. V. Herm. ad Med. 477. Matth. § 508, n. 2. Cf. 1368, κρείσσων ἦσθα μηκέτ' ἂν, ἢ ζῶν τυφλός. Oed. C. 342, οὐς μὲν εἰκὸς ἦν ποιεῖν τῷδε. Arist. Vesp. 210, ἦ μοι κρεῖττον ἦν | τηρεῖν Σκιάνην &c. With the addition of ἂν the sense would be, 'would it have been reasonable,' &c. Qu. ἀκάθαρτον ὑμᾶς εἰκὸς ὧδ' ἂν ἦν εἶναι, or ἀκάθαρτον ὧδ' ἂν εἰκὸς ἦν ὑμᾶς εἶναι.

ὑμᾶς. ἡμᾶς B. supr. Aug. b. Hart. 257. ἀνδρός γ' P. Bar. Bodl. Trin. ἀνδρός τ' Dresd. b. Aug. b. c. Brunck is silent. Elmsley in his note rightly approves of the reading ἀνδρός γ' — βασιλέως, comparing Eur. Hec. 790, τιμωρὸς ἀνδρὸς ἀνοσιωτᾶτος ξένου. Add Med. 5, ἀνδρῶν ἀρίστων (ἀριστίων recte Elmsl.). Connect ἀνδρὸς βασιλέως. Cf. on 751.

Βασιλέως F. G. H. L. M. Bar. Bodl. Trin. Mosq. Liv. b. βασιλέως τ' L. sec. m. P. edd. vett.

258. νῦν δ'. The apodosis to this is ἀνθ' ὧν in v. 264, where Elmsley observes we should have expected ἀντὶ τούτων, but this change he remarks is not uncommon, and compares Cic. Orat. 13, 'Nam quoniam quicquid est, quod in controversia aut contentione versatur . . . quibus ut uti possit orator,' &c. Where for 'quibus' we should expect 'iis.' But in the present passage ἀνθ' ὧν rather answers to νῦν δ' in the preceding verse, the tenor of the construction being unexpectedly changed.

νῦν δ' ἐπικυρῶ τ' edd. vett. and (νῦν δὲ γ' ἐπικυρῶ τ' D.) the MSS. νῦν δ' ἐκεῖ κυρῶ τ' Burton. νῦν δ' ἐκεῖ κυρῶ γ' Benedict. Perhaps correctly, if for τε we read δὲ 261. Cf. 985, εἰ μὴ 'κῆρες ζῶσ'. The origin of the corruption is clear enough. Thus ἐπὶ for ἐκεῖ is found in ms. P. below 942, ἐπὶ for ἐκεῖ in several copies 1268, and ἐπὶ φανῇ or ἐπιφανῇ in some copies for ἐκεῖ φανῇ Oed. C. 1226. The particle τε is answered by the corresponding τε after κοινῶν in v. 261.

260. ἔχων. ἔχω L. (pr.). ἔχων P. ὁμόσπορον. I. e. ὁμόγαμον. 'Common to both.' Schol: εἰς ἦν ἔσπειρε καὶ ἐκείνος καὶ ἐγώ. Gl. B: ὁμόκοιτον. So v. 459, τοῦ πατρὸς ὁμόσπορος.

261. κοινῶν τε παίδων κοῖν' ἂν. 'And a common offspring of common children,' &c. Gl. B: ἦν ἂν ἡμῖν κοινὰ ἐκπεφυκέντα ἔγγονα. Wunder considers κοινῶν παίδων κοινὰ as pleonastic for κοινὰ παῖδες, referring to Matth. § 442, 4. Schneid. rather obscurely explains, κοινὰ (i. e. ἀδελφὰ, the neuter, as Aj. 53) κοινῶν, 'those mutually brothers and sisters,' coll. 222. 230. Cf. Aj. 267, κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνών. Phil. 135, ἐν ξένοις ξένον. Above 222, ἀστὸς εἰς ἀστούς τελευ. 230, ἄλλον — ἐξ ἄλλης χθονός. For the phrase κοινὰ παίδων cf. on Ant. 1209. The Schol. explains κοινὰ by ἀδελφὰ, and Musgrave compares Ant. I. 202. But I much doubt whether the

μη' δυστύχησεν, ἤν ἂν ἐκπεφυκότα·  
 νῦν δ' ἐς τὸ κείνου κρατ' ἐνήλαθ' ἡ τύχη·  
 ἂνθ' ὦν ἐγὼ τοῦδ'\*, ὥσπερὶ τοῦμοῦ πατρός,  
 ὕπερ μαχοῦμαι† κἀπὶ πάντ' ἀφίξομαι,  
 ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,  
 τῷ Λαβδακείῳ παιδί Πολυδώρου τε καὶ

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common reading be correct. I beg to propose the following conjectures of my own, κοινῶν τε παίδων σπέρματ' (Oed. C. 690, ἀπηλάθην | πρὸς τῶν ἑμεινοῦ σπέρματων. 1275, ὃ σπέρματ' ἀνδρὸς τοῦδ', οἱ κοινῶν τε λέκτρων τέκν' ἔν (αἱ ἑγὼν, οἱ κοῖν' ἔν). Harz. reads κοινῶν τε παίδων σμάματ'. Oedipus here unconsciously supposes a case that is in fact only too true. εἰ — μη' δυστύχησεν. Neue compares Eur. Andr. 704, τὸ κείνης δυστυχίᾳ παίδων πέρι. Add Eur. Ion. 579, ὅμως δὲ καὶ δέσποιναν εἰς τέκν' εὐτυχῶν | ἐβουλόμην ἂν &c. Suppl. 75, εὐτεκέα δυστυχίαν τὰν παρ' ἐμοὶ καθελείν. For women to have no offspring was looked upon by the ancients as a great misfortune. Qu. εἰ κείνος γένει | μη' δυστύχησεν. But Gl. B: δυστύχησεν. ἀπέθανεν. κείνῳ. κείνῳ (ou supr. a m. rec.) L.

263. νῦν δ'. 'But now.' Cf. 222. Oed. C 273. Aj. 1060, &c. 1 Cor. xiii. 13. This verse is parenthetical, and must be closely connected with what has immediately gone before. κείνου is usually supposed to refer to Laius. But I think with Musgrave that the sense of the passage requires rather that Laius' son should be meant. For observe, νῦν δὲ answers directly to εἰ κείνῳ γένος μη' δυστύχησεν. Besides, the tenor of Oedipus' remarks is, that, as Laius' son, who would have been his proper avenger, met with an untimely end, he will himself take his place and perform that duty. This opinion is still more strengthened, if τοῦδ' in the next verse, referring to Laius himself, be the true reading. For were there no change of person, it is reasonable to suppose that κείνῳ, not δέ, would have been used of him, as in 259. 261. The change of person necessitates, I presume, a corresponding change of pronoun, for the sake of perspicuity. κρατὰ (nom. and acc.) occurs also Phil. 1001. 1027. 1457. Tr. 1015. The genitive is κρατὸς, the dative κρατί. The more usual form is κάρα. ἐνήλαθ' ἡ τύχη. Aesch. Pers. 516, &

δυσπύνητε δαῖμον, ὡς ἄγαν βαρὺς | ποδοῖν ἐνήλλου παντὶ Πελοποννησίᾳ γένει. Soph. Ant. 1315, ἐπὶ κρατὶ μοι πότμος εἰσέλατο. 1272, ἐν δ' ἐμῷ κάρῳ θεός — ἐπαισεν. Below 1300 f. 1310.

264. ἂνθ' ὦν. After νῦν δ' ἐπεὶ in v. 258 we should have expected as an apodosis ἀντὶ τούτων, were it not for the absolute parenthetical clause immediately preceding νῦν δ' (without ἐπεὶ) —. See also Matth. § 480 c. Cf. 1466, αἶν μοι μέλεισθαι. τὰδ'. τὰσδ' Aug. c. The editors generally suppose αὐτοῦ to be understood, and defend τὰδ' by a comparison of Aj. 1346, σὺ ταῦτ', Ὀδυσσεύ, τοῦδ' ὑπερμαχεῖς ἐμοὶ; Hom. Il. α'. 257, τὰδε πάντα — μαρναμένοι. But, as the genitive of the pronoun seems plainly required, no less than in Aj. 1346, σὺ ταῦτ', Ὀδυσσεύ, τοῦδ' ὑπερμαχεῖς ἐμοὶ; I decidedly prefer with Brunck Mudge's emendation τοῦδ'. Cf. on v. 265.

ὥσπερὶ τοῦμοῦ πατρός. Here again he unwittingly hits upon the truth of the case. Cf. 261. 928.

265. ὑπερμαχοῦμαι. ὑπερ μαχοῦμαι (sic) L. And I have little doubt that this (written ὑπερ μ.) is the true reading, the ὑπερ referring to τοῦδ' in prec. v. Or else ὑπερμαχήσω. The editors seem to have overlooked the fact that the compound verb is ὑπερμαχεῖν (v. Aj. 1346. Ant. 194. Eur. Ph. 1267, πόλεως ὑπερμαχεῖς). Cf. Aj. 1310, ἐπεὶ καλὸν μοι τοῦδ' ὑπερπονυμένῳ (ὑπερ πον.?) | θανεῖν —. In Eur. Herc. 863, σταδιοδρομοῦμαι from σταδιοτρέχειν seems barbarous. We should read, I think, either στάδια δραμοῦμαι, or σταδιοδρομήσω. κἀπὶ πάντ' ἀφίξομαι. Cf. Eur. Hipp. 286, εἰς πάντ' ἀφίγμαι, κοῦδὲν εἰργασμαι πλέον. Xen. Anab. iii. 1. 18, ἀρ' οὐκ ἂν ἐπὶ πάν ἔλθοι; Above 145, ὡς πάν ἐμοῦ δράσαντος.

266. τὸν αὐτόχειρα —. 'The perpetrator' &c. El. 955, τὸν αὐτόχειρα πατρός φόνου. Cf. on 1332.

267. 'The recital of his ancestors (Eur. Ph. 7 f.) belongs to the official designation of the murdered person. —

τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος  
καὶ ταῦτα τοῖς μὴ δρώσιν εὐχομαί" θεοὺς  
μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινα 270  
μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ  
τῷ νῦν φθαρῆναι\* κατι τοῦδ' ἐχθίονι  
ὕμιν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις  
τάδ' ἔστ' ἀρέσκονθ', ἡ Δίκη τε σύμμαχος†

Herodotus too (v. 59) adds to the mention of Laius, τὸν Λαβδάκου τοῦ Πολυδά-  
ρου τοῦ Κάδμου.—The connexion of the  
adj. Λαβδακίῳ with the logically equivalent  
genitives, as Aj. 884, Ὀλυμπιάδες  
θεαὶ ἡ ποταμῶν. Eur. Med. 405, τοῖς  
Χισυφείοις τοῖς τ' Ἰδσονος γάμοις."—  
SCHNEID. τῷ Λαβδακίῳ παιδί. 'For  
the son of Labdacus.' So Τελαμώνιε παῖ  
Aj. 134. Below 1226, τῶν Λαβδακείων —  
δομῶντων. 450, φόνον τὸν Λατειῶν. Tr.  
260, πόλιν τὴν Εὐρυτεῶν. 575, φρε-  
νὸς — τῆς Ἡρακλείας. 913, τὸν Ἡρά-  
κλειον θάλαμον. 915, δεινλοῖς | τοῖς  
Ἡρακλείοις. 1059, θήριος βία. 1229,  
τὴν Εὐρυτεῶν — παρθένον. Phil. 1407,  
βέλεσι τοῖς Ἡρακλείοις. El. 1117, τῶν  
Ὀρεστείων κακῶν. Aesch. Pr. 589, κόρης  
| τῆς Ἰναχείης. 707, Ἰνάχειον σπέρμ'.  
Eur. Alc. 1, ὃ δῶματ' Ἀδμήττει'. Her.  
89, τὸν Ἡράκλειον — παραστάτην Ἰόλαον.  
Hom. Il. β'. 54, Νεστοριέη παρὰ νηὶ Πυλῆ-  
γενέος βασιλῆος, and ε. 741, ἐν δέ τε  
Γοργείῃ κεφαλῇ δεινοῖο πελώρου. On  
which places Eustathius (p. 172, 28,  
and 601, 34) refers to our passage in illus-  
tration. Val. Fl. iv. 255, 'Neptunia  
proles.' I would connect the dative τῷ  
— παιδί with ἐπὶ πάντ' ἀφιζομαι, 'on be-  
half of the son of Labdacus.' V. Aj. 1045.  
268. Cf. 1, Κάδμου τοῦ πάλαι.

269. ταῦτα τοῖς μὴ δρώσιν. So 139,  
ἐκεῖνον ὁ κτανών. Qu. τοῖς μὴ δρῶσ'  
ἐπεύχομαι θεοὺς. Cf. 249. θεοὺς.  
θεοῖς M. (corr.). B. Which reading is also  
mentioned by Triclinius. Elmsley ad-  
duces Arist. Thesm. 350, ταῖς δ' ἄλλαισιν  
ὕμιν τοὺς θεοὺς | εὐχεσθε πάσαις πολλὰ  
δοῦναι κάγαθά. In both passages the  
dative θεοῖς might cause confusion with  
the other dative. Gl. B: εἰς θεοὺς.

270. μήτ' — μήτ' οὖν. See Matth.  
§ 625. αὐτοῖς seems redundant. Per-  
haps Sophocles wrote ἐκ τῆς γῆς. But  
the pronoun may be repeated for greater  
force and precision, as in 248. Mus-  
grave's conjecture γῆς for γῆν (i. e. 'from  
the earth,' as γυναικῶν 'from the women'),

which appears quite necessary, is now  
generally adopted. Elmsley remarks that  
ἀνιέναι ἄροτον is nothing else than ἀνιέναι  
καρπὸν, and that the gods are properly  
said γῆς ἀνιέναι καρπὸν, as in Hymn to  
Ceres v. 332, γῆς καρπὸν ἀνήσειν. For  
the terms of the imprecation Schneid.  
refers to that of Aesch. in Ctes. 110,  
μήτε γῆν καρποὺς φέρειν μήτε γυναικας  
τέκνα τίκτηιν γονεῦσιν εἰκότα &c. Add  
Pind. P. v. 166.

271. Ἀνιέναι can of course apply to  
γυναικῶν παῖδας only by a Zeugma, such  
as we find in El. 435, ἄλλ' ἢ πνοαῖσιν ἢ  
βαθυσκαφεῖ κόνει | κρύφον νιν. Aj. 1035.  
Aesch. Pr. 21, τὸν οὐτε φωνὴν (ἀκούσει),  
οὐτε του μορφῆν βροτῶν | ὄψει. For  
further instances, see Brunck ad h. l. and  
Elmsl. ad Her. 312. Med. 672. τῷ  
πότμῳ τῷ νῦν. I. e. the pestilence.

272. φθαρῆναι Aug. b. and Schol., who  
says: φθαρῆναι δεῖ γράφειν, οὐ φθερεῖσθαι.  
The future φθερεῖσθαι, found in most, if  
not all the copies, is retained by Dind.  
Wund. Schn. Hart. V. Matth. § 506. vi.  
But this use of the future after εὐχομαι  
in the sense of 'praying' is to my mind  
extremely problematical. The usual con-  
struction is undoubtedly with the aorist,  
as above 248, ἐκτρίψαι. 251, παθεῖν.  
Fr. 741, οἱ δ' ἔχοντες εὐχονται φυγεῖν.  
Below, 1512, εὐχεσθε — κυρῆσαι. Tr.  
1189, πημονὰς εὐχου λαβεῖν. Aj. 393,  
θανεῖν εὐχου. Ant. 642. But εὐχεσθαι  
'to vow' or 'to boast in a threatening  
manner' is followed by a future (Tr.  
610—2. Oed. C. 1318). Cf. on Phil.  
1394.

273. ὕμιν Bodl. Trin. Farn. &c. ἡμῖν  
edd. vett. Oedipus was not a Cadmean.

274. ἡ τε σύμμαχος Δίκη. I should  
prefer ἡ Δίκη τε σύμμαχος. We can  
then connect, as Schneid. proposes, σύμ-  
μαχος ('as ally') with ξυνεῖεν (ξυνεῖν);  
hardly otherwise. The full construction  
appears to be: ἡ τε Δίκη (εὐ ξυνεῖν) σύμ-  
μαχος, χοῖ πάντες θεοὶ εὐ ξυνεῖεν (σύμμα-  
χοι) εἰσαεῖ.

- χοὶ πάντες εὖ ξυνεῖεν εἰσαεὶ θεοί. 275
- ΧΟ. ὥσπερ μ' ἀραῖον ἔλαβες, ὦδ', ἀναξ, ἐρῶ.  
οὐτ' ἔκτανον γὰρ οὔτε τὸν κτανόντ' ἔχω  
δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν  
Φοίβου τόδ' εἰπεῖν, " ὅστις εἰργασταὶ ποτε."
- ΟΙ. δίκαι' ἔλεξας· ἀλλ' ἀναγκάσαι θεοὺς 280  
ἂν μὴ θέλωσιν οὐδ' ἂν εἰς δύναιτ' ἀνῆρ.
- ΧΟ. τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ' ἅμοι δοκεῖ.
- ΟΙ. εἰ καὶ τρίτ' ἐστὶ, μὴ παρῆς τὸ μὴ οὐ φράσαι.
- ΧΟ. ἀνακτ' ἀνακτι ταυθ' ὀρώντ' ἐπίσταμαι  
μάλιστα Φοῖβῳ Τειρεσίαν, παρ' οὗ τις ἂν 285  
σκοπῶν τάδ', ὦναξ, ἐκμάθοι σαφέστατα.
- ΟΙ. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐγὼ 'θέμην.†

275. εὖ ξυνεῖεν. 'Be with us favourably or for our good,' i. e. favour us. Perhaps εὖ διδοῖεν. V. 1081. Oed. C. 1435.

276. ὥσπερ μ' ἀραῖον ἔλαβες. 'Accordingly as you have bound me by a curse (to speak the truth), so, sire, will I speak.' Eustathius, p. 1809, 14, explains it, ὥσπερ με εἶλες διὰ τῆς ἀρᾶς. Cf. Oed. C. 284, ὥσπερ ἔλαβες τὸν ἐκέτην ἐχέγγυον. Eur. Hipp. 661, εἰ μὴ γὰρ ὀρκίσι θεῶν, ἀφρακτοῖς, ἤρεθον (Schol.: ἐλήφθην), | οὐκ ἔν ποτ' &c. Herod. ix. 106, πῶστι τε καταλαβόντες καὶ ὀρκίοισι ἐμμενεῖν τε καὶ μὴ ἀποστήσεσθαι, &c.

278. The construction, if I mistake not, is, ἦν δὲ Φοίβου τοῦ πέμψαντος τὸ ζήτημα τόδε εἰπεῖν, ὅστις —. 'But as for this matter of inquiry, it was the duty of Phoebus who sent the order for it, to declare' &c. Erfurdt and Elmsley with less probability construe, ἦν δὲ τοῦ πέμψαντος Φοίβου τὸ ζήτημα, εἰπεῖν τόδε, ὅστις —. Cf. 149. 306.

279. For τόδ' εἰπεῖν perhaps διεῖπεῖν (or κατεῖπεῖν). For ποτε perhaps τάδε (so in fact C. pr.), or φόνον.

281. ἂν the mss. and edd. vett. ἀ' ἂν conj. Heath. Br. Porson Adv. p. 232 compares Alexis Athen. p. 23 D. οὐδ', ἂν λέγη τις, οὐδαμῶς μάθοιμεν ἂν. p. 107 E. ἂν θέλῃ τις μανθάνειν. οὐδ' ἂν εἰς two of Brunck's mss. Aug. b. οὐδὲ εἰς F. H. L. pr. M. N. pr. Bodl. Ald. οὐδὲs Dresd. b. Aug. c. Mosq. Trin. Hermann adduces Trach. 1072, καὶ τόδ' οὐδ' ἂν εἰς ποτε | τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα.

282. ἐκ τῶνδ'. 'After this.' Cf. 235.

The comma after λέγοιμ' has been justly removed, the construction being, λέγοιμ' ἂν ἃ μοι δοκεῖ τὰ δεύτερα ἐκ τῶνδε. ἃ μοι vulg. Wund. ἅμοι Elmsl. Dind. ἂν μοι δοκῇ Laud.

283. μὴ παρῆς τὸ μὴ οὐ φράσαι. 'Do not omit to declare.' Cf. 345, παρήσω — οὐδέν. For the construction v. Matth. § 534, n. 4. 7. Μὴ οὐ coalesce by synizesis, as ἡ οὐκ in Homer Il. v. 349. ix. 537. xvii. 450. xxi. 396. Od. i. 298. ii. 312. xxiv. 115 &c. And even in dactylic and anapaestic measure, El. 107. 133. Ant. 936. Cf. on Oed. R. 555.

284. ἀνακτ' ἀνακτι. Tiresias and Apollo are both termed ἀνακτες, ἀναξ being a term of honour applied equally to gods and men. Tiresias is entitled ἀναξ Od. xi. 143. 150. For the dative cf. 579. 841. Hor. A. P. 466, 'Invitum qui servat, idem facit occidenti.' ταυθ' for ταυθ' P. ὀρώντ'. Gl. B: γινώσκοντα.

286. σκοπῶν. Gl: ζητῶν, ἔρευνῶν.

ὦναξ. ὦναξ P here and 304.

287. οὐκ ἐν ἀργοῖς (ἐναργῶς L. pr. and lemm. Schol.) οὐδὲ τοῦτ' ἐπραξάμην. Gl. B: οὐκ ἐν ἀμελείᾳ τοῦτο ἐποίησα, ἀλλὰ σπουδαίως. The sense of these words is plain enough, 'This too I have taken care should not be left undone.' But the expression is a strange one, even in Sophocles. I once thought of οὐδὲ τόδε παρηκάμην. But now I am disposed to think the true reading is οὐδὲ τοῦτ' ἐγὼ 'θέμην. So Phil. 875, πάντα ταῦτ' ἐν εὐχερεὶ | ἔθου. Cf. also Phil. 375, οὐδὲν ἐνδεὲς ποιούμενος. For ἐν ἀργοῖς cf. likewise Aj. 971, ἐν κενοῖς ὑβρίζετω. For ἀργὸς



ἔπεμψα γὰρ Κρέοντος εἰπόντος διπλοῦς  
πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.

XO. καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαιῖ ἔπη. 290

OI. τὰ ποῖα ταῦτα ; πάντα γὰρ σκοπῶ λόγον.

XO. θανεῖν ἐλέχθη πρὸς τινων ὁδοιπόρων.

OI. ἤκουσα κάγῳ· τὸν δὲ δρῶντ' οὐδεὶς ὀρᾷ."

XO. ἀλλ' εἴ τι μὲν δὴ δείματός γ' ἔχει μέρος,  
τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς. 295

OI. ᾧ μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.

XO. ἀλλ' οὐξελέγξων αὐτὸν ἔστιν οὔδε γὰρ

in a passive sense cf. Oed. C. 1605, κοῦκ ἦν ἔτ' ἀργὸν οὐδὲν ὧν ἐφίετο. Eur. Ph. 766, ἐν δ' ἔστιν ἡμῖν ἀργόν. Theognis 597, ἀλλὰ τὰ μὲν προβέβηκεν, ἀμήχανόν ἐστι γενέσθαι | ἀργόν. Wunder renders ἐν ἀργοῖς 'seguiter.' Schneidewin explains the middle ἐπραξάμην, because Oedipus' interests seemed to require the sending for him.

288. Κρέοντος εἰπόντος. 'At the bidding of Creon.'

289. πομπούς. 'Messengers, to fetch him.' Oed. C. 1661. Ant. 165. Tr. 617. πάλαι δὲ — θαυμ. 'And long since it is a matter of surprise that he is not come.' I. e. πάλαι δὲ μὴ παρῆναι αὐτὸν θαυμάζω.

290. καὶ μὴν τὰ γ' (τὰ τ' L. P.) ἄλλα κωφὰ καὶ παλαιῖ ἔπη. 'Certainly the other rumours are forgotten (their sound having died out) and stale.' Or possibly κωφὰ may mean 'indistinct, vague, or unmeaning.' ματαῖ (i. e. senseless) for παλαιῖ N. A mere gloss, it would seem. Cf. Gl. B: παλαιά, σαθρά καὶ ματαῖά.

291. τὰ ποῖα ταῦτα. Cf. Oed. C. 120. Eur. Ph. 719, τὰ ποῖα ταῦτα, and on 120 above.

293. τὸν δ' ἰδόντ' οὐδεὶς ὀρᾷ. 'But the man who witnessed (the deed) is not to be seen,' i. e. but no one is to be found who witnessed the deed. I think however that the conjecture mentioned by Burton τὸν δὲ δρῶντ' οὐδεὶς ὀρᾷ (or οὐκ ἔσθ' ὀρᾶν) suits the sense better. Cf. Ant. 239, τὸ γὰρ | πρᾶγμ' οὐτ' ἔδρασ', οὐτ' εἶδον ὅστις ἦν ὁ δρῶν. 325, εἰ δὲ ταῦτα μὴ | φανεῖτέ μοι τοὺς δρῶντας —. 319, ὁ δρῶν σ' ἀνιᾷ τὰς φρένας, τὰ δ' ᾄτ' ἐγώ. Aj. 1280, οὐχ ὅδ' ἦν ὁ δρῶν τάδε; Indeed this conjecture is fully established, in my opinion,

by 296, ᾧ μὴ 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ. Moreover the subject of ἔχει and μενεῖ evidently is the murderer (ὁ δρῶν). The actual perpetrator of the deed is meant, not merely the beholder. Schneid. rejects this conjecture, conceiving the opposition being between ἤκουσα κάγῳ and τὸν δ' ἰδόντ'. But the opposition between 'hearing' and 'seeing,' which Oedipus lays stress on, is still well preserved in ἤκουσα and ὀρᾷ ('we have all heard, but no one sees'). The ironical character of this remark put in the mouth of Oedipus will not escape the attention of the careful reader.

294. δείματός γ' ἔχει vulg. Trich. δείματός τ' ἔχει F. G. H. Ald. &c. and (supr. oi) N. δείματος ἔχει L. δείματος τρέφει Wund. (Cf. Trach. 28, αἰετὶν ἐκ φόβου φόβον τρέφω, and on Ant. 897. Here however τρέφει would be unsuitable.) δείματος στέγει Schneid. δειμάτων ἔχει Hart. Cf. 1511.

295. σὰς δ' F. G. Perhaps: — ἀνὴρ, ἀκούων &c. ἀκούων οὐ μενεῖ. 'He will not endure (have the heart) to hear,' without confessing. Cf. 1323, ὑπομένεις με — κηδεύων. Phil. 871, τλήναι σε — τὰμὰ πῆματα μέναι παρόντα.

297. οὐξελέγξων Liv. b. Br. (from mss.). Wund. Dind. Schn. οὐξελέγξων (or οὐ ξ. or οὐ ξ. or ὁ ξ.) B. M. N. P. T. Trin. Dresd. a. Aug. b. Schol. L. (supr. ξ pr. m.). Herm. Ebn. Gl: ὁ φανερώσαν αὐτόν. Cf. Phil. 1242. Ant. 261. El. 1197. Aesch. Pr. 27, ὁ λαφύσων γὰρ οὐ πέφυκέ πω. οὔδε γὰρ —. 'For here they are already leading' &c. The two messengers are meant mentioned 288.

τὸν θεῖον ἤδη μάντιν ᾧδ' ἄγουσιν, ᾧ  
τάληθες ἐμπέφυκεν ἀνθρώπων μόνω.

- ΟΙ. ᾧ πάντα νωμῶν Τειρεσία, διδακτά τε 300  
ἄρρητά τ', οὐράνιά τε καὶ χθονοστιβῇ,  
πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως  
οἶα νόσφ' σύνεστιν ἧς σέ\* προστάτην  
σωτήρᾳ τ', ὧναξ, μῦνον ἐξευρίσκομεν.  
Φοῖβος γὰρ, εἴ τι μὴ κλύεις τῶν ἀγγέλων, 305  
πέμψασιν ἡμῶν ἀντέπεμψεν, ἔκλυσιν  
μόνην ἂν ἐλθεῖν τήνδε τὸν νοσήματος,

298. On  $\phi$ , at the end of the verse cf. Oed. C. 14. El. 873. Trach. 819.

299. τάλῃθες ἐμπέφυκεν. 'Truth dwells by nature, is innate.' Schneid. compares the address of Ulysses to Tiresias in Hor. Sat. ii. 6. 5, 'O nulli quicquam mentite.' Ant. 1091 f.

300. ᾧ πάντα νωμῶν. 'O thou that contemplatest all things.' Schol: κρίνων ἕκαστα καὶ ἐξετάζων. Hesych: Νωμῶν — κρίνων. Musgrave cites Plato Crat. p. 411 D. τὸ γὰρ νωμῶν καὶ τὸ σκοπεῖν ταυτάς. Herod. iv. 128, νωμῶντες ὅν σῖτα ἀναιρεομένους τοὺς Δαρείου. Eur. Ph. 1270, μάντις δὲ μὴλ' ἴσφαζον, ἐμπύρους τ' ἀμῆς | ῥήξεις τ' ἐνώμων &c. Add Aesch. Sept. 24, ὁ μάντις, οἰωνῶν βοτήρ, | ἐν αἰσι νωμῶν καὶ φρεσὶν πυρὸς δίχα | χρηστηρίους ὄρνιθας ἀψευδεῖ τέχνη. Eur. Ph. 1565, εἰ τὰδε σώματα νεκρῶν ὅματος αἰγῶναι σῶς ἐπενώμας. Compare the Latin 'lustrare oculis.'

301. χθονοστιβῇ. Schol: τὰ ἐπίγεια. Lit. 'that tread the earth.' Eur. Suppl. 997, κτύβαλα περοῦντα καὶ πεδοστιβῇ. Hel. 1532, περοῖσιν ἀρθεῖσ' ἢ πεδοστιβεῖ ποδί. Aesch. Pers. 126, πᾶς γὰρ ἰππηλάτης καὶ πεδοστιβῆς λεώς. Imitated by Nicophorus Greg. Hist. Byz. p. 695 d. ἁγίστα γενέσθαι πάντα τὰ τ' οὐράνια τὰ τε χθονοστιβῇ καὶ ὕδραϊ γένει. Quoted by Dind.

302. πόλιν μὲν. The accusative after φρονεῖς, according to the usual Attic construction. φρονεῖς δ' ὅμως. 'Yet nevertheless' &c. On δὲ thus combined with ὅμως cf. on Ant. 234, καί σοι τὸ κηδὲν ἐξερῶ, φράσω δ' ὅμως.

303. οἶα νόσφ' σύνεστιν. Cf. El. 600, ἀποῖς | πολλοῖς ἀεὶ ξυνοῦσαι. Phil. 1022, ὡς σὺν κακοῖς πολλοῖς. 1168, ἔχθος, ᾧ ξυνοικεῖ. 268. Eur. Fr. Inc. 75, ταύτη τῇ

νόσφ' ξυνόν. Conversely Oed. C. 7, ὁ χρόνος ξυνὸν μακρός. 946, ὅφ' γάμοι | ξυνόντες εὐρέθησαν ἀνδρῶσι τέκνων. 1244, ὅς καὶ τόνδε — ἀταί κλονέουσιν ἀεὶ ξυνοῦσαι. Aj. 338, τοῖς πάλαι | νοσήμασι ξυνοῦσι λυκείσθαι. ἧς — σωτήρα. 'A protector and deliverer from which.' The gen. ἧς seems to belong rather to σωτήρα than to προστάτην, in accordance with the common construction σώζειν, ῥύεσθαι τινά τινος. προστάτην. 'Protector.' Gl: ὑπέρμαχον. Tr. 209. Oed. R. 882. 411. In the same sense προστατήριος El. 637. Both epithets are applied to Apollo (Tr. 209. El. 637). σε. σὲ Wund.

304. μῦνον. This Ionic and Epic form occurs again in trimeters, 1418. Oed. C. 875. 991. 1250. Ant. 308. 508. 705. Aj. 1276. Tr. 277. 958. 1209. Fr. 426, and in choral pieces or anapaests, Ant. 941. El. 119. Ph. 183. It is used neither by Aeschylus nor Euripides. See Wunder's Excurs. on Oed. Col. 925 (928).

305. εἴ τι μὴ Lud. Steph. Dind. Wund. Hart. εἰ καὶ μὴ vulg. εἰ μὴ καὶ ('if thou hast not already heard it') conj. Fritzsch. Schneid. On εἴ τι μὴ for εἰ μὴ τι cf. 124. The reading εἰ καὶ μὴ is derived no doubt from 302. κλύεις. κλύεις L. pr. (corr. κλύεις, supr. ἔκλυσες). 'Knowest by hearsay, hast heard.' Equivalent to ἀκήκοας. Cf. Phil. 261, 88' εἰμ' ἐγὼ σοι κείνος, ὃν κλύεις Ἰσως. Oed. C. 33. 41. 527. 792. El. 566. The correction therefore εἰ καὶ μὴ 'κλυσ (so Burt. Heath. Br. Valck. ad Phoen. 856, who compares the gloss μὴ ἤκουσας. Cf. also 432, εἰ σὺ μὴ πάλαις) is superfluous. τῶν ἀγγέλων. τῶνδ' ἀγγέλων Valck. l. l. Br. Erf.

307. For τοῦδε I have given τήνδε, which the sense evidently requires.

εἰ τοὺς κτανόντας Λαῖον μαθόντες εὖ  
κτεínaμεν, ἧ γῆς φυγάδας ἐκπεμψαίμεθα.  
σύ νυντ' φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν, 310  
μήτ' εἰ τιν' ἄλλην μαντικῆς ἔχεις ὁδόν,  
ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμέ,  
ῥῦσαι" δὲ πᾶν μίasma τοῦ τεθνηκότος.  
ἐν σοὶ γὰρ ἐσμέν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν  
ἔχοι τε καὶ δύναιτο κάλλιστος πόνων. 315

309. ἐκπεμψαίμεθα. 'Send away' (from ourselves). Cf. Oed. C. 1347. Aj. 612.

310. σύ δ' ὁδν. σύ νυν L. (pr.). Which confirms the conjecture (σύ νυν) I had myself previously made. The common reading is evidently incorrect, for σύ δ' ὁδν could only mean, 'Well then do you' &c. implying the notion of concession, which is unsuitable here. Cf. Trach. 1157, σύ δ' ὁδν (σύ νυν Vat. Par. Herm.) ἄκουε τοῦργον. I suspect the error arose from δῆ being written as a gloss upon νυν (νύν), as usual, and then δῆ νυν passed into δ' ὁδν. This suspicion is rather confirmed by the reading in P. σύ δ' ὁδν, μή.

φθονήσας — φάτιν. Gl: κρίψας. The genitive of the thing grudged or refused is more usual after φθονεῖν, as in Eur. Hec. 238, τοῦ χρόνου γὰρ οὐ φθονῶ. Aesch. Pr. 603, μηδέ μοι | φθονήσας εὐγμάτων, ἀναξ. So also, that constant imitator of the Greeks, Horace Sat. ii. 6. 84, 'neque ille | Sepositi ciceris, nec longae invidit avenae.' Perhaps therefore we should read φάτεις, a disyllable, as πόλεις. Cf. Eur. Med. 62, μὴ φθόνει φράσαι. Connect ἀπ' οἰωνῶν φάτιν, as if φάτιν οἰωνιστικὴν. Cf. 43. 395. 398.

311. ἄλλην — μαντικῆς ὁδόν Schneid. thinks relates to 'extispicia,' coll. Ant. 1005 f. With μαντικῆς understand τέχνης. ὁδόν. 'Way, mode, kind.' Lat. 'viam, rationem.' Cf. 67, πολλὰς ὁδοὺς — φροντίδος. Eur. Hipp. 290, γνώμης ὁδόν. Hec. 744, σὼν ὁδὸν βουλευμάτων. Ph. 934, θεσφάτων ὁδόν. Heracl. 236, συμφορᾶς ὁδοί. Arist. Eq. 1015, λογίων ὁδόν. Pac. 733, ἣν ἔχομεν ὁδὸν λόγων. Nem. vii. 74, ὁδὸν κυρίαν λόγων. Pind. Ol. vii. πραγμάτων ὁρθάν ὁδόν. Herod. vii. 163, ταύτην τὴν ὁδὸν ἠμέλησε. Thuc. i. 122, ὁδοί τοῦ πολέμου.

312. ῥῦσαι δὲ —. 'And remove entirely the pollution arising from the murdered man (the murder).' Gl. B: ῥῦσαι. ἐξ αὐτῆς. 'Ῥύσθαι which usually means 'to deliver' or 'rescue,' now signifies 'to

remove,' just as we had ἐκλύειν δασμὸν above 35. Perhaps however the true reading may be λύσον δὲ, which might easily have been changed into ῥῦσαι δὲ, which is just above it in the preceding line. Cf. Eur. Or. 598, μίasma λύσαι. I hardly think ῥύσθαι μίasma can be defended by the phrase, just referred to, δασμὸν ἐκλύειν, when we think of the middle force of the verb ῥύσθαι, 'to rescue by drawing to oneself.'

314. ἐν σοὶ γὰρ ἐσμέν. 'For on thee we depend.' Cf. Oed. C. 247, ἐν ἡμῖν γὰρ, ὥς θεῶν, κείμεθα. Phil. 963, ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς. Aj. 519, ἐν σοὶ τῶς ἔγωγε σάζομαι. Eur. Alc. 279, ἐν σοὶ δ' ἐσμέν καὶ (ἦν καὶ μή (where v. Monk). Eur. Ph. 1265 (v. Valck.). Iph. A. 1379. Hel. 1441. Aesch. Pers. 177. Hom. Od. α'. 267, τὰδε πάντα θεῶν ἐν γούνασι κείται. Demosth. τὰ λοιπὰ ἐν ἡμῖν αὐτοῖς ἐστίν. ἄνδρα δ'. 'For that a man should render assistance according to his means and power is the noblest of labours.' 'Ἀνδρα I take to be the subject. Gl. B: ὠφελεῖν. τοὺς δεομένους αὐτοῦ. With ἀφ' ὧν ἔχοι, 'from what he may happen to have,' cf. El. 1377, ἧ σε πολλὰ δῆ | ἀφ' ὧν ἔχομαι λιπαρεῖ προύστην (?) χερσὶ. Below 979, εἰκὴ κράτιστον (ἦν, ὅπως δύναιτό τις, and on Ant. 686, ἀλλ' ὅν πόλεις στήσεις, τοῖδε χρὴ κλύειν. Xen. Cyr. i. 4. 14, διαγωνίζεσθαι, ὅπως ἱκανὸς τὰ κράτιστα δύναιτο. Also El. 1378, ἐξ οἷων ἔχω. Dindorf thinks that the more suitable reading would have been ἔχοις τε καὶ δύναιτο [cf. on Tr. 2]. So it would, if ἄνδρα were the object, and not the subject. For ἔχοις τε Elmsley suggests ἔχοι γε. According to Schneid. ἀφ' ὧν ἔχοι refers to outward means, δύναιτο to inward mental resources.

315. πόνων (γρ. πόνος) B. vulg. πόνος L. (supr. πόνων) N. P. Bodl. and most mss. Brunck says nothing of his mss.

## ΤΕΙΡΕΣΙΑΣ.

φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη  
λύη φρονοῦντι. ταῦτα γὰρ καλῶς ἐγὼ  
εἰδὼς διώλεσ'. οὐ γὰρ ἂν δεῦρ' ἰκόμεν.

ΟΙ. τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας.

ΤΕ. ἄφες μ' ἐς οἶκου· ῥᾶστα γὰρ τὸ σόν τε σὺ 320  
κἀγὼ διοίσω τοῦμόν, ἣν ἐμοὶ πίθη.

ΟΙ. οὐτ' ἔννομον δρᾶς† οὔτε προσφιλὲς πόλει

316. Schol: ὡς δεινὸν (φησὶ) τὸ φρο-  
νεῖν, ὅταν τὸ φρονούμενον τῷ φρονοῦντι μὴ  
λυσιτελῇ. Σχετλιάζει δὲ μὴ βουλόμενος  
εἰς φῶς ἔγειν τὰ τοῦ Οἰδίπου. Kaestner  
is of opinion that the seer directs these  
words against Oedipus, as wishing to be  
wise beyond what will be conducive to his  
good. τέλη λύρ. For λυσιτελῇ (δια-  
λελυμένως, as explained by the Schol.).

317. λύη L. λύη F. M. P. λύει B. Bodl.  
Eust. p. 626, 53. 1722, 18. Herm. λύη or  
λύει may be only a corrupt reading for λύει  
(cf. on 234. 306. 367). But the subjunc-  
tive may be defended on the ground that it is  
a general observation that Teiresias makes.

Φρονοῦντι is not exactly for τῷ φρο-  
νοῦντι, as the Schol. explains, but rather  
for φρονεῖν. We may translate: 'when  
it is unprofitable for a person being wise,'  
i. e. 'to be wise.' V. Matth. § 555, n. 2.  
Cf. 863, εἰ μοι ξυγείη φέροντι μοῖρα τὰν  
ἐσσομένων ἀγγέλειαν &c. Oed. C. 648. εἰ  
σοὶ γ' ἄπειρ φῆς ἐμμενεῖ τελοῦντι μοι.  
Lyons p. 174, οὐκ ἔστιν πολλὰς χρῆσ-  
θαι συμβούλους, οἷς οὐδὲ ἀπαξ ἐλυσιτέ-  
λησι πειθομένοις. Eur. Hipp. 443, οὐ τᾶρα  
λύει τοῖς ἔρῳσι τῶν πέλας. For this sense  
of φρονεῖν, 'to be wise, to have a know-  
ledge of any thing,' cf. 326. 462. Oed.  
C. 271. Perhaps, however, for φρο-  
νοῦντι we should read φρονεῖν τι.

ταῦτα γὰρ — 'For though I well knew  
this (that such is the case), I somehow  
forgot it; otherwise I had not come  
hither.' Schol: τὰ συμβησόμενά μοι, ὅτι  
ἀπεγασθῆσμαι λέγειν ἂ μὴ βούλομαι  
τὸ ἐξελέγχειν τὸν Οἰδίπου. But I do  
not clearly see the force of γὰρ here.  
Perhaps ταῦτά τοι (or μὲν) —, or ταῦτ'  
ὅγῳ καλῶς θύμω. It may be however  
that γὰρ here serves to explain the ground  
for his making the observation imme-  
diately preceding. καλῶς — εἰδὼς. So in  
English, 'Knowing well.' Cf. El. 526. 1017.  
Oed. C. 269. 1475. Cf. also on 1008.

318. διώλεσ'. 'Have let slip, for-

gotten.' Gl. ἐπελαθόμεν. On the con-  
trary σώζειν 'to retain in the memory.'  
Cf. Tr. 684, παρῆκα θεσμῶν οὐδὲν, ἀλλ'  
ἐσωζόμεν. El. 1257, σώζου τόδε. Eur.  
Bacch. 792, οὐ φυγῶν | σώσει τόδ';  
Hipp. 391. οὐ γὰρ ἂν. 'For (other-  
wise, εἰ μὴ διώλεσα), I should not have  
come hither.' Cf. 82. 220, &c. Perhaps  
οὐ γὰρ ὅδ' ἂν ἰκόμεν, for ὅδε is sometimes  
explained by δεῦρο in glosses. Teiresias,  
as a seer, endued with a foreknowledge of  
coming events, foresees doubtless that his  
attendance will lead to a full discovery of  
the king's guilt; and yet he is careful not  
to precipitate that discovery by any pre-  
meditated denunciation on his part; and  
it is only by the abusive language and foul  
insinuations of Oedipus as regards him that  
his feelings get the better of him, and he is  
led to divulge the real circumstances of  
the case, v. 328. Here again, we have  
to notice the admirable skill with which  
the plot is contrived. "By the promi-  
nence," remarks Schneid., "given to this  
διολέσαι, the poet designs to explain the  
seeming ἔλογον of Teiresias' coming at all,  
as he must know for what purpose Oedipus  
had sent for him."

319. τί δ' ἔστιν; ὡς — vulg. τί δ'  
ἔστιν ὡς (sic) L. P. Matthiae reads, τί  
δ' ἔστιν, ὡς —; 'But why is it, that' &c.?  
ὡς being equivalent to ὅτι οὕτως.

320. τὸ σόν τε σὺ. Sc. διοίσεις.

321. ἣν ἐμοὶ πίθη (πιθῇ P.). 'If you  
yield to me,' and allow me to depart.

322. ἔννομ' εἴπας B. vulg. ἔννομον — F. G.  
L. pr. M. N. P. ἔννομόν γ' — Dresd. b. Trin.  
Aug. b. As so many copies give ἔννομον,  
as well as προσφιλὲς. I am inclined to think  
Sophocles wrote οὐτ' ἔννομον δρᾶς — προσ-  
φιλὲς. The unjustifiable 'act,' for which  
Teiresias is censured, consists in his with-  
holding his explanation of the oracle (τῇνδ'  
ἀποστερῶν φάτιν). εἴπας. εἴπες L.  
προσφιλὲς. προσφιλῆς L. (supr. ἔς) P.  
An error, if it be one, traceable to

τῇδ', ἣ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.

TE. ὀρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰὸν  
πρὸς καιρόν· ὡς οὖν μὴδ' ἐγὼ ταυτὸν πάθω—\* 325

OI.\* μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῆς, ἐπεὶ  
πάντες σέ\* προσκυνούμεν οἷδ' ἱκτῆριον.

TE. πάντες" γὰρ οὐ φρονεῖτ'. ἐγὼ δ' οὐ μὴ ποτε  
τάμ' ἐξανείπω†, μὴ τὰ σ' ἐκφῆνω κακά.

the plural *ἐννομα*, just as *ἐννομον* is to the singular *προσφιλές*. Ebner prefers *προσφιλή*, as harmonizing better with *ἐννομα*.

323. *τῇδ' ἀποστερῶν φάτιν*. 'Depriving it of, withholding from it (your interpretation of) this oracle.' Supply *αὐτήν*, this verb, like many others, governing a double accusative, of the person and the thing.

324. *ὀρῶ γὰρ*—. Sub. *ἀποστερῶ* (οὐ λέξω). *ὀρῶ γὰρ*—. Schol: *ὀρῶ τὸ σὸν φώνημα μὴ πρὸς καιρὸν εἶδόν, καὶ γὰρ οὖν φωνὴν μὴ πρὸς καιρὸν ἀφίναί φυλάσσομαι. φώνημ'.* *φρόνημ'* F. (which has also *φρονήσουτ' for φωνήσουτ'* in v. 433.) He alludes to the heavy imprecations uttered by the king.

325. *πρὸς καιρόν*. 'Seasonably.' Tr. 59, *πρὸς καιρὸν ἐντέπειν*. So *πρὸς ὁρῆν*, *εὐσέβειαν* &c. *ὡς οὖν*—. 'In order then that the same thing may not happen to myself —.' After *πάθω* I have placed a short line, to indicate that his speech is here abruptly stopped by the eager expostulation of Oedipus. He was about to add some such words as *σιγῶν ἔμεινον* or *σιγήσομαι*. Schol. rec: *ἵνα οὖν μὴ ταῦτα πάθω καὶ ἐγὼ, ἤγουν ἵνα μὴ τι εἴπω ἔξω τοῦ δέοντος, σιωπῶ*. Gl. B: *σιγῶ δηλονότι*. Cf. Phil. 331. 1226. 1230. 1232. The speech here interrupted, is continued in point of sense v. 328. Dobree proposes, *ἔστ' οὐ μὴδ' ἐγὼ ταυτὸν πάθω*. But the passage requires, I think, no alteration. There is a similar interruption of speech Oed. C. 814, *πρὸς δὲ τοὺς φίλους | οἷ' ἀνταμβίβει ῥήματ', ἦν σ' εἶω ποτὶ*—. *Μὴδ' ἐγὼ* is equivalent to *μὴ καὶ ἐγώ*.

326—7. These two lines are assigned to the Chorus by Schol. Br. Dind. Wund. To Oedipus by a few mss. (P. Bodl. &c.). Elmsl. Herm. Ebn. Mitch. Schn. To the latter opinion I am disposed to accede. The request, as Schneid. observes, is too importunate for the calm bearing of the Chorus, which in fact is silent till 404. Besides the *συχονυθία* would be unnecessarily broken in upon by an interlocution of the Chorus. And

lastly Teiresias' reply is directly addressed only to Oedipus. Nor is the plural *πάντες* *σὲ προσκυνούμεν* inconsistent with this view (v. 41, and Oed. C. 1327). Oedipus speaks on behalf of himself and the Chorus (*πάντες σὲ προσκυνούμεν*), and this is the reason why Teiresias, though addressing himself to Oedipus, uses the plural *πάντες γὰρ οὐ φρονεῖτ'*. *φρονῶν γ'*. 'If at least you know the matter.' Gl. B: *ἔχων λέγειν περὶ τῶν παρόντων*. *ἀποστραφῆς*. Qu. *ἀποστραφῆς μ'*, or *μ' ἀποστρ.* Oed. C. 1273, *μὴ μ' ἀποστραφῆς*. Eur. Iph. A. 336, *μὴ δ' ὁρῆς ὑπο | ἀποτρέπου τάληθές*. But cf. 431.

327. For *σε* I prefer *σὲ* with Hart.

328. *πάντες γὰρ οὐ φρονεῖτ'*. Gl. B: *οὐ γινώσκετε τὸ λυσίτελές*. He here explains the reason of his reserve, pointing obscurely to the ignorance of Oedipus, to whom he immediately addresses himself. Perhaps *πάντες γὰρ οὐ φρονεῖτ'* (or *φρονεῖς*), or *πάντες δὲ γ' οὐ φρονεῖτ'*, 'yes, but all of you are not wise' (said with reference to the preceding *πάντες σὲ προσκυνούμεν*). Perhaps *πάντες*, similarly placed in prec. v., was the cause of *πάντες* being changed into *πάντες*. Cf. on Arist. Ach. 347. As the passage stands, we must translate: 'For you are all not wise (unwise),' not, 'For ye are not all wise.' Cf. John Gosp. 13. 10, *καὶ ὑμεῖς καθαρὸι ἐστέ, ἀλλ' οὐχ' ἅπαντες*. In allusion to Judas.

329. *τάμ' ὡς ἂν εἴπω* all the mss. Schol: *οὐκ ἐμφανῶς τὰ ἐμὰ εἴπη* [i. e. *τάμ'*], *ἵνα μὴ τὰ σὲ εἴπω κακὰ*. *ἤδη δὲ τρανότερόν φησιν ὅτι τὰ αὐτοῦ κακὰ ἀποκρύπτεται*. Which Dindorf approves, who yet stops with a comma after *τάμ'* and *τὰ σά*. But he certainly has misunderstood the Scholiast, who, if I mistake not, read far otherwise than he supposes. The construction according to this view would be any thing but elegant, and *ὡς ἂν εἴπω μὴ* for *ὡς μὴ ἂν εἴπω* would be well nigh barbarous. Elmsley approves of Erfurt's conjecture, *τάμ' ὡς ἂν εἴπω καὶ τὰ σ' ἐκ-*

- ΟΙ. τί φής\* ; ξυνειδώς οὐ φράσεις, ἀλλ' ἐννοεῖς 330  
 ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν ;  
 ΤΕ. ἐγὼ οὐτ' ἐμαυτὸν οὔτε σ' ἀλγυνῶ. τί ταῦτ'  
 ἄλλως ἐλέγχεις ; οὐ γὰρ ἂν πύθοιό μου.  
 ΟΙ. οὐκ, ὦ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρον  
 φύσω σύ γ' ὀργίσεις,† ἐξερεῖς ποτέ, 335  
 ἀλλ' ὧδ' ἀτεγκτος κατελεύτητος'' φανεῖ ;

φῆναι κακῶν. But in Praef. Oed. R. p. xxx he considers the second μή to be an abundant repetition, referring for the reduplication of the negative to Ant. 5, 6. Donaldson also (Crat. p. 484) considers the μή to be repeated because of the particles οὐ μή being separated from the verb to which they belong. Wex (ad Ant. p. 112) explains τᾶμ' ὡς ἂν εἶπω 'quoquomodo protulero mea' (cf. Aj. 136), ὡς ἂν ποιήσω). Arndt conjectures ἐγὼ δ' οὐ μή ποτε | τέλλων (τὰ ἄλλων, 'aliorum facinora') ἀνείπω, μή —. C. F. Hermann, — τὰ μέσσων' εἶπω &c. Schneid. reads then, ἐγὼ δ' οὐ μή ποτε | τᾶμ', ὡς ἂν εἶπω μή τὰ σ', ἐκφῆναι κακῶν. Brunn reads, τᾶμ' ἐξερεῖν (!). Hartung, ἐγὼ δ' — τὰ θέσφατ' εἶπω, μή τὰ σ' ἐκφῆναι κακῶν. Having detailed a few of the most plausible conjectures of those critics, who have had their ingenuity exercised by this rather perplexing passage, I now venture to propose what I consider to be the true reading, οὐ μή ποτε | τᾶμ' [Schol: τὰ ἐμὰ ἐπη] ἐξαείπω, μή τὰ σ' ἐκφῆναι κακῶν. 'But never shall I declare my thoughts (or mind), lest I reveal your misfortunes.' I may perhaps be excused in mentioning two other conjectures that have occurred to me, τὰδ' ἐξαείπω, or τὸν χρησμὸν (or τὸ χρησθὲν) εἶπω. τᾶμ'. τέλλ' Ven. The same error occurs Oed. Col. 1266. Elmsley notices that σὺ suffers elision v. 405. Phil. 339. El. 1499, and elsewhere. Brunn without comment gives τὰ σὰ κφῆναι (thus).

330. φής. φής P. which however has φῆς 803, &c. V. Butt. i. 564. Valck. ad Hipp. 338. ξυνειδώς. 'Having a knowledge of' the murderer. Schol. rec. εἰσιν ἔχων τοῦ πράγματος. Cf. 704, αἰὲς ξυνειδώς ἦ &c.

332. τί ταῦτ' | ἄλλως —. Such an elision as this is of the rarest occurrence, and is probably unique. The strangeness of it appears to be noticed by Athenaeus p. 454 E. The elision of δὲ and τε at the end of a senarius is less uncommon. V.

on Oed. C. 17. ἐγὼ οὐτ', some few mss. and Athen. p. 453 E. ἐγ' οὐτ' Aug. c. and v. r. in F. ἐγὼ τ' M. N. (supr. ou). Bodl. Ald. &c. ἐγὼγ' οὐτ' P. τί — ἐλέγχεις ; 'Why dost thou thus fruitlessly inquire?'

333. πύθοιό μοι for πύθοιό μου Benti. ἄλλως. 'To no purpose, in vain.'

334—6. Cf. Oed. C. 804, ὃ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ | φρένας ποτ', ἀλλὰ λῦμα τῷ γῆρα τρέφει ; καὶ γὰρ —. These words are added to justify the harshness of the term ὃ κακῶν κάκιστε.

335. ὀργάνειας. Qu. ὀργίσεις, 'anger, provoke, exasperate.' Cf. 339. 364. Gl: εἰς ὀργὴν κινήσεις. 'Orgalνειν, which occurs Trach. 552, is a neuter verb, like θυμάλνειν, λυσσάλνειν &c., and means 'to be angry.' Hemsterhusius' conjecture ὀργάσεις (cf. Fr. 432, καὶ πρῶτον ἀρχοῦ πηλὸν ὀργάζειν χεροῖν. ibid. θέλοιμι πηλὸν ὀργάσαι. Arist. Av. 839. Ruhnk. Tim. p. 96) is plausible, but still not true; for ὀργάζειν means 'to make soft, to knead,' Lat. 'subigere,' which sense would not suit the present passage, which evidently requires a verb signifying 'to move or provoke.' Brunn compares a similar hyperbole in Plaut. Poen. i. 2. 77, 'Nam illa mulier lapidem silicem subigere, ut se amet, potest.' So also Ovid. A. A. i. 659, 'Lacrimis adamanta movebis.' A somewhat similar expression, λίθον ἐψέιν, 'to digest a stone,' used of attempting an impossibility, will occur to the reader of Aristophanes, Vesp. 280.

336. ἀτεγκτος. 'Unyielding, inflexible.' Gl: ἀμάλακτος. Gl. B: σκληρός, ἀκαμπής. Aesch. Fr. 405, ἀτεγκτος παραγορήμασιν. Eur. Herc. 833, ἀτεγκτον συλλαβοῦσα καρδίαν. Arist. Th. 1017, ἀτεγκτε δαίμων. Aesch. Pr. 1008, τέγγει γὰρ οὐδὲν οὐδὲ μαλδόσει κέαρ. Eur. Hipp. 302, οὐδὲ γὰρ τότε | λόγοις ἐτέγγεθ' ἤδε νῦν τ' οὐ πείθεται. Arist. Lys. 550, χωρεῖτ' ὀργῇ, καὶ μὴ τέγγεσθ'. ἀτελεύτητος. Lit. 'who never comes to an end' or conclusion, 'inconclusive,' and

TE. ὀργὴν ἐμέμψω τὴν ἐμὴν, τὴν σὴν\* δ' ὁμοῦ  
ναίουσαν οὐ κατείδες, ἀλλ' ἐμέ ψέγεις.

OI. τίς γὰρ τοιαύτ' ἂν οὐκ ἂν ὀργίζουτ' ἔπη  
κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν ;

340

TE. ἤξει γὰρ αὐτὰ, κἂν ἐγὼ σιγῇ στέγω.

OI. οὐκοῦν ἂ γ' ἤξει καὶ σὲ χρὴ λέγειν ἐμοί.

so 'impracticable.' Gl. B: μὴ τέλος τοῖς  
ζητουμένοις διδοῖς, ἀτελεσφόρητος. In a  
passive sense Hom. Il. iv. 175, ἀτελεύ-  
τητ' ἐπὶ ἔργῳ. The Schol. explains  
ἔτεγκτος by ἀσυμπαθής, and ἀτελεύτητος  
by δυσαξίωτος, δυσπαράκλητος, ἀμείλιχος.  
Whence one might for κατελεύτητος con-  
jecture καπαράκλητος, or καπαρήγορος,  
or something similar.

337—8. ὀργὴν ἐμέμψω τὴν ἐμὴν—ἐμέ  
ψέγεις. The first clause repeated for  
greater emphasis, as in 166. Aj. 627.  
1110 f. Phil. 269. Ant. 465 f., cited by  
Schneid. Dale in his translation has  
contrived to preserve the intended ambi-  
guity, "Thou hast reproved my warmth ;  
yet little know'st | What dwells in thine  
own bosom ; though on me | Thou heap'st  
reproach." ὀργήν. ὀρμήν L. pr. P.  
As it does not appear that Teiresias had  
indulged in anger, and ὀργήν can hardly  
signify, as Wunder explains with Tricli-  
nius, ὀργήν, εἰς ἣν ἐγὼ ἄλλους κινῶ, I  
prefer the less common signification, 'tem-  
per or disposition,' though Oedipus (v.  
339) clearly takes the words τὴν σὴν δ'  
ὁμοῦ ναίουσαν to refer to his own 'anger'  
(ὀργήν). Perhaps ὀργή is here used in a  
double sense, as πρᾶγμα in v. 255—6.  
For ὀργή cf. Ant. 875, αὐτόγνωτος—ὀργά,  
'obstinate disposition.' 356, ἀστυνόμους  
ὀργαῖς. Aj. 1153, ἐμοί | ὀργὴν θ' ὁμοῖος.  
640, οὐκέτι συντρόφοις ὀργαῖς ἐμπεδος.  
Aesch. Pr. 378, ὀργῆς νοσοῦσης. τὴν σὴν  
δ' ὁμοῦ ναίουσαν. τὴν σοὶ δ'—Aug. b.  
Dresd. a., which Dind. has too hastily  
adopted, disapproving probably of τὴν σὴν  
δὲ put for τὴν δὲ σὴν. Teiresias speaks  
enigmatically in purposely veiled lan-  
guage: for these words may either mean  
'your innate disposition' (τὴν σύμφυτον  
ὀργήν) or 'anger,' in which sense alone  
the unconscious Oedipus takes them ; or  
else, 'your (mother) living with you' (as  
wife, ὁμηνέτιν). This ambiguity of the pas-  
sage was noticed, and explained as above,  
by Eustath. p. 755. 14. Cf. 414, οὐ βλέπεις  
—οὐδ' ἐνθα ναίεις, οὐδ' ὅτων οἰκίεις μέτα.  
Schol. rec: τὴν ὁμοῦ σοὶ αὐτῷ ναίουσαν,  
ὀργὴν δηλονότι. Tricl: τὴν συναλοῦσαν σοὶ

ὀργήν. Schneid. explains τὴν σὴν δ' ὁμοῦ  
ναίουσαν thus, 'but thine own disposition,  
which is next-door to (like to) mine (accord-  
ing to thy view), thou hast not discerned.'  
"The allusion," he adds, "which some find  
in these words to Oedipus' συναλεῖν with  
his mother Jocasta, is quite out of place,  
since Teiresias comes to that point only in  
the further progress of the altercation."

338. κατοιδᾷς P. Both. Which is ap-  
proved of by Ebner, both as according  
better with the present ψέγεις, and be-  
cause the aorist κατείδον is almost always  
used of the sense of 'seeing.' For this  
form, which in Attic writers is seldom  
found, he refers to Eur. Alc. 792. Phi-  
lemon ap. Athen. 175 D. Lob. ad Phryg.  
p. 236. Reisig ad Oed. C. p. 314. But,  
as Kayser remarks, out of thirty-eight  
passages in our poet, in which οἶσθα and  
κατοιδᾷς occur, only one (Oed. R. 570)  
is capable of admitting the other form.

ἐμέ ψέγεις. ἐμοὶ λέγεις F. (pr.).  
ἀλλὰ λανθάνει Hart.

339. τοιαύτ' ἂν οὐκ ἂν. The particle  
ἂν is very frequently repeated in strong  
interrogative, or negative, or doubtful sen-  
tences. Thus 882, οὐδὲν γὰρ ἂν πρῶτα  
ἂν—. Perhaps however we should write  
τοιαῦτά γ' (so Hart), the particle γε being  
here quite appropriate.

340. ἃ—ἀτιμάζεις πόλιν. We have  
a similar construction Aj. 1107, τὰ σέμν'  
ἔπη κόλας' ἐκείνους. Ant. 550. Ph. 66.  
Of the two accusatives one is of the  
object, the other of the act, as in τέτρε  
σε πληγὴν &c.

341. ἤξει γὰρ αὐτὰ. 'For they will  
come (will be realized) of their own ac-  
cord' (Schol. αὐτόματα). Cf. 725. Trach.  
1177, ἀλλ' αὐτὸν εἰκάζοντα συμπράσσειν.  
Arist. Pac. 638, πολλάκις φανείαν αὐτῇν.  
Virg. Ecl. iv. 21, 'Ipsae lacte domum  
referent distenta capellae | Ubera.'  
σιγῇ στέγω. Phil. 135, τί χρὴ—στέγειν,  
ἢ τί λέγειν :

342. οὐκοῦν. Elmsley, according to his  
custom, writes οὐκ οὖν (with interrog.),  
reserving to each particle its proper sig-  
nification. So also Hartung.

- TE. οὐκ ἂν πέρα φράσαιμι. πρὸς τὰδ', εἰ θέλεις,  
θυμοῦ δι' ὀργῆς, ἥτις ἀγριωτάτη.
- OI. καὶ μὴν παρήσω γ' οὐδὲν, ὥς ὀργῆς ἔχω, 345  
ἅπερ' ξυνήμ'. ἴσθι γὰρ δοκῶν ἐμοὶ  
καὶ ξυμφυτεύσαι τοῦργον, εἰργάσθαι θ', ὅσον  
μὴ χερσὶ καίωνων εἰ δ' ἐτύγχανες βλέπων,  
καὶ τοῦργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου.
- TE. ἀληθες; ἐννέπω σὲ τῷ κηρύγματι 350  
ᾧπερ προεῖπας ἐμμένειν, κάφ' ἡμέρας  
τῆς νῦν προσανδᾶν μήτε τούσδε μήτ' ἐμέ,

343. πρὸς τὰδ'. 'Therefore.' El. 383. Aj. 972.

344. θυμοῦ —. 'Rage in your fiercest anger.' θυμοῦ δι' ὀργῆς by itself, I should translate, 'rage angrily.' Cf. 807, *ταῖς δ' ὀργῆς*. 65, *ὄργη* — *εἰδοντα*. *ἥτις ἀγριωτάτη*. Erfurdt compares Aeschylus *Sept. 65*, *καὶρὸν δότις ἐκίστος*. Pers. 630, *κόσμον δότις εὐπρεπής*. Cic. in *Pison. c. 21*, '*poenas* — eas, quae gravissimae sunt.' Matth. § 445 a, and § 461. Add Trach. 330, *ὅπως ὅπως ἥδιστα*. Eur. *Med. 473*, *ᾧπερ ἀλγιστον*. Hom. Il. η'. 10, *προκέλευσαι Ἀχαιῶν, δότις ἄριστος*. The same signification would be conveyed by *ὅς τις ἀγριωτάτης* (v. Arist. Eq. 978).

345. ὥς ὀργῆς ἔχω (ἐχων N. P.). 'So angry am I,' lit. 'as I am in respect of anger.' Lat. '*quae mea ira est*.' V. Matth. § 337. Arist. Lys. 1125, *οὐ κακῶς γνώμης ἔχω*. Herodot. vi. 116, *ὥς τοῦτων εἶχον*. Thuc. i. 22, *ὥς ἑκατέρων τις ἐνόηας ἢ μνήμης ἔχοι*. Cf. 1442.

346. For ἅπερ ξυνήμ' I should much prefer ὅνπερ ξυνήμ'. Cf. on Aj. 1379.

347. καὶ ξυμφυτεύσαι τοῦργον. 'Even to have jointly plotted (or concocted) the deed.' Wunder remarks that *ξυμφυτεύειν* in this sense exactly answers to the Latin '*conspicere*.' Cic. p. Sulla, c. 5, '*Quod flagitium Lentulus non cum Autronio concepit?*' As for *καὶ*, we must not translate it 'and' (as if *τε* answered to it), but 'even.' Cf. on Oed. C. 1394. Perhaps however we should read instead *παρ*. "From *ξυμφυτεύσαι* (Aj. 933) *ξὺν* is also to be supplied to *εἰργάσθαι*, as Ant. 535, καὶ *ξυμμετισχῶ καὶ φέρω τῆς αἰτίας*." SCHN. "Oedipus," as Schneid. observes, "is not at present in the remotest degree thinking of 'Creon' as an accomplice with Teiresias (v. 378), but he means

the robbers (124 f.), as set on by Teiresias." θ'. δ' L. (pr.) F. G. A common error, as Dindorf observes, of the copyists. Cf. on 136. 217. 510. Aj. 831. 836. El. 555. 667. 937. 1099. 1416.

ὅσον μὴ —. 'Only not (all but) committing the murder with your own hands.' Cf. Tr. 1214, *ὅσον γ' ἂν αὐτὸς μὴ τι προσφάουεν χερσίν*. Thuc. i. 111, *τῆς γῆς ἐκράτουεν, ὅσα μὴ προϊόντες πολλὸν ἐκ τῶν ὅπλων*. Arist. Av. 150, *ὅσ' οὐκ ἰδὼν | βδελύττομαι τὸν Λέκτρον*. For the division of *ὅσον* | *μὴ* cf. 555, *ἐπὶ | τὸν σεμνόμαντιν*. 1074, *δέδοιχ' ὅπως | μὴ* —. 1328, *ὅς | ὕψει*. Phil. 66, *εἰ δ' ἐργάσει | μὴ ταῦτα*. Aj. 1089, *ὅπως | μὴ* — *πέσῃς*.

349. εἶναι μόνου. εἶναι om. L. P. Schneid. conjectures *μόνου βροτῶν*.

350. ἀληθες; 'Indeed.' Lat. '*Itane vero?*' A sarcastical expression. Cf. Ant. 758. Eur. Cycl. 240. Arist. Ach. 557. Eq. 89. Nub. 841. Vesp. 1223. 1412. Av. 174. 1048. 1606. Lys. 433. Ran. 840. Pl. 123. 429. ἐννέπω σέ. 'I bid you.' Aj. 1047, *οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χερσίν | μὴ ξυγκομίζειν &c.* Phil. 101, *λέγω σ' ἐγὼ δόλφ φιλοκλήτην λαβεῖν*. Oed. C. 840, *χαλᾶν λέγω σοι*. — *σοὶ δ' ἐγὼ ὁδοιπορεῖν*. Eur. Ion. 156, *αὐτῷ μὴ χρίμπτειν θρηγκοῖς*. τῷ κηρύγματι — ἐμμένειν. 'To abide by the proclamation you have published.' Thuc. iv. 19, *ἐμμένειν οἷς ἐνέθετο*. iv. 118, &c. Whence had Teiresias a knowledge of this proclamation? Perhaps from his prophetic insight. If so, Oedipus in his excitement fails to notice this exhibition of superhuman knowledge. Or he may have just heard of it before coming in.

351. ᾧπερ προεῖπας. Sub. ἐμμένειν. Cf. on 362. Fort. ᾧπερ. προεῖπας Brunch. προσεῖπας in the mss. Cf. 223.



ὡς ὄντι" γῆς τῆσδ' ἀνοσίῳ μιάστορι.

OI. οὕτως ἀναιδῶς ἐξεκίνησας τόδε

τὸ ῥῆμα ; κἄπειτ' αὐτὸ φεύξεσθαι δοκεῖς ; 355

TE. πέφευγα· τάληθές γὰρ ἰσχύον τρέφω.

OI. πρὸς τοῦ διδαχθεῖς ; οὐ γὰρ ἔκ γε τῆς τέχνης.

TE. πρὸς σοῦ· σὺ γάρ μ' ἄκοντα προὔτρέψω λέγειν.

OI. ποῖον λόγον ; λέγ' αὖθις, ὡς μᾶλλον μάθω.

TE. οὐχὶ ξυνήκας πρόσθεν ; ἡ 'κπειρᾷ λέγειν ;' 360

353. ὡς ὄντι — μιάστορι. We should have expected the accusative here, to agree with σὲ after ἐννέπω, but as both expressions ἐννέπω σοι (Oed. C. 840, χαλᾶν λέγω σοι) and ἐννέπω σὲ are correct, it would seem the poet preferred here the dative for rhetorical considerations, lest the accusative might appear to refer to the preceding ἐμέ. For a similar reason he may have written ἐννέπω σὲ (instead of σοι), because of the adjoining τῷ κηρύγματι. Cf. on Aj. 1007, and Dind. on Arist. Av. 1237. Similar instances of varied construction are found Eur. Med. 56, εἰς τὸν ἡμέρος μ' (με) ὁπλήθε γῆ τε κοῦρανφ | λέξει μοι οὐσὴν δεῦρο Μηδείας τύχας. Iph. A. 491, ἄλλως τέ μ' ἔλεος τῆς τάλαιπώρου κόρης | εἰσήλαθε, συγγένειαν ἐννοουμένην. These two passages can be easily set right, if necessary, by reading μοι οὐσάν and ἐννοουμένην. There remains another passage to deal with, Med. 796, σοι δὲ (al. σὲ δὲ and σὺ δέ. Qu. σὲ δέ γε;) συγγνώμην λέγειν | τὰς ἐστὶ, μὴ πάσχουσιν, ὡς ἐγώ, κακῶς. Schneid. compares Hom. Od. xvii. 554, μεταλλῆσαι τί ἐ θυμὸς | ἀμφὶ πόσει κέλεται, καὶ κῆδεα περ πεπαθυῖη [for —ΐαν]. Erfurdt compares Plat. Rep. v. 453 D, οὐκοῦν καὶ ἡμῖν νεωστέον — δελφινὰ τιν' ἐλπίζοντας ἡμᾶς ὑπολαβεῖν &c. Here however the change is from the dative to the accusative, which is of far more common occurrence. In the present passage I would gladly read ὡς ὄντα — μιάστορα, if there were the least authority for the change. μιάστορι. μιάστορι and σημάστορι various readings in F.

354. ἐξεκίνησας —. Eur. El. 302, ἐπεὶ δὲ κινεῖς μῦθον &c. Med. 1314, τί τοῦσδε κινεῖς κάναμοχλεῖς λόγους ; Oed. C. 624. 1526. Oedipus pays no attention to the seer's charge, attributing it to the excitement of anger. Otherwise the gradual and interesting development of the plot would have been rendered impossible.

355. καὶ ποῦ τοῦτο (i. e. 'and perhaps I dare say') Br. Herm. Dind. Wund. Hart. καὶ τοῦ — vulg. Cf. on 368. καὶ ποῦ is preferred by Elmsl. (who compares 390) Both. Ebn. and also by Porz. Adv. p. 283, who compares Eur. Or. 802, καὶ γὰρ ὅν δειξέω φίλος, | εἰ σε μὴ — ἐπαρκέσω ; Iph. A. 407, δειξεῖς δὲ ποῦ μα πατὴρ ἐκ ταύτου γεγώς ; Heracl. 511. Perhaps Sophocles wrote καὶ πῶς ; 'in what manner?' or καὶ πῇ ; 'in what way?' But I think further correction is required. As τόδε has already preceded, we should expect rather αὐτὸ than τοῦτο. I would read therefore κἄπειτ' αὐτό. Less probable corrections would be κἄτα τοῦτο, κἄτα δῆτα, κἄτα τῆμα, κείπων τοῦτο. I cannot say much for Schneidewin's conjecture κἄπο τοῦτο ('and after such a word'). Τοῦτο or αὐτό (sc. τὸ ῥῆμα), i. e. 'the consequences of this remark.' Schol.: τὴν ἀκολουθοῦσαν τῷ ῥήματι βλάβην. Cf. El. 626, θράσους τοῦδ' οὐκ ἀλύξεις. Farnhaber with little probability understands τὸ σκηπτρον of the sceptre he carried in his hand, as king.

356. τάληθές — ἰσχύον τρέφω. 'For I cherish truth, a thing that is mighty.' Gl. B: τὴν ἀλήθειαν ἰσχυρὰν ἔχων αὐτὸν πεφύβημαι. Cf. 369. Fr. 691, τάληθές δὲ πλείστον ἰσχύει λόγου. ἰσχύος the mss., and Suid. v. τάληθές and τρέφω. ἰσχυρὸν Stob. xiii. p. 146. τρέφω. Schol.: ἀντι τοῦ ἔχω. Cf. Aj. 503, and below on 294.

357. διδαχθεῖς. Sc. τάληθές. Even now (cf. 347), in the opinion of Schneid., Oedipus is not thinking of Creon.

τῆς τέχνης. Qu. σὴς τέχνης.

358. πρὸς σοῦ. 'By thyself.' I was impelled to speak out the truth. προὔτρέψω. 'Incited.' Gl: παρεκίνησας.

360. ἡ 'κπειρᾷ λέγειν ; ἡ (γρ. ἦν) πειρᾷ — F. Gl. L: πείραν λόγων κινεῖς. Gl D: εἰς πείραν λόγων προτρέπτω. 'O dost thou tempt me (wish to draw me

- ΟΙ. οὐχ ὥστε γ' εἰπεῖν γνωτόν\* ἀλλ' αὐθις φράσον.  
 ΤΕ. φονέα σέτ' φημι τάνδρὸς οὐ ζητεῖς κυρεῖν.  
 ΟΙ. ἀλλ' οὐ τι χαίρων δῖς γε πημονὰς ἐρεῖς."  
 ΤΕ. εἶπω τι δῆτα κάλλ', ὦ' ὀργίλῃ πλέον ;  
 ΟΙ. ὅσον γε χρήζεις ὥς μάτην εἰρήσεται.  
 ΤΕ. λεληθέναι σε φημι σὺν τοῖς φιλτάτοις

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ous) to speak' further what I know? Schmid., 'Or art thou merely putting me to the proof, that I may speak?' coll. Hom. II. xxiv. 390. 433, *πειρᾷ ἐμεῖο, γῆραι*. Teiresias perceives that Oedipus wishes to compromise him by drawing him out. Mitchell translates: 'Do you put me to the proof, as to what I can say?' Wunder's explanation is absurd. Cf. Arist. Eq. 1234, *καὶ σου τοσούτο πρῶτον ἐκπειράσσομαι*. Herod. iii. 135, *δείσας μὴ εἰ ἐκπειρῶτο Δαρείος*. Phil. 1238, *δὲς ταῦτά βούλει καὶ τρις ἀναπολεῖν μ' ἐτι*; Brunn conjectures *οὐχὶ ξυνήκας*; *πρὸς τί μ' ἐκπειρᾷ* [better μου *κπειρᾷ*] *πάλιν*; Heath: *ἢ κπειρᾷς λέγων* or *ἢ κπειρῶν λέγεις*. (The verb and participle thus put are frequently interchanged. Cf. on Arist. Ach. 487.) A writer in Class. Journ. vi. 342:—*πρόσθεν ὀδκπειρᾷ λέγειν*; Hartung reads: *ἢ πειρᾷ λέγων*; Perhaps *ἢ κπειρᾷ λοχῶν*, i.e. 'with a view to entrap me.' (Mussgrave suggested *λοχῶν*.) Or *ἢ κπειρᾷ γελῶν*, 'mocking me' (*γελῶν* and *λέγων* are confused Arist. Vesp. 795, and elsewhere). But the most probable correction would be, I think, *οὐχὶ ξυνήκας*; *πρὸς τί μου κπειρᾷ λέγειν* (or *πάλιν*);

361. οὐχ ὥστε γ' εἰπεῖν γνωτόν. Sub. *ἐκπειρῶμαι σου*. Gl. B: οὐχ. *ἐφρασα οὕτως*. Schol. rec: *οὐχὶ ξυνήκα οὕτως, ὥστε εἰπεῖν ἐγνωσμένον δ' ἐνόησα*. 'Not so as for you to tell me a thing I know,' i.e. I question you only that you may tell me what I do not know. Mitchell: 'No, I do not put you to the proof for the purpose of saying what we are already cognizant of,' &c. Cf. 1131, *οὐχ ὥστε γ' εἰπεῖν ἐν τάχει* &c. *γνωστὸν* most of, if not all, the mss. (yet *γνωτὸν* Liv. b.). Wund. Dind. Schn. Hart. Emsley (whom see ad Heracl. 436) writes *γνωτὸν*, as being the purer Attic form, because of the proper names Arignotus, Diognotus, Polygnotus, &c. Cf. 58. 396. Fr. 255. With him agrees Dobree Adv. ii. 32. The difference between the two verbals appears to me to be this, that

*γνωτὸς* means 'known' (notus), *γνωστὸς* 'to be known' (noscendus). So *κλαυτὸς* 'wept, or weeping', *κλαυστὸς* 'to be wept.' I find Hermann is of the same opinion. Cf. on Oed. C. 1360.

362. *φονέα σε*—. I prefer *φονέα σέ*—. Connect *φονέα κυρεῖν*. Cf. Oed. C. 726. And after *κυρεῖν* supply *ὄντα*. Cf. on Aj. 9. Translate, 'I assert that you are the murderer of the man, of whom you seek' the murderer (*οὐ ζητεῖς τὸν φονέα*). This passage cannot fail to bring to remembrance the striking address of Nathan to David, 'Thou art the man' (2 Sam. xii. 7)

363. ἀλλ' οὐ τι χαίρων. 'But not with impunity,' i.e. *κλαίων*, 'to your cost.' Cf. 368. 401. 1152. Phil. 1299, ἀλλ' οὐ τι χαίρων, ἦν τὸδ' ὀρθωθῆ βέλος. Antig. 759. Eur. Med. 399. Andr. 756. Hipp. 1098, and often in the Comic poets. *πημονὰς ἐρεῖς*. 'Wilt thou utter injurious remarks.' Gl: *λοιδορίας*. Another: *βλάβας*. Cf. 520, ἢ ζημία — τοῦ λόγου. A singular phrase! Perhaps: — *δῖς με πημήνας ἔσει*. Burges (on Phil. p. 115) conjectures *δῖς γ' ἔπη μ' ἔμουσ' ἐρεῖς*.

364. εἶπω —. 'Shall I then say something else, in order that you may be more angry still?' On this use of the subjunctive Mitchell refers to Oed. C. 26. 480. 828. Ant. 554. Tr. 390. Aj. 468. 1312. Ph. 963. 974. 1352. For *κέλλ'* Lud. Stephens conjectures *τέλλ'* (*τέλλα*).

366. τοῖς φιλτάτοις. 'Those dearest.' Though the plural is here put, but one person (his mother) is meant. The plural *τὰ φίλτατα*, like *τὰ παιδικὰ* &c., is often used of a single person. So below 1184, *ξὺν οἷς τ' οὐ χρὴν δμῖλῶν* (of his mother), *οὗς τέ μ' οὐκ ἔδει κτανῶν* (of his father). 366 f. 414. 457 f. 1176. 1183. Wunder also compares 1007. 1012, *τῶν φυνευσάντων*. Ant. 10. Oed. C. 813, *τοὺς φίλους*. 832, *τοὺς ἐμούς*. El. 803, *τῶν φίλων*. 1233, *γοναὶ σωματῶν*. He thus in designedly obscure terms makes a further disclosure, that Oedipus is living with his own mother.

αἰσχισθ' ὁμιλοῦντ', οὐδ' ὁρᾶν ἴν' εἰ κακοῦ.

ΟΙ. ἦ καὶ' γεγηθῶς ταῦτ' αἰεὶ λέξειν δοκεῖς ;

ΤΕ. εἵπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος.

ΟΙ. ἀλλ' ἐστὶ, πλὴν σοί· σοὶ δὲ τοῦτ' οὐκ ἐστ', ἐπεὶ 370  
τυφλὸς τὰ τ' ὧτα τὸν τε νοῦν τὰ τ' ὄμματ' εἰ.

ΤΕ. σὺ δ' ἄθλιός γε ταῦτ' ὀνειδίζων, ἂ σοὶ  
οὐδεὶς ὅς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα.

ΟΙ. μῖα's τρέφει πρὸς νυκτὸς, ὥστε μήτ' ἐμὲ  
μήτ' ἄλλον, ὅστις φῶς ὄρῃ, βλάψαι ποτ' ἄν. 375

ΤΕ. οὐ γάρ σε μοῖρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ  
ἱκανὸς Ἀπόλλων, ᾧ τὰδ' ἐκπράξαι μέλει.

367. ὁμιλοῦντ'. 'Consorting with,' as husband. Cf. on 1185, ξὺν οἷς οὐ χρὴν ὁμιλῶν. οὐδ' ὁρᾶν ἴν' εἰ κακοῦ. Cf. 413, κοῦ βλέπεις ἴν' εἰ κακοῦ. 687, ὁρᾷς ἴν' ἡκεῖς ; 1442, ἴν' ἔσταμεν χρεῖας. Aj. 386, οὐχ ὁρᾷς ἴν' εἰ κακοῦ ; El. 936, οὐκ εἶδυν' ἔρα | ἴν' ἤμεν ἄτης. Tr. 1145, φρονῶ δὴ ξυμφορᾶς ἴν' ἔσταμεν. el. ἦ L. (and so again 413 pr. m.) ἦ F. in both places.

368. For ἦ καὶ I would read ἦ που, 'I daresay.' Cf. 355. Aj. 1009. γεγηθῶς, 'with impunity.' Gl. B: χαίρων (363). Cf. El. 1432. ταῦτ'. 'These opprobrious remarks.' Schneid. needlessly conjectures ταῦτ'.

369. τί γ'. γ' ἔρ' P. σθένος. 'Force, strength.' κρᾶτος (gl. σθένος) B. Cf. 356.

370. πλὴν σοί· σοὶ δὲ —. 'Except with thee ; for with thee there is none' &c. Said with vehemence. Schneid. compares Oed. C. 787, οὐκ ἐστὶ σοὶ ταῦτ', ἀλλὰ σοὶ τὰδ' ἐστ' —. Phil. 1035. 1053. Xen. Anab. i. 8. 6, πλὴν Κύρου. Κύρος δὲ —. Phil. 1063. ταῦτ' (γρ. τοῦτ') B. Perhaps σοὶ δὲ γ' αὐτ' οὐκ ἐστ'.

371. The 'tautismus,' if I may use the expression, in this line is observable, being perhaps designedly used by the poet, with reference to the initial letter of 'Teiresias' name, to heighten the sarcasm by the parenthesis, in the same way as Agamemnon, according to some, taunts Calchas, Μᾶντι κακῶν, οὐ πάποτε μοι τὸ κρήγυον εἴπας. Muretus long since (V. L. i. 15) compared the verse of Ennius, 'O Tite tute Tati tibi tanta, tyranne, tulisti.' Of sigmatismus we have a remarkable instance in v. 425.

373. οὐδεὶς ὅς οὐχί. 'Nemo non,' &c. On the omission of ἐστὶ see Matth. § 306. Conf. Aj. 724, ὀνειδέσων | ἥρασσον ἐνθεὶν κἄνθεν οὐκ ἐστ' ὅς οὐ. Eur. Hel. 932, 'Ἐλένην γὰρ οὐδεὶς ὅστις οὐ στυγεῖ βροτῶν. Herod. v. 97, οὐδὲν δ' τι οὐχ ὑπέσχετο.

374. μῖα's τρέφει —. μῖα's στήφη (gl. στεγὰς) Liv. b. Gl. B: διδίου ἐν τῷ σκότει διατρέβεις. 'Thou art nurtured (art a child) of night alone,' livest in darkness, art all darkness. Cf. 1, Κόδμου — τροφή. Phil. 3. Arist. Eccl. 973, Χαρίτων θρέμμα. The sense is : 'You are blind, and therefore cannot hurt those that see.' For μῖα's I once thought of μητρὸς, which would agree well with τρέφει. τρέφει. In poetic language, those things are said to τρέφειν a person, or to be τρέφεσθαι by him, which habitually accompany or cling to him, and form as it were part of his existence. So Eur. Hipp. 367, ὁ πόνος τρέφοντες βροτούς ! In the present passage I conceive Teiresias might with equal propriety be said τρέφειν νύκτα, as we find τρέφειν φόβον, θυμὸν &c. So a person may be said συνεῖναι or συνοικεῖν γῆρα, as well as old age συνεῖναι or συνοικεῖν τινα. Compare also the epithet σύν-τροφος.

375. βλάψαι P. Schol. &c. βλέψαι Ald. L. N. (both pr. m.) and many other mss. Corrected long since by Cant. and Benti.

376. οὐ γὰρ —. I shall not hurt you (fear not me), 'for it is not destined' &c. Oed. C. 1546, ἴνα | μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῇαι χθονί. με — γε σοῦ in the mss. Corrected by Bruck.

377. τὰδ' ἐκπράξαι. 'To exact punishment for these things.' Eur. Alc. 298,

- ΟΙ. Κρέοντος, ἡ σοῦ. ταῦτα τὰ ξευρήματα ;  
 ΤΕ. Κρέων δέ'' σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί.  
 ΟΙ. ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνῃ τέχνῃς 380  
 ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,  
 ὅσος παρ' ὑμῶν ὁ φθόνος φυλάσσεται,  
 εἰ τῆσδε γ' ἀρχῆς εἵνεχ' ἦ, ἣν ἐμοὶ πόλις  
 δωρητὸν, οὐκ αἰτητὸν, εἰσεχειρίσεν,  
 ταύτης Κρέων ὁ πιστὸς, οὐξ ἀρχῆς φίλος, 385

ἀλλὰ ταῦτα μὲν | θεῶν τις ἐξέπραξεν, ὥσθ  
 οὕτως ἔχειν. Oedipus recognizes the  
 meaning of these words below 1329 f.

378. Oedipus, on hearing the mention  
 of Apollo, is suddenly seized with the  
 idea that Creon has conspired with Teire-  
 sias to bring about his fall, since it was  
 Creon who had been sent to consult the  
 oracle of Apollo at Delphi, and who had  
 also counselled that Teiresias should be  
 sent for.

379. Κρέων δὲ in all the mss. Plat. Mor.  
 p. 117 A. (where this verse is found thus  
 parodied, Θεὸς δέ σοι πῆμ' οὐδέν, ἀλλ'  
 αὐτὸς σὺ σοί) and Suid. v. πῆμα. On δὲ  
 thus placed they refer to Matth. § 616.  
 I should certainly prefer Κρέων γε, as  
 Brunck tacitly reads, if there were the  
 least shadow of authority.

380. καὶ τέχνῃ. 'And art sur-  
 passing art in enviable position.' By  
 τέχνῃ here I understand 'craft, business,  
 occupation, profession, pursuit,' as in Arist.  
 Eq. 1407, &c. Matthiae and Wunder  
 understand it of 'cleverness' or 'skill' in  
 general; these three being the things most  
 coveted among men,—wealth, power, and  
 ability. Dind. and others suppose there  
 is a particular allusion to Oedipus' clever-  
 ness in solving the famous riddle. Cf.  
 Phil. 137, τέχνη γὰρ τέχνας ἐτέρας προβ-  
 χεῖ | καὶ γνῶμα. Below 503, σοφία δ'  
 ἐν σοφίᾳ παραμείψεν ἀνὴρ. Eur. Or.  
 1156, οὐ πλοῦτος, οὐ τυραννίς. Schneid.  
 compares the opening of the speech Phil.  
 927. A somewhat similar sentiment is  
 found in Aesch. Pr. 224, ἐνεσσι γὰρ πως  
 τοῦτο τῇ τυραννίδι | νόσημα, τοῖς φίλοις  
 εἰς πεποιθέναι. τυραννί. τυραννίς  
 F. G. P. Stob. Flor. 49, 10. A common  
 error.

381. ὑπερφέρουσα. 'Excelling, sur-  
 passing.' Eur. Her. 554, ἀλλ' ὑπερφέ-  
 ρει | τόλμῃ τε τόλμῃν &c. Arist. Eq.  
 584, πολέμῳ — δυνάμει θ' ὑπερφερούσης  
 μετέουσα χάρας. Herod. viii. 138, ῥόδα

— ὁδῷ ὑπερφέροντα τῶν ἄλλων. ix. 96,  
 Τιγράνης κάλλει τε καὶ μεγάλῃ ὑπερ-  
 φέρων Περσέων. Thuc. i. 81. Xen. R.  
 Lac. 9, 8. Aelian, V. H. i. 3. So also  
 προφέρειν. Med. 1092, προφέρειν εἰς εὐ-  
 τυλίαν | τῶν γειναιμένων. Similarly ὑπερ-  
 βάλλειν τινός (Aesch. Pr. 922), προβ-  
 χεῖν τινός (Soph. Phil. 138). Wunder is  
 half inclined to put the comma after ὑπερ-  
 φέρουσα, and to connect τῷ πολυζήλῳ βίῳ  
 with what follows, in this sense, 'in hac  
 aemulationis plena vita' (or one might  
 translate, 'because of thy much-envied  
 life'). But cf. Trach. 185, τὸν πολύζηλον  
 πόσιν. Below 1526.

382. ὅσος. 'How much envy is  
 laid up (fostered) with you,' how much  
 envy do ye keep up against your-  
 selves. Gl. B: φυλάσσεται. παρὰ τῶν  
 ἄλλων. φυλάσσεται nearly equivalent to  
 τρέφεται. So Oed. C. 1213, σκαιοσύνας  
 φυλάσσω (i. q. τρέφω).

383. οὕνεχ'. I think that wherever this  
 word is used as synonymous with ἐνεκα,  
 we should restore the Ionic form ἐνεκα,  
 which is indeed continually found in the  
 mss. Of the same opinion is Donaldson,  
 N. Crat. p. 358 f. In Aeschylus Wellauer  
 and Scholefield retain this form. The  
 meaning of οὕνεκα (contr. from οὗ ἐνεκα)  
 is 'that' or 'because.'

384. δωρητὸν, οὐκ αἰτητὸν (ἄνητὸν F.).  
 Cf. 1202. Oed. C. 525.

385. ταύτης repeated after τῆσδε for  
 greater emphasis, because of the inter-  
 vening sentence. Cf. on 248. ὁ πιστὸς  
 — φίλος. Wunder and others take these  
 words in a sarcastic sense. Schol: οὐξ  
 ἀρχῆς φίλος. ἐν εἰρωνείᾳ. As in Tr. 540,  
 τοιάδ' Ἡρακλῆς | ὁ πιστὸς ἡμῖν καγαθὸς  
 καλούμενος | οἰκούρι' ἀντέπεμψε. But I  
 prefer, with Kaestner and Schneid., to  
 take them in their literal and plain sense,  
 as said with a view to heighten the malig-  
 nity of envy.

λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἰμείρεται,"  
 ὑφεῖς μάγον τοιόνδε μηχανορράφον,  
 δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν  
 μόνον δέδορκε, τὴν τέχνην δ' ἔφν τυφλός.  
 ἐπεὶ, φέρ' εἰπέ, ποῦ σὺ μάντις εἶ σαφής ; 390  
 πῶς οὐχ, ὅθ' ἡ ραψωδὸς ἐνθάδ' ἦν κύων,  
 ἡῦδας τι τοῖσδ' ἄστοίσιν ἐκλυτήριον ;  
 καίτοι τό γ' αἰνιγμ' οὐχὶ τοῦπιόντος ἦν  
 ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει  
 ἦν οὐτ' ἀπ' οἰωνῶν σὺ προῦφάνης" ἔχων 395  
 οὐτ' ἐκ θεῶν του γνωτὸν ἄλλ' ἐγὼ μολῶν,  
 ὁ μῆδεν εἰδὼς Οἰδίπους, ἔπαυσά νιν,

386. λάθρα μ' ὑπελθὼν. 'Having stealthily come under me,' with the design of upsetting. An expression borrowed, as the Schol. observes, from the palaestra. Cf. Phil. 1007, οἷος μ' ὑπῆλθες. Arist. Eq. 269, εἶδες οἷ' ὑπέρχεται | ὥσπερ γέροντας ἡμᾶς; Vesp. 463, ἄρα δὴτ' οὐκ αὐτόδηλα τοῖς πένθησιν ἢ τυραννὶς | ὥς λάθρα ἄλμβαν' ὑπιοῦσά με. Stat. Theb. x. 715, 'Fraude patrem tacita subit.' ἰμείρεται. For ἰμείρει (?). Qu. ἐφέρεται (Phil. 1315, ὃν δέ σου τυχεῖν ἐφίεμαι | ἄκουσον. Oed. C. 1606. El. 143), or βουλεύεται.

387. Gl. B: ὑφεῖς. ὑποβαλὼν. μάγον — ἀγύρτην. Erfurdt compares Zosimus i. 688, μάγους τε καὶ ἀγύρταις ἐσχαλακός. V. Tim. Ruhnke p. 10.

388. δόλιον ἀγύρτην Both. Elms. &c. δόλιον, ἀγύρτην edd. vett. Br. ἀγύρτην. 'A begging impostor, juggler, or mountebank.' Eur. Hec. 246, βίον δ' ἐπαιτῶν εἶρ' ἀγύρτης τις λάτρη. So Cassandra in Aesch. Ag. 1273, καλουμένη δὲ φοιτᾷς ὡς ἀγύρτρια | πτωχὸς τάλαινα λιμοθιγὴς ἠνεσχόμεν. Plato, Rep. ii. 364 B., ἀγύρται δὲ καὶ μάντις ἐπὶ πλουσιῶν θύρας ἰόντες πείθουσιν ὡς ἐστὶ παρὰ σφίσι δύναμις &c. Where v. Stallb. ἐν τοῖς κέρδεσιν — δέδορκε. Cf. Arist. Pl. 665 — 6, εἰς μὲν γε Νεοκλείδης, ὅς ἐστι μὲν τυφλός, | κλέπτων δὲ τοὺς βλέποντας ἀπερηκόντισεν. So also of one Cneius Aufidius, who was blind, observes Cicero, Tusc. v. 39, 'Pueris nobis Graecam scribebat historiam, et videbat in literis.' κέρδεσιν Dred. b. and perhaps others. κέρδεσι Br.

390. ἐπεῖ —. 'For, tell me,' &c. Cf.

433. ποῦ. 'Where, on what occasion, in what instance?' Cf. Aj. 1008. 1100. Gl. B: ποῦ. ἐν ποίῳ πράγματι. σαφής. 'True.' Cf. Oed. C. 792.

391. ραψωδὸς — κύων. 'The minstrel Sphinx.' The Sphinx is called a κύων because of its rapacity (Schol: διὰ τὸ ἀρπακτικόν). The Greeks thus designated all cruel and savage monsters, as 'the Hydra' (Eur. Herc. 1277), 'the Harpies' (Apoll. ii. 289), 'the Furies' (Soph. El. 1387), and 'the Sphinx,' as here. Aeschylus ap. Arist. Ran. 1267, Σφίγγα, δυσάμερτον [—ῖαν?] πρότερον κύνα πέμπε. Cf. Fr. 766, ὁ σκηπτοβάμων αἰετὸς, κύων Διός.

392. τοῖσδ' ἄστοίσιν. Qu. τοῖς ἄστοῖσιν. 393. τοῦπιόντος. 'Of any chance person' or 'comer' (lit. of him who comes up). Gl. B: τοῦ ἐπελθόντος καὶ τυχεύοντος. Cf. Oed. C. 752, τοῦπιόντος ἀρπάσαι. Eur. Herc. 1248, εἰρηκας ἐπιτυχεύοντος ἀνθρώπου λόγους. So ὁ τυχεύς. τό γ'. τόδ' M. N. Cf. on Oed. C. 110.

394. διειπεῖν. 'To declare clearly, interpret.' Schol: σαφηνίσαι. Hesychius: διειπεῖν διηγήσασθαι. This verb (διαγορεύειν), which we do not often meet with, occurs again v. 854. Tr. 22. Perhaps διαιρεῖν.

395. For προῦφάνης (i. e. 'wast shown openly' or 'before my appearance') του προῦφάνης. Cf. on 43.

396. μολῶν. 'On my arrival.' Cf. 35.

397. ἔπαυσά νιν. 'Put her down, silenced her.' Arist. Eq. 862, ὅστις εἰς ἀν' ἔπαυσα τοὺς ξυνωμῶτας. 877. νιν. 'Her,' the Sphinx (391).

γνώμη κυρήσας οὐδ' ἀπ' οἰωνῶν μαθὼν  
 ὃν δὴ σὺ πειρᾶς ἐκβαλεῖν, δοκῶν θρόνοις  
 παραστατήσῃ τοῖς Κρεοντείοις πέλας. 400  
 κλαίων δοκεῖς μοι καὶ σὺ χῶ συνθεῖς τάδε  
 ἀγηλατήσῃ εἰ δὲ μὴ 'δόκεῖς' γέρων  
 εἶναι," παθὼν ἔγνωσ' ἂν οἶα περ φρονεῖς.

XO. ἡμῶν μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη  
 ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ. 405  
 δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ  
 μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.

TE. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν

398. γνώμη. 'By my own mental skill,' and not by divination. Said in depreciation of the 'art' exercised by the seer. Cf. 310. 395. κυρήσας. 'Having succeeded in' (having hit upon) the solution of the riddle. Schol. and Gl. B: ἐπιτυχὼν τοῦ αἰνίγματος. Cf. El. 663.

399. θρόνοις — πέλας. Mitchell compares Aesch. Sept. 666, οἶμαι γιν αὐτῷ γιν παραστατεῖν πέλας.

401. κλαίων. 'To your cost.' The contrary of χαίρων 363. Cf. 1152, κλαίων δ' ἔρεῖς. Ant. 754, κλαίων φρενέσιν. Arist. Ach. 322, κλάων μεγαρεῖς.

χῶ συνθεῖς τάδε. 'And he who contrived, concocted, this affair.' Creon is meant (v. 378). Dem. pro Cor. p. 275, καὶ γὰρ εἰ πρᾶγμα συντεθὲν ὤψεσθε. Arist. Vesp. 693, ξυνθέντε τὸ πρᾶγμα. Eur. Ion. 383, οἱ συντιθέντες τάδικ' εἶτα μηχαναῖς | κοσμοῦσιν. Bacch. 297, συνθέντες λόγον (i.e. 'lying'). Aesch. Prom. 667, συνθέντους λόγους (Schol.: ψευδεῖς). Aj. 303.

402. ἀγηλατήσῃ. 'Αγηλατεῖν (from ἔργος ἐλαύνειν = ἐκβάλλειν), 'to expel a pollution.' Gl: ἐμὲ δηλονότι, ὃν λέγεις φασὶ εἶναι. The verb, formed as ἀνδρηλατεῖν, ξυνηλατεῖν, βοηλατεῖν, &c., occurs in Herod. v. 72, ἀγηλατεῖ ἐπακρόσια ἱερίστια Ἀθηναίων ('he drives out 700 families from the city'). The mss. all appear to have ἀγηλατήσῃ, with the soft breathing (only L. gives ἀγηλατήσῃ), and so Hesychius v. ἀγηλατεῖν. Both readings are given by the Schol. But Eustathius (p. 1704, 5) expressly says, τὰ ἀγηλατεῖν παρὰ Σοφοκλεῖ — δασύνεται, παρὰ τὸ ἔργος. Cf. 437, 35, and 647, 35. The rough breathing is pre-

served in the derivatives ἀγνός, ἀγιος, καθαγίζω, &c. See also note on 1426 below. εἰ δὲ μὴ 'δόκεῖς γέρων' | εἶναι, παθὼν —. I suspect the true reading is εἰ δὲ μὴ 'κόρει γέρον, | ἥ τὰν παθὼν —. Oed. C. 726, καὶ γὰρ εἰ γέρων κυρῶ &c. Teiresias is similarly threatened by Pentheus in Eur. Bacch. 254, εἰ μὴ σε γῆρας πολλὸν ἐξερέτο, | καθῆσ' ἂν ἐν Βάκχαισι δέσμιος μέσαις | τελευτᾷς ποτηρᾷς εἰσάγων.

403. 'Thou would'st to thy cost (by chastisement) have learnt what thoughts thou entertainest towards me.' With an allusion possibly, as Schneid. supposes, to the proverbial saying, παθὼν δέ τε νῆπιος ἔγνω. Brunn renders: 'Damno tuo cognoscere, quam male sentias.' But the force of περ is not thus satisfactorily represented. Perhaps οἶα περιφρονεῖς, or οἶά μοι φρονεῖς.

405. Οἰδίπου. Οἰδῖπου Laud. Bodl. Elmsl. Hart. Οἰδῖπου is used as a vocative, though before a vowel, below v. 739. 1073. 1422. Eur. Ph. 1434. Cf. 14, and on Oed. C. 557.

406. τοιούτων. 'Of such things,' as anger, &c. τοῖ θεῶν. τῶν θεῶν Dread. b., which Elmsley rather approves of, comparing v. 946.

407. λύσομεν. 'Solve, clear up, fulfil.' τόδε σκοπεῖν. For τόδε thus added cf. on 385. Oed. C. 640, εἰ δ' ἐμοῦ στείχειν μέτα, | τόδ' ἤδ' —. Eur. Med. 1194, οὐδ' ἂν τρέσας εἴποιμι τοὺς σοφοὺς βροτῶν — δοκοῦντας εἶναι — τοίτους μεγίστην μωρίαν ὀφλισκάνειν.

408. ἐξισωτέον —. 'The right at least of answering word for word must be looked upon as common to us both.'

ἴσ' ἀντιλέξαι· τούδε γὰρ καὶ γὼ κρατῶ.  
 οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξία· 410  
 ὥστ' οὐ Κρέοντος προστάτου γεγράφομαι.  
 λέγω δ', ἐπειδὴ καὶ τυφλὸν μ' ὠνειδίσας·  
 σὺν καὶ δεδορκῶς οὐ\* βλέπεις ἔν' εἰ κακοῦ,  
 οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα.  
 ἄρ' οἴσθ' ἀφ' ὧν εἶ; καὶ λέληθας ἐχθρὸς ὧν 415  
 τοῖς σοῖσιν αὐτοῦ νέρθε καπὶ γῆς ἄνω,  
 καί σ' ἀμφιπληγὲς μητρός τε καὶ τοῦ σοῦ πατρὸς

409. ἴσ' (Iσ' P.) ἀντιλέξαι. Cf. 544, ἴσ' ἀντάκουσαν. τούδε. The right of reply.

410. οὐ γάρ τι. Cf. 433. Ant. 450. 456. 517. Aj. 1111. 1343. σοὶ ζῶ δοῦλος. Eur. Herc. 1413, ζῶ σοὶ ταπεινός; Λοξία. Apollo was thus sur-named either from his oblique course in the heavens, or from the ambiguity of his oracular responses.

411. προστάτου γεγράφομαι. Qu. προστάτου γε γράφομαι, or rather προστάτου 'γεγράφομαι, 'I will not inscribe myself (a client) of Creon as patron.' Cf. Arist. Pac. 684, αὐτῷ ποιητὴν προστάτην ἐπεγράφατο. Ach. 1095, κακοδαίμων ἐγώ. — Καὶ γὰρ σὺ μεγάλην ἐπεγράφου τὴν (ἐπιγράφαι;) Γοργόνα. But the present reading will give a very good sense, 'I will not be enrolled (will not be) a client of Creon.' Gl. B: λογισθῆσθαι. Just as κεκλήσθαι is used for, 'I will not bear the name of,' the past and future significations being blended in the same tense. An allusion is here made to the legal custom at Athens, which provided that every resident stranger (μέτοικος) should adopt some citizen as his patron, and register himself accordingly in the public books. Sophocles by a poetic license transfers the circumstances of his own times to the heroic age. Cf. Aj. 1259 f. Hesych: Προστάτου. ὥστ' οὐ—γεγράφομαι ἀπὸ τοῦ 'Αθήνησι νομῖμον' ἀνάγει δὲ εἰς τοὺς ἥρωας. ἔνεμον [i.e. εἰ-χον, as Suidas explains] γὰρ προστάτην οἱ μέτοικοι, καὶ οἱ μὴ ἐπιγραφόμενοι (thus) τοῦτον ἀπροστασίον δίκην ὤφειλον [f. ὄφλον]. Suid. v. ἀπροστασίον and νέμειν προστάτην.

412. λέγω δ'. 'And this I declare.' Cf. 449. τυφλὸν μ' ὠνειδίσας. 'You have reproached me as being (ὥς ὄντα) blind.' An unusual construction, with which we may compare Oed. C. 141, μή μ',

ἵκετέω, προσίδητ' ἄνομον (i.e. ὥς ἄνομον ὄντα). Perhaps ἐπειδὴ μοι τὸ τυφλὸν ὠνειδίσας, or ἐπεὶ μοι τυφλὸν ὄντι ὠνειδίσας.

413. σὺν καὶ δεδορκας κοῦ. 'Thou both seest (as enjoying the faculty of sight), and also seest not (inasmuch as thou perceivest not), the misfortune thou art in.' But σὺν καὶ δεδορκας κοῦ B. σὺν, καὶ δεδορκας, οὐ (i.e. 'you, though seeing, do not perceive,' &c.) Reisk. Br. Erf. Hart. Which I doubt not is the true reading. Καὶ (intended originally I suspect for the καὶ in κοῦ βλέπεις) is omitted in F. Brunn aptly compares Aj. 85, ἐγὼ σκοτώσω βλέφαρα καὶ δεδορκότα. Cf. also Aesch. Prom. 445, βλέποντες ἐβλεπον μέτην, | κλύοντες οὐκ ἤκουον. Aj. 1606, οὐχ ὄρεῖς ὄρων τάδε. Matth. Evang. xiii. 13, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν.

414. ἔνθα ναίεις—. Cf. 337, τὴν σὴν δ' ὁμοῦ | ναίουσιν οὐ κατείδες. ὅτων οἰκεῖς μέτα. His mother. Cf. 990, ἥς φκει μέτα. 1184, ἐν οἷς τ' | οὐ χρὴν ὁμολῶν. 'Ὅτων, i. q. ὁντίων. So ὅτοις Trach. 1119. Ant. 1335. ὅτοις Arist. Eq. 758.

415. ἄρ' οἴσθ' ἀφ' ὧν εἶ; The concise meaning of these words has, I think, been overlooked. Translate, not, 'Know'st thou of whom thou'rt sprung?' but, 'Know'st thou that thou art living with those (οἰκῶν μετὰ τούτων) of whom thou'rt sprung?' Cf. 1350, ὁμογενὴς δ' ἀφ' ὧν αὐτὸς ἔφην τάλας. 459. For καὶ λέληθας Schneid. conjectures χάς λέληθας.

416. τοῖς — νέρθε points to Laius, τοῖς ἐπὶ γῆς ἄνω to Jocasta.

417. ἀμφιπληγὲς. 'Striking on both sides, with a double stroke or blow.' Hesych: 'Ἀμφιπληγὲς ἐκατέρωθεν πλήσ-σουσα. Trach. 930, ἀμφιπληγὴ φασγάνῃ. Phil. 688, ἀμφιπληκτῶν ῥοδίων. μη-τρὸς τε καὶ τοῦ σοῦ πατρὸς. The posses-

ἐλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρὰ,  
 βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον.  
 βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμὴν, 420  
 ποῖος Κιθαιρῶν οὐχὶ σύμφωνος τάχα,  
 ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις

pronoun, although joined only to ὅς, belongs also to μητρόσ. See *al. Quart. Rev.* xiv. 462. Matth. i. n. 2. Cf. 934, ἀγαθὰ δόμοις τε τίσει τῷ σῷ, γύναι. El. 929, ἡδὺς μητρὶ δυσχερῆς. Ant. 1155, Κἀδμου καὶ καὶ δόμον Ἀμφίονος. Eur. Hec. 687, ἐλπίδος γὰρ οὔτε του δόξης ὁρῶ σὺς παρ' ἡμῖν. B. ποτ' is added, because after the of this play Oedipus is supposed to be for a lengthened period in Thebes. *δεινόπους* 'Αρὰ. 'The dread-footed.' Cf. El. 488, ἕξει καὶ πολέτους ῥαλῶχειρ — χαλκίπους Ἑρινύς. Aj. 509, Ἑρινύς τανύποδας. Ant. 791, καμψίπους Ἑρινύς. Hor. Od. 31, 'Raro antecedentem scelestum | ruit pede poena claudo.' Tibull. i. 1. 'Sera tamen tacitis poena venit na.' Hands and feet are given to avenging deities to denote the speed which vengeance tracks and seizes guilty. Elmsley observes that 'Αρὰ is identical with Ἑρινύς, comparing *l. Eum.* 419, ἡμεῖς μὲν ἔσμεν Νυκτὶς τρένα, | Ἀρὰ δ' ἐν οἴκοις γῆς ὕπαι ἡμεθα. Theb. 729, πατὴρς εὐκταίαν ἴσ. Add El. 111, ὦ — πότνι' Ἀρὰ | ὡς τε θεῶν παῖδες Ἑρινύες. Aesch. Sept. 1. Ἀρὰ τ' Ἑρινύς πατὴρς ἡ μεγασθενής. 9. ὄρθ'. 'Straight.' V. 528. Orally, properly.' Perhaps φῶς, or εἶτα — βλέποντα — σκότον. A striking instance of the figure called *irony*. Musgrave compares 1273, ἐν ψ — ὀφίολατο. Eur. Phoen. 380, τί πατήρ μοι πρέσβυς ἐν δόμοισι δρᾷ, | σὺ δεορκύς; Bacch. 509, καθέλκεται — ὡς ἐν σκότιον εἰσορᾷ κνέφας. *l. do* 1273. Aj. 394, ἰὼ σκότος, ἐμὸν. Phil. 861. Eur. Hec. 1067, ἀκέτυφλόν, Ἀλὶε, φέγγος (loss of sight) λάξας.

0. The note of interrogation after *ν* was removed by Musgrave, which met with the approval of moderns. By this means σύμφωνος and become, as they should be, common *th* clauses; the genitive βοῆς τῆς

σῆς being construed with σύμφωνος, as directed by the modern Scholiast, who remarks: *συμφωνῶ τῷδε σύμφωνος δὲ εἰμι τοῦδε*. Translate, 'And ere long what harbour (in which you may seek for refuge from the storm that is coming upon you), what Cithaeron is there, that will not re-echo your voice of lamentation.' The construction of σύμφωνος with τῆς σῆς βοῆς is to be noticed. So in Arist. Av. 209, ὃ σύννομέ μου. 676, ὅμων ξύντροφ' ἀηδοί. Eur. Hel. 503, Λακεδαιμόνος γαῖα ξυνώνυμος. Matth. Gr. § 379, n. 2. Cf. Virg. Aen. v. 148, 'Tum plausu fremituque virum studiisque faventum | Consonat omne nemus, vocemque inclusa volutant | Litora.' viii. 305. The passage is imitated by Aristid. Monod. de Smyrna, p. 262. Perhaps: *ποῖος δὲ τῆς σῆς δρυμὸς οὐκ ἔσται βοῆς*.

λιμὴν. 'Harbour; place of reception.' Lat. 'receptaculum.' Schol.: τὸν λιμένα τίθησιν ἀεὶ ἀντὶ τοῦ τόπου. τροπικῶς δὲ ἀντὶ τοῦ ποῖ οὐκ ἐλεύσῃ βοῶν. Who evidently takes the word in its enlarged sense of 'receptacle.' Cf. 1208. Ant. 1000, ἵν' ἦν μοι παντὶς οἰωνοῦ λιμὴν. 1285, δυσκάρτος Αἰδου λιμὴν. Aj. 683, ἐταιρείας λιμὴν. Possibly however λιμὴν may denote a sea refuge, Κιθαιρῶν, a land one.

421. Instead of using the general noun *δρος*, Teiresias specifies Κιθαιρῶν in mysterious allusion to the exposure of Oedipus when an infant in the recesses of that mountain. Cf. 1451. 1391.

422. τὸν ὑμέναιον — τυχάν. 'The marriage, into which at thy home with only too prosperous breeze, as into a dangerous haven (δρμον), thou hast entered.' The dative δόμοις is added to define the locality of this haven, i. e. the domestic character of his inauspicious marriage. The words *εὐπλοίας τυχάν* refer to the success attending his solution of the enigma. Cf. Aesch. Pr. 965, ἐς τᾶσδε σπαντὸν πημονὰς καθάρμισας. Virg. Aen. i. 651, 'Pergama quum peteret (Helena) inconcessosque hymenaeos.' vi. 623, 'Hic thalamum invasit natae vetitosque hymenaeos.'



ἄνορμον εἰσέπλευσας, εὐπλοίας τυχών ;  
 ἄλλων δὲ πλήθος οὐκ ἐπαισθάνει κακῶν,  
 ἃ σ' ἐξισώσει σοὶ τε καὶ τοῖς σοῖς τέκνοις. 425  
 πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμὸν στόμα  
 προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν  
 κάκιον ὅστις ἐκτριβήσεται ποτε.

ΟΙ. ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν ;  
 οὐκ εἰς ὄλεθρον ; οὐχὶ θάσσουν ; οὐ πάλω 430

423. The epithet *ἄνορμον*, which really belongs to *ὑμέταις*, is inserted in the relative sentence, as in Liv. i. 26, 'Sic est, quaecunque Romana lugebit hostem.' Virg. Aen. ii. 278, 'Vulneraque illa gerens, quae circum plurima muros | Accipit patrios.' Cf. Aj. 1028.

424. The words *ἄλλων πλήθος κακῶν* appear to point to the discovery (in addition to that of the murder of his father, and the marriage with his mother) of the unnatural relationship, in which he stands as brother of his own children. And perhaps also to the evils which followed upon that discovery, viz. the suicide of Jocasta, the self-inflicted loss of sight on Oedipus himself, his subsequent state of humiliation in exile, and the mutual slaughter of the two sons in fulfilment of their father's curse. The sigmatismos of this verse is perhaps intended to express sarcasm. Cf. on 371.

425. ἃ σ' ἐξισώσει σοὶ τε —. Tridlin. τοῦτο λέγει, ὅτι ἡ τῆς ἀνομίας τῆς σῆς αἰσθησίς σε ὁμοιώσει σοὶ τε καὶ τοῖς σοῖς τέκνοις. Schol. rec: ἴσον δειξέει σε σοὶ, ἡγουν ὅστις εἰ δειξέει σε ὅτι υἱὸς εἶ ταύτης, ἢ νῦν συνοικεῖς δηλονότι. Gl. B: ἐξισώσει. ὁμοιώσει. 'Which will equalize you at once with yourself, and with your children,' i. e. will equalize (put on the same footing) you and your children, will show you both to be of one blood, and of one and the same mother; things that are equal to the same thing, being equal also to one another. So also explains Schneidewin. It would have sufficed, if he had said: ἃ σ' ἐξισώσει τοῖς σοῖς τέκνοις, but in order to heighten the opposition, and to mystify the expression as much as possible, the poet has worded it otherwise. A clear explanation however is purposely added below 1496, where Oedipus, recounting his misfortunes, says: τὴν τεκοῦσαν ἤρσεν, καὶ τῶν ἴσων | ἐκτρίψαθ' ὑμᾶς, ὥνπερ αὐτὸς ἐξέφυ. Teiresias enigmatically declares that Oedipus

had not only married his own mother, but in addition had begotten children by her. This, as Ebner explains, is the *πλήθος κακῶν* alluded to. Wunder however, though diffident about the true reading, conceives it to be plain that the sense should be, "quibus liberi tibi exaequabantur, i. e. quibus liberi similiter affligentur atque ipse afflictus es." The allusion will then be to those misfortunes that should befall both Oedipus and his children, in fulfilment of his own imprecations, upon the discovery of his unholy alliance. Mitchell likewise explains the passage of father and children being put upon one common footing of calamity. Cf. 1507, μηδ' ἐξισώσης τάσδε τοῖς ἐμοῖς κακοῖς. For ἃ σ' Markland ad Suppl. 594 proposes ὅσ' (adopted by Brannck, who takes ἐξισοῦν to be intransitive here, as in El. 1194). Porson Adv. β. 237 would prefer ἄσσ' (as in the line of Agatho, ἀγένητα ποιεῖν, ἄσσ' ἂν ᾖ πεπραγμένα). For σοὶ τε Hartung reads σοῖς τε. Elmsley reads and explains thus: ἃ γ' ἐξισώσει (sc. 'Ἀρὰ)—, 'which the curse will inflict in equal portions upon you and your children.' Verses 420—3 must then be διὰ μέσον. Perhaps ἃ σ' ἐξισώσει τοῖς σοῖς τέκνοις τάχα, or ὅσ' ἐξ ἴσου ἔσται σοὶ τε —. It may be doubted whether σοὶ can be used for στανῶ (cf. on 1355); and this rather makes one incline to Brannck's reading, ὅσ' ἐξισώσει, with his interpretation.

426. τοῦμὸν στόμα. I. e. 'My language, words.' Cf. 390. 671. Ant. 997. Oed. C. 794, τὸ σὸν — ὑπόβλητον στόμα.

428. κάκιον — ἐκτριβήσεται. 'Will perish' more miserably.' Herod. vi. 37, εἰ δὲ μὴ, σφέας πέντος τρόπον ἀπέλει ἐκτρίψειν. Cf. v. ἐκκοκκίζειν Arist. Pac. 63. Lys. 364. 448. In comedy the phrase would have been ἐκτριβήσεται, 'male mulctabitur.' V. Valck. Hipp. 683.

429. κλύειν from the hand of a corrector in L. Cf. Arist. Theom. 563, ταυτὶ δῆτ' ἀνεκτ' ἀκούειν.

ἄφορρος οἰκων τῶνδ' ἀποστραφεῖς ἄπει ;

TE. οὐδ' ἰκόμην ἔγωγ' ἂν, εἰ σὺ μὴ 'κάλεις.

OI. οὐ γάρ τί σ' ἤδη μῶρα φωνήσονται, ἔπει  
σχολῇ γ' ἂν οἰκους τοὺς ἐμούς σ' ἔστειλάμην.

TE. ἡμεῖς τοιοῖδ' ἔφνυμεν, ὥς μὲν σοὶ δοκεῖ, 435  
μῶροι, γονεῦσι δ', οἳ σ' ἔφυσαν, ἔμφρονες.

OI. ποίοισι ; μέινον. τίς δέ μ' ἐκφύει βροτῶν ;

TE. ἡδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.

OI. ὥς πάντ' ἄγαν αἰνικτὰ κάσαφῇ' λέγεις.

430. οὐκ εἰς ἄλεθρον; Sub. ἀποφθερεῖ αὐτοῦ. 'Begone with a mischief.' Lat. 'abi in malam rem.' Cf. 1146. Aesch. Sept. 252, οὐκ ἐς φθόρον σιγῶς ἀνασχέσει τάδε; Arist. Nub. 789. Eq. 829, οὐκ ἐς πῆρας ἀποφθερεῖ; Pl. 394, οὐκ ἐς πῆρας; Elmsley compares Cratinus, Οὐκ ἀπερρήσεις σὺ θάττον; ἐποτιλῶ σε τῆμαρ. Od. κ'. 72. Arist. Nub. 1253.

431. οὐ πάλιν ἄφορρος — ἄπει; Cf. Aj. 369, οὐκ ἄφορρον ἐκνεμεῖ πόδα; El. 1430, δὲ παῖδες, οὐκ ἄφορρον;

432. Perhaps οὐδ' ἰκόμην ἀρχὴν ἂν.

433. ἔδει E. (pr.) Br. ἴδει L. ἴδει M. ἴδειν or ἴδειν Ald. P. Bodl. and most of the mss. See Valck. Hipp. 792.

434. σχολῇ σ' ἂν (σ' om. F.) the mss. Wund. Dind. Schn. Hart. σχολῇ γ' ἂν Scid. h. v. (but σχολῇ σ' cod. opt. Paris. A.) Erf. Elmsl. Schaeef. Herm., which appears to me far preferable. Cf. Antig. 360, ἐπεὶ | σχολῇ γ' ἂν (here too σχολῇ τοῦ Dind. in Annot.) ἔξειν δεῦρ' ἂν ἐπύχων ἐγὼ &c. Xen. Mem. iii. 14. 3, σχολῇ γ' ἂν, ἔφη, ἄλλος τις ὀφθαλμός εἴη. Dion. Hal. de C. V. xiii. τὸ δὲ δὴ πρέπον εἰ μὴ τοῦ καλοῦ πλείστον ἔξει μέρος, σχολῇ γ' ἂν ἄλλου τινός. Below 705, ἐπεὶ | τό γ' εἰς αὐτὸν—. Schol. βραδείας, οὐδὲν. Elmsley compares the words of our own poet Tit. Andron. i. 2, 'I'll trust by leisure him that mocks me once.' τοὺς ἐμούς εἰσ. I have given τοὺς ἐμούς σ' εἰσ. So also Porson Adv. p. 164.

ἔστειλάμην for μετεστειλ. Cf. on Aj. 764.

435. ὥς μὲν σοὶ. Elmsley (Praef. p. xxxi) would read for metrical reasons either ὡς μὲν σοὶ δοκεῖ (so Brunck), or ὥς σοὶ μὲν δοκεῖ. Consult the same learned critic on Oed. Col. 115, and in Ed. Rev. ixvii. 78. Wunder justly defends the common reading ὥς μὲν σοὶ δοκεῖ, on the supposition that the poet intended to write in the opposition clause, ὥς δὲ γονεῖσι δοκεῖ, just as in Xen. Cyr. v. 2. 28, οἳ μὲν τινες ἔφασαν — ὥς δ' αὐτοὺς νῦν

λέγει. And he compares Ant. 557, καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ 'δόκουν φρονεῖν. Phil. 279, δρῶντα μὲν ναῦς — ἄνδρα δ' οὐδέν' ἔντοπον. 1136. Add Ant. 319, δ δρῶν σ' ἀνὰ τὰς φρένας, τὰ δ' αὖτ' ἐγὼ.

436. τοιοῖδ' — μῶροι. Wunder compares Phil. 1271, τοιοῦτος ἦσθα — πιστὸς, ἀτηρὸς λάθρα. γονεῦσι δ'. 'But in the opinion of your parents.' Jocasta is chiefly meant. Gl. B: τῇ σῇ μητρὶ. For this use of the dative Schneid. cites Phil. 1271. Fr. 707, τὸν θεὸν τοιοῦτον ἐξεπίσταμαι, | σοφοῖς μὲν αἰνικτῆρα θεσφάτων ἀεὶ, | σκαλοῖς δὲ φαῦλον. Add Arist. Nub. 688, οὐκ ἄρρεν' ὕμιν εἰσιν; and cf. on Phil. 1031. οἳ σ' ἔφυσαν. Significantly put, as Schneid. remarks, in opposition to his supposed parents in Corinth. Cf. 793. 827. 1412. 1514. On the addition of σ' ἔφυσαν cf. on El. 341. ἔμφρονες. εἰς φρονες B. pr. F. G. P. Trin. Triclin. Gl: φρόνιμοι.

437. ποίοισι; μέινον. ποῖον σήμερον P. σήμερον (γρ. μέινον) C. Qu. ποίοισι; σήμερον. ἐκφύει με τίς βροτῶν; OI ποίοισι; μέινον. τίς με φιτεύει βροτῶν; ἐκφύει. 'Begets me,' 'is my father.' 'The mention of his parents,' says Schneid., 'the subject of enquiry which led him to Delphi, and thence as it were by accident brought him to Thebes, falls heavily upon his soul; for the Theban seer had never come in contact with Oedipus' supposed Corinthian parents; therefore he bids him stay.'

438. 'This day will at once beget thee (declare thy birth) and destroy thee (by bringing blindness and other calamities upon thee).'

439. ἄγαν. ἄγαν τ' L. pr. ἄγαν γ' Triclin. κάσαφῇ. κοῦ σαφῇ F. Which, with Fritzche ad Thesm. 139, I think more forcible and poetic. So 58, ἄγαντὰ κοῦκ ἄγαντα. 1230, ἐκόντα κοῦκ ἄγοντα. 1275, πολλάκις τε κοῦκ ἄπαξ.

- TE. οὐκοῦν<sup>†</sup> σὺ ταῦτ' ἄριστος εὐρίσκειν ἔφυς: 440  
 OI. τοιαῦτ' ὀνειδιζ', οἷς ἔμ' εὐρήσεις μέγαν.  
 TE. αὐτὴ γε μέντοι σ' ἡ τύχη διώλεσεν.  
 OI. ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὐ μοι μέλει.  
 TE. ἄπειμι τοῖνυν· καὶ σὺ, παῖ, κόμιζέ με.  
 OI. κομιζέτω δῆθ'· ὥς παρὼν σὺ γ' ἐμποδὼν 445  
 ὀχλεῖς. συθείς τὰν\* οὐκ ἂν ἀλγύναις πλέον.  
 TE. εἰπὼν ἄπειμ' ὃν εἶνεκ'† ἦλθον, οὐ τὸ σὸν  
 δείσας πρόσωπον οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.  
 λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι  
 ζητεῖς ἀπειλῶν κἀνακηρύσσων φόνον 450  
 τὸν Λατῆιον, οὗτός ἐστιν ἐνθάδε,

440. οὐκοῦν P. Bodl. οὐκ ὃν Elmal. Herm. Schn. οὐκουν Br. Dind. Wund. Hart. I have removed the note of interrogation after ἔφυς. Cf. on Ant. 91. ἄριστος εὐρίσκειν. 'The cleverest at finding out (solving).' With reference to his skill in solving the enigma. Said sneeringly, with a view to his preceding observation about αἰνικτὰ καὶ ἀσαφῆ, and his boastful language 393. Cf. Arist. Vesp. 904, ἀγαθὸς γ' ὑλακτεῖν καὶ διαλείχειν τὰς χύτρας. Below 545, μαρθάνειν δ' ἐγὼ κακὸς | σοῦ.

441. οἷς ἔμ'. Oἷσι μ' would be preferable. But even this I suspect is not the true reading. Qu. eis δ' μ', or εἶνα μ', or perhaps οἷσι μ'. The first seems most probable. 'Reproach me for those things, in which you will find me great,' which will be to me a καλὸν ὕνειδος (Phil. 477).

442. αὐτὴ — ἡ τύχη. 'And yet this luck, this lucky hit,' &c. What Oedipus had attributed to innate skill, to τέχνη and γνῶμη, Teiresias disdainfully calls a mere τύχη. Or perhaps τύχη may mean simply 'occurrence, circumstance,' as elsewhere, 1036 &c. Schol. τὸ σὲ διαγνῶναι τὸ αἰνιγμα. Tricl. αὐτὴ ἡ εὐδοκίμησις. Bentley needlessly proposes τέχνη.

444. παῖ. 'My child.' Gl. B: θύγα-τερ. In the Phoenixissae of Euripides Teiresias is led by his daughter, ἡγοῦ παροῦσε, θύγατερ, ὥς τυφλῷ ποδὶ | ὀφθαλμοῖς εἰ σὺ, ναυτίλοισιν ἄστρον ὤς.

445. ὥς παρὼν —. 'Since by your presence you give trouble, being in the way.' σὺ γ' F. G. H. P. Bodl. Ald. &c. τὰ γ' B. L. pr. N. pr. E. (v. r.) Br. Erf. τὰδ' Hart. Perhaps, ὥς παρὼν γε (or τε) τὰμποδῶν (or τὰν ποσίν, cf. 130) —. Thomas Mag. explains τὰ ἐμποδῶν by τὰ

ἐν ποσὶ, τὰ προκείμενα, coll. Eur. Ph. 718, ἀδ' ἐμποδῶν μάλιστα, ταῦθ' ἤκω φράσων. Dobree also proposes τε τὰμποδῶν.

446. Aesch. Prom. 1000, ὀχλεῖς μάτην με, κῦμ' ὅπως, πασηγορῶν. τ' ἂν P. &c. ἂν L. pr. N. γὰρ Hart. I should prefer δ' ἂν, or rather (with Elmsley, who compares 1445. 1460) ὀχλεῖς· συθείς τὰν &c. For ἀλγύναις Elmsley proposes ἀλγύνοις.

447. οὐνεκ'. I prefer εἶνεκ'. Cf. on 383.

448. τὸ σὸν — πρόσωπον. 'Your look, person, presence.' Ant. 690, τὸ σὸν γὰρ ὄμμα δεινὸν ἀνδρὶ δημότῃ. Below 533, τόλμης πρόσωπον. Hor. Carm. iii. 3, 'Justum virum non voltus instantis tyranni mente quatit solida.' Cf. 533.

οὐ γὰρ ἔσθ' ὅπου. 'For in no case, by no means.' Aj. 1069, οὐ γὰρ ἔσθ' ὅπου | λόγων ἀκούσαι ζῶν ποτ' ἠθέλησ' ἐμῶν. 1103, οὐδ' ἔσθ' ὅπου σοὶ τόλμῃ κοσμήσαι πλέον | ἀρχῆς ἐκείτο θεσμός. 1100, ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δὲ σοὶ λεῶν | ἔξεστ' ἀνδρῶσιν, ὦν —; Ph. 451, ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰεὶν, ὅταν —; Eur. Herc. 186. For ὅπου perhaps ὅπως.

449. λέγω δέ σοι (τοι P.). 'But thus much I tell you.' Cf. 412. τὸν ἄνδρα τοῦτον. For δ' ἄλλῃ οὕτως, by a kind of attraction. Cf. Trach. 283, τάσδε δ', ὥστερ εισορᾷς — χωροῦσι πρὸς σε. Eur. Or. 1645, Ἑλένην μὲν, ἣν σὺ διολέσσαι πρόθυμος ὦν | ἤμαρτες, ἥδ' ἐστίν. Arist. Lys. 408, τὸν ὄρμον ὃν ἐπεσκεύασας — ἡ βέλανος ἐκπέπτακεν ἐκ τοῦ τρήματος. Herod. ii. 106, τὰς δὲ στήλας τὰς ἵστα — αἱ μὲν πλείυνες οὐκέτι φαίνονται. Virg. Aen. i. 577, 'Urthem quam statuo, vestra est.' Cf. also on Oed. C. 1150.

ξένος λόγῳ μέτοικος, εἴτα δ' ἐγγενης  
 φανήσεται Θηβαῖος, οὐδ' ἡσθήσεται  
 τῇ ξυμφορᾷ· τυφλὸς γὰρ ἐκ δεδορκότος  
 καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἐπι  
 455  
 σκήπτρῳ προδεικνὺς γαῖαν ἐμπορεύσεται.  
 φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνὼν  
 ἀδελφὸς αὐτὸς καὶ πατήρ, καὶ τῆς ἔφῃ  
 γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς  
 ὁμόσπορος τε καὶ φονεύς. καὶ ταῦτ' ἰὼν  
 460  
 εἶσω λογίζον· κᾶν λάβῃς" ἐψευσμένον,  
 φάσκειν ἔμ'" ἤδη μαντικῇ μηδὲν φρονεῖν.

ΧΟ. τίς οὐντῷ ἅ θεσπιέπεια Δελφὶς εἶπε πέτρα στρ. α'.

452. ξένος — μέτοικος, as supposed to be the son of Polybus, a Corinthian, and to have migrated thence to Thebes.

εἴτα δ'. As if *vñ* μὲν had gone before. Wunder illustrates this by Homer II. λ'. 92, εἰλε δ' ἀνδρα Βιήνορα, ποιμένα λαῶν, | αὐτὸν, ἔπειτα δ' ἐταῖρον, 'Οἴληα πλῆξ-  
 σπον. Perhaps we might (and without prejudice, I think, to the metre, because of the elision) read ἔργῳ δ'.

453. φανήσεται. The participle φαν-  
 ὅμενος was naturally expected to follow. Similar instances of a change of construction from a participle or adjective to a finite verb are by no means uncommon. Wunder compares El. 190. 762. Ant. 813 f. 1162 f. Tr. 265 f. 676 f. Below 1200. Add El. 62, ἥδη γὰρ εἶδον —  
 θεήσκοντας· εἶθ' — ἐκτετιμῆται πλέον. Aesch. Sept. 814, τοιαῦτα χαίρειν — πᾶρα·  
 | πόλει μὲν εὖ πρόσσουςαν, οἱ δ' ἐπιστά-  
 ται — διέλαχον &c. Above 37—9.

454. τῇ ξυμφορᾷ 'By the occurrence,' the discovery of his being a Theban. *Ξυμφορὰ* is often used of a joyful event, as in El. 1230. τυφλὸς γὰρ —. Tr. 284, ἐκ ἐλβίων ἐζήλον εὐρούσαι βλον. Fr. 255, ἐκ ἐλβίων βαίων (βαίου?) γνωτὸς ἀν γένοιτ' ἄνθρ. Eur. Pliath. Fr. 1, μὴ σοι τύραννος λαμπρὸς ἐξ ἄστοῦ φανῇ.

455. ξένην ἐπι — γαῖαν. To Attica, whither he goes, after he has put out his eyes, and sojourns at Colonus till his death; which part of his history forms the subject of the 'Oedipus Coloneus.' For *ἐπι* I should prefer *ἐπι*.

456. σκήπτρῳ προδεικνὺς. 'Pointing, feeling the way with his staff or stick.' Theocr. Id. xxii. 102, τὸν μὲν ἀναξ ἐτά-

ραξεν, ἐτάωσια χερσὶ προδεικνὺς | πάντο-  
 θεν. Seneca, Oedip. 656, 'Repet incertus viae, | Baculo senili triste praetentans iter.' Ovid, Met. xiv. 189, 'Praetentat-  
 que manu silvas, et luminis orbus | Ru-  
 pibus incurSAT.' Tibull. ii. 1. 77, 'Et pedibus praetentat iter.' Porson Adv. p. 164 cites Herod. iv. 10, τῷ ζωστήρι (so some mss.) προδείξαντα. But that pas-  
 sage is not to the point. ἐμπορεύσεται. 'He will journey.' El. 405, ποῖ δ' ἐμ-  
 πορεύει; Arist. Ach. 754, ὅκα μὲν ἐγὼν  
 τηνῶθεν ἐμπορεύομαι. So *ἐμπορος*, 'a  
 traveller.' Oed. C. 25. 330. 901.

458. αὐτὸς Erf. αὐτὸς most mss. αὐτὸς  
 Laud. αὐτὸς (minio supr. δ) Aug. c. αὐτὸς Both. Elmsley does wrong to retain αὐτὸς, referring to Phil. 119. 500. Observe the frequent and not very elegant repetition of the particle *καὶ*, which occurs seven times in four verses.

460. ὁμόσπορος. Actively, as ὁμογενὴς below v. 1350. 'Having the same wife.' Schol: τὴν αὐτὴν στείρων γυναῖκα. Gl. B: ὁμόγαμος. The word occurs passively, v. 260.

461. μ' ἐψευσμένον P. Br. Herm. μ' om. L. Aristid. ii. 367, 10. [Elmsl.] Wand. Dind. Schn. Hart. I should certainly feel disposed to retain the pronoun, and in next line for φάσκειν ἔμ' ἤδη to read φάσκειν τότ' ἤδη —. So *vñ* ἤδη.

462. φάσκειν. Infinitive for the imperative. V. Matth. § 545. Cf. El. 9. Phil. 1411. Teiresias alludes to v. 390.

463—512. The Chorus sets out with expressing its conviction that, whoever and wherever concealed be the murderer denounced by the oracle, he will not be

ἄρρητ' ἄρρητων τελέσαντα φωνίαισι χερσίν ; 465  
 ὦρα νιν ἀελλάδων  
 ἵππων σθεναρώτερον  
 φυγᾷ πόδα νωμῶν. -  
 ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρόσκει  
 πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας, 470  
 δειναὶ δ' αἶμ' ἔπονται  
 Κῆρες ἀναπλάκῃτοι.  
 ἔλαμψε γὰρ τοῦ νιφόεντος ἀρτίως φανεῖσα ἀντ. α'.

able to escape the punishment of the avenging deity. It then turns to Teiresias' insinuations about Oedipus being the guilty one, but, notwithstanding its veneration for the seer (284 f.), declares its unwillingness to give credence to such a heinous charge brought against its sovereign, a man moreover of tried zeal and wisdom, until the seer's words be actually verified by the event. τίς δυνί — Cf. 1056, τίς δ', δυνίω' εἶπε; Aj. 1043, τίς δ' ἐστίν, δυνίω' ἄνδρα προσλεύσσεις στρατοῦ; θεσπιέκεια. 'Prophetic.' Lat. 'fatidica.' A feminine form from θεσπιέκῃς, just as εὐέκεια from εὐεπῆς, ἡδυνέκεια from ἡδυεπῆς (Hesiod. Th. 1021, ἡδυέκεια Μοῦσαι), Διομήδεια (ἀνάγκη) from Διομήδης in Arist. Ecol. 1029.

464. Δελφίς — πέτρα. The town of Delphi and the oracle of Apollo being situated on a high precipitous rock at the foot of mount Parnassus (474). Cf. Eur. Ion. 550. Andr. 999. Strab. ix. p. 418. Liv. xlii. 15. Justin xxiv. 6, 'positum est (templum) in monte Parnasso in rupe undique impendente.'

465. ἄρρητ' ἄρρητων. 'Most dreadful deeds.' Lat. 'maxime nefanda.' Schol: τῶν δεινῶν δεινότερα. So Oed. C. 1238, κακὰ κακῶν. Phil. 65, ἔσχατ' ἐσχάτων κακὰ. El. 849, δειλαῖα δειλαίων. Aesch. Pers. 678, ὃ πιστὰ πιστῶν. V. Matth. § 446, 5.

466. ὦρα. 'It is time.' So Aj. 245, ὦρα τιν' ἦδη — ποδοῖν κλοπὰν ἀρέσθαι.

467. ἀελλοπόδων in the mss. ἀελλάδων has been restored from Hesych. h. v. 'Ἀελλάδες ἵπποι' is cited anonymously in Bekk. Anecd. p. 346, 28. Suid. and Etym. M. p. 20, 1. 'Ἀελλάδων' is explained by ταχέων in Etym. M. Elmsley supposes ἀελλοπόδων to have found its way here from Pindar Nem. i. 6, αἶνον ἀελλοπόδων μέγαν ἵππων.

468. σθεναρώτερον. 'Stronger, swifter.' Gl. P: ταχύτερον. Hom. Il. ix. 505, ἢ δ' Ἄτῃ σθεναρὴ τε καὶ ἀρτίος. So κρείσσον, 'faster,' 177. The swiftness of a horse was proverbial. Schneid. cites Theogn. 986, οὐδ' ἵππων ὁρμὴ γίγνεται ὠκυτέρη. Pind. Ol. ix. 26, θᾶσσον ἵππων. φυγᾷ πόδα νωμῶν. 'Bestir his steps in flight,' betake himself to flight. Gl. B: νωμῶν. κινεῖν. Cf. Il. x. 358, γούνατ' ἐνώμα φεύγειν. Od. κ'. 32, πόδα — ἐνώμων, and on Phil. 717.

469. ἔνοπλος — στεροπαῖς. As Apollo speaks for Jove, so he sometimes also appears to act for him, being armed with his weapons. ἐπενθρόσκει. 'Springs upon him, assails him.' Cf. on 263. Tr. 917, ἐπενθροῦσα.

470. πυρὶ καὶ στεροπαῖς. 'With the flash of his lightnings.' A hendecadys. Trach. 99, ὃ λαμπρὰ στεροπὴ φλεγέθων. Aj. 257. Perhaps we should read πυρὶ τὰς στεροπᾶς. Or perhaps στεροπαῖσι Διὸς (ὁ om C.). Jupiter is called πυρφόρος ἀστεροπητῆς Phil. 1198. γενέτας here means 'son,' as in Eur. Ion. 916. Euphor. Fr. 47. Its more usual signification is 'father.' Gl. B: ὁ ἐκ Διὸς γεννηθεὶς Ἀπόλλων.

472. Κῆρες. χεῖρες L. (pr.) ἀναπλάκῃτοι L. pr. M. P. Drosd. a. b. Mosq. Schol. Tricl. ἀναμπλάκῃτοι Brunck's mss. F. G. H. Bar. 1. Bodl. 2. Laud. Trin. Aug. b. Ald. Suid. h. v. ἀνὰμπλάκῃτοι Aug. c. The same variation occurs in Suid. h. v., where however the order of the letters recommends ἀναπλάκῃτοι. 'Unerring,' i. q. ἀναμάρτητοι, and so ἀφυκτοί. Cf. Trach. 120, ἀπλάκῃτων (Schol: ἀπταιστον). On this word v. Seid. V. D. p. 25. Monk. ad Hipp. 145, and Alc. 248. Elmsl. ad Med. 116. The metre in many passages requires the omission of the μ, and in none requires it.

φάμα Παρνασού τὸν ἄδηλον ἄνδρα πάντ' ἰχνεύειν. 475  
 φοιτᾷ γὰρ ὑπ' ἀγρίαν  
 ὕλαν ἀνά τ' ἄντρα καὶ  
 πέτρας ἅτε ταῦρος,  
 μέλεος μελέῳ ποδὶ χηρεύων,  
 τὰ μεσόμφαλα γᾶς ἀπονοσφίζων 480  
 μαντεῖα· τὰ δ' αἰεῖ

473. ἐλαμψε. 'Has shone or blazed forth,' Lat. 'emicuit,' the sense of sight, as being the most acute, being frequently used for that of hearing, as well as others. Cf. above 187. So also 848, φανέν — τοῦτος. Phil. 189, ἀχὼ τηλεφανής. 202, προφάνη κτύπος. 216, τηλωνδὸν ἰωδν. Arist. Lys. 387, ἄρ' ἐξέλαμψε τῶν γυναικῶν ἡ τρυφή —; The oracle, which Creon has brought, is aptly compared to a light or beacon shining forth from the summit of the Delphian crag, with a view to the discovery of the concealed murderer. σιφέντος. 'Snow-clad, snow-capp'd.' This epithet not only heightens the effect of the image, but is in accordance with truth; for at the time of the greater Dionysia, when this play was performed, the peaks of Parnassus would be covered with a mantle of snow.

475. φάμα. φῆμα F. G. H. P. Bodl. 'A divine command.' Παρνασού B. Br. &c. Παρνασού Herm. Construe πάντ' ἰχνεύειν τὸν ἄδηλον ἄνδρα. 'That every one should track the unknown man.' Schol. rec: πάντα Θηβαῖον ἰχνεύειν — τὸν κρυπτόμενον ἄνδρα. Schneid. construes thus: ἄνδρα πάντα ἰχνεύειν τὸν ἄδηλον. The Scholiast absurdly explains πάντα by πανταχοῦ, and Wunder no less absurdly takes πάντα for the accusative plural neuter. The language is clearly figurative, borrowed from the chase of wild horned animals, whose lair is the rocky mountain district or the thick forest: whence ἰχνεύειν.

476 f. The homicide, as Schneid. remarks, is likened to a bull, because this animal, once possessed of its freedom, is not easily caught. Whence, it is proverbially said (ἐπὶ τῶν μὴ ἀναστρεφόντων) Theocr. xiv. 43, αἰνὸς θὴν λέγεται τις, ἔβα καὶ (τί βέβακεν —; conj. Wordsw.) ταῦρος ἐν ὕλῃ.

477. ἀγρίαν ὕλαν (ὕλην F.). 'The wild wood,' or thickets. Ood. C. 348, κατ' ἀγρίαν ὕλην.

478. πέτρας ὡς odd. vett. πέτρας ὡς

F. πετραῖος ὡς L. (pr.) M. πέτρας δτε Dorr. ad Charit. p. 435. Dind. Wund. Hart. πετραῖος δ Herm. Schneid. Cf. Ant. 785, φοιτᾷ δ' ὑπερπόντιος ἐν τ' ἀγρονόμοις αὐλαῖς. Virg. G. iii. 219—36.

479. χηρεύων. 'Leading a solitary life, in solitude.' Schol: τῇ φυγῇ μονάζων.

480. τὰ μεσόμφαλα γᾶς — μαντεῖα. 'The oracles which come from earth's centre.' For τὰ μεσομφάλου γᾶς μαντεῖα, Delphi being considered by the ancient Greeks to be the ὀμφαλὸς of the earth, or at least of Greece, perhaps in allusion to its elevated and precipitous situation, as well as to its central situation. Cf. 898. Pind. P. iv. 131. vi. 3. Aesch. Sept. 747, ἐν μεσομφάλῳ Πυθικοῖς χρηστηρίοις. Cho. 1036. Eum. 166. Eur. Ion. 462, φοιβηῖος ἔσθα γὰρ, μεσόμφαλος ἐστία — μαντεύματα κραίνει. Ph. 237, παρὰ μεσόμφαλα γύαλα φοίβου. Or. 331. 591. Plat. Legg. iii. 427 C, οἶτος γὰρ δῆπου ὁ θεὸς (Apollo) — ἐν μέσῳ τῆς γῆς ἐπὶ τοῦ ὀμφαλοῦ καθήμενος ἐξηγείται. Paus. x. 16. 2. In the Odyssey (i. 50) Calypso is said to live νῆσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλὸς ἐστὶ θαλάσσης. ἀπονοσφίζων. 'Endeavouring to keep at a distance,' and so 'avoiding, shunning,' attempting to escape the chastisement denounced against him by Apollo. Schneid. explains similarly, 'holding them aloof from him,' and thereby eluding their effect. Schol: ἐκφεύγων. Others explain it, 'defrauding, frustrating.' Phil. 979, κἀπονοσφίσας ὄπλων. Conf. Eur. Andr. 1181, δάμον ἔλιπες ἔρημον — γέροντ' ἄταιδα νοσφίσας. Probably in ἀπονοσφίζων and τὰ δ' — περιποτᾶται there is a figure borrowed from the bull trying to get rid of the persecuting gadfly (ὀλστρος).

481. Schol: ἀλλ' οὐδὲν ἦττον τὰ μαντεύματα περιποτᾶται (ῶντα καὶ ἰσχύοντα τῇ ἀληθείᾳ. 'But they hover around him ever in full force.' ἀεὶ P. αἰεὶ Liv. a.

ζῶντα περιποτᾶται.

δewὰ μὲν οὖν, δewὰ ταρασσει σοφὸς οἰωνο-  
θέτας, στρ. β'. 483

οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'· ὃ τι λέξω δ'  
ἀπορῶν. 485

πέτομαι δ' ἐλπίσιν οὔτ' ἐνθάδ' ὀρῶν οὔτ' ὀπίσω."

482. ζῶντα. 'Living, vigorous, fresh,' in force. Cf. 45. Ant. 457, ἀεὶ ποτε (ἦ) ταῦτα. Tr. 235, ἰσχύοντά τε | καὶ ζῶντα καὶ θάλλοντα. 1169. Aesch. Ag. 819, ἄτης θύελλαι (ῶσι. Eur. Suppl. 221, ὡς ζώντων θεῶν. Bacch. 8, διοῦ τ' ἔτι πυρὸς ζῶσαν φλόγα.

483—8. Dindorf observes that these verses are not choriambics, but Ionics a minore, preceded by an arsis (—), or a double arsis (— —), or an Ionic catalectic (— — —). δewὰ — ταρασσει. 'Causes a mighty, mighty stir.' Or: 'moots (stirs up) a dread subject of enquiry.' Cf. Arist. Ran. 769, δ. — πρᾶγμα πρᾶγμα μέγα κεκίνηται μέγα. For δewὰ μὲν οὖν perhaps δewὰ γε νῦν. Or δewὰ με νῦν (ὅτε δοκοῦντα &c.). But see Schol.

484. οἰωνοθέτας. 'Observer of birds, soothsayer,' i. q. οἰωνοσκόπος, οἰωνόμαντις, οἰωνοπόλος. The word probably occurs no where else. If the metre allowed of it, I would gladly substitute οἰωνοπόλος (Aesch. Suppl. 56).

485. ὅτε δοκοῦντ' οὔτ' ἀποφάσκοντ'. 'Things neither probable (as said to have been committed by Oedipus), nor yet improbable' (as uttered by the seer). Schol: ὅτε πιστὰ ὅτε ἀπιστὰ. Triclin: οὔτ' ἀρέσκοντά μοι οὔτ' ἀποφάσκοντα, καὶ ἀπόφασιν καὶ ἀπιστίαν δεχόμενα, διὰ τὸ μάντιν εἶναι τὸν εἰπόντα. For δοκοῦντα, 'appearing probable,' cf. 126. But if ἀποφάσκοντα (i. e. denying, refusing to believe) be correct, we must, in order to produce harmony in the sense, render δοκοῦντα rather 'deeming probable' (from δοκῶ, not δοκεῖ). That is often predicated of things, which is properly applicable only to the agent or patient, as in Oed. C. 267, τὰμὰ γὰρ | πεπονθός' ἐστὶ μᾶλλον ἢ δεδρακότα. For ἀποφάσκονθ' we perhaps should read ἀπαρέσκονθ' ('nor yet unacceptable,' inasmuch as ordered by the god, obedience to whom is a paramount duty). On this supposition δοκοῦντα might perhaps mean 'seeming good, acceptable, agreeable.'

Kayser thinks δοκοῦντα and ἀποφάσκοντα accusatives, translating thus: 'Vates me conturbat nec probantem, neque audentem negare.' As the seer has not denied that Oedipus is the murderer, there is some probability in this construction. Cf. also 89. But is δοκεῖν ever thus used?

486. πέτομαι δ' ἐλπίσιν. 'But I flutter with expectation,' am suspended between hope and fear: ἐλπίς being here used in its general and more comprehensive sense. I. q. ἀναπτεροῦμαι, αἰρώμαι. Cf. Aj. 693, περιχαρὴς δ' ἀναπτερόμαι. Arist. Nub. 319, ταῦτ' ἄρ' ἀκούσας αὐτῶν τὸ φθέγγ' ἡ ψυχὴ μου πεπότηται. δ τι λέξω —. 'And what I should say I know not.' Λέξω of course is the subjunctive.

488. οὔτ' ἐνθάδ' ὀρῶν οὔτ' ὀπίσω. 'Seeing as I do (having an insight into, understanding) neither how matters are, nor how they will be.' In allusion to the present and future condition of the unhappy Oedipus, as mysteriously announced by the seer. So the passage is generally explained. Hermann renders: 'qui neque in praesentia quidquam, neque futura perspiciam.' Elmsley also understands ὀπίσω 'of the future,' comparing the line of some tragedian in Stob. 22, p. 188, θνητὸς πεφωκὸς τὰπίσω ('futura') πειρῶ βλέπειν. Phil. 1105, ὅστερον — εἰσοπίσω. Aesch. Suppl. 617, εἰσέτω χρόνου. Eur. Alex. Fr. x. γαστήρ ἀπαντα τοῦπίσω δ' οὐδὲν σκοπεῖ. So also Hom. Il. γ'. 160, μῆδ' ἡμῖν τεκέσσι τ' ὀπίσω πῆμα λίποιτο. Od. xi. 279, τῷ δ' ἄλγος κάλλιπ' ὀπίσω. Theognis 584, τὰ δ' ἐξοπίσω (things to come), τῶν φυλακῇ μελέτω. Hesych: Ὀπίσω πάλιν, ὅστερον. On the other hand, Musgrave and Kayser understand ὀπίσω of 'the past,' as in the passage of Homer Il. iii. 109, ἅμα πρόσσω καὶ ὀπίσω | λεύσσει. And so explains the modern Schol: οὔτε κατὰ τὸ παρὸν εἰρεῖθων τὸν νοῦν, οὔτε κατὰ τὸ παρεληλυθός. As Matthiae justly observes, ἐνθάδ' appears to answer to τὰ νῦν (492), and ὀπίσω to παρὸν (491). Against this view, Hermann contends that

τί γὰρ ἡ Λαβδακίδαις  
 ἡ τῷ Πολύβου νεῖκος ἔκειτ' οὔτε πάροιθέν ποτ' ἔγωγ'  
 οὔτε τανῦν πω  
 ἔμαθον, πρὸς οὐν' δὴ βασάνῳ [χρησάμενος\*]  
 ἐπὶ τὰν ἐπίδαμον φάτιν εἰμ' Οἰδιπόδα Λαβδακίδαις 495  
 ἐπίκουρος ἀδῆλων θανάτων.  
 ἀλλ' ὁ μὲν οὖν' Ζεὺς ὃ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ  
 βροτῶν ἀντ. β'. 498  
 εἰδότες ἀνδρῶν δ' ὅτι μάντις πλέον ἡ γὰρ φέρεται 500

*οἴδε* refers to the words *οὔτε πάροιθεν* &c., and *ἐπίσω* to *οὔτε τανῦν* — *εἰμι*. So much for the meaning of *ἐπίσω*. But, furthermore, I am disposed to think the words *οὐτ' ἐπὶ δὲ ὅρων οὐτ' ἐπίσω* should be connected with the preceding *δ* τι λέξω *δ' ἀπαρῶ* (*πείτομαι* *δ' ἐλπίζω* being put in a parenthesis) in this sense: 'And I know not (*ἀπαρῶ* = *οὐκ ἔχω*) what to say, for I am raised on the wings of expectation, either when I look before me, or into the past.' In this case a comma should be placed after *ἀπαρῶ* and *ἐλπίζω*.

489. τί γὰρ — 'For what difference either before at any time existed, or now (exists) either between the house of Labdacus (and the son of Polybus) or between the son of Polybus (and the Labdacidae), I never yet learnt.' As rightly explained by the Schol. *Λαβδακίδαις*. Laius, the son of Labdacus, is meant. Cf. 496.

491. *ἔγωγ'* C. L. M. Bodl. Trin. &c. *ἔγωγε* Ald. G.

492. *που* for *πω* C. Perhaps *οἶδα μαθὼν ποῦ*, *ὅτε* δὲ — *πρὸς οὐν* — 'From which to obtain a presumptive proof (of guilt) to warrant my impugning the popular estimation in which Oedipus is held.' Schol.: *ποῖα λογισμῷ*. 'Ἀντὶ τοῦ, τίνες πράγματος κρίσει χρησάμενος, τοῖς λεγομένοις πιστεύσω κατὰ Οἰδίποδος. Schol. rec: *παρ' οὖν, νεῖκος δηλονότι, λείσομαι ἐπὶ τὴν ἐπιδημήσαντα μαντείαν τοῦ Τειρεσίου τῷ Οἰδίποδι, ἡγουν κατὰ τοῦ Οἰδίποδος*.

493. After *βασάνῳ* Brunk, with whom agrees Hartung, supplies for the sake of the metre *χρησάμενος* (Eur. Ion. 361, *τοῖς τὸ δ' ἔγνω χρωμένη τεκμηρίῳ*); Schneidewin *σὺν φανερῇ*. The Schol. certainly gives *χρησάμενος* in his interpretation; and it might easily have slipped out after *βασάνῳ*. Others, as Dind., in the antistrophe (v. 507) omit *γὰρ ἐπ' αὐτῷ*.

494. *ἐπὶ τὰν* — 'I must (or should)

assail the popular (good) opinion of Oedipus.' Cf. Aesch. Ag. 444, *βαρεῖα δ' ἀστῶν φάτις σὺν κότῳ*. On the phrase *ἰέναι ἐπὶ τι* they compare Herod. i. 157. Thuc. v. 65. Schol.: *τὴν κατὰ τοῦ Οἰδίποδος γιγνομένην παρὰ Τειρεσίου*. (So also Gl. B: *ἐπίδαμον. ἐπελθοῦσαν παρὰ τοῦ Τειρεσίου*.) Who appears to have understood the passage in the sense of 'joining in the present unfavourable public report about Oedipus.' *ἐπίδαμον. ἐπιδημον* G. H.

495. *Οἰδιπόδα*. Genitive from *Οἰδιπόδης*, another form for *Οἰδίπους*. Cf. 1195. Oed. C. 222. Ant. 380. Hom. Od. xi. 270, *Οἰδιπόδαο*. In some mss. *Οἰδιπόδα* (dat.), and so Hart.

496. *Λαβδακίδαις* — 'By coming forward on behalf of the house of Labdacus as avenger of this mysterious murder.' So Eur. El. 137, *ἔλθοις — πατρί θ' αἰμάτων ἐχθίστων ἐπίκουρος*. Cf. 126, *Λαίου δ' δλωλότης | οὐδὲς ἀρωγὸς ἐν κακοῖς ἐγγίγντο*. 245, *τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω*. 141, *κείνῳ (τῷ θανόντι) προσαρκῶν* — El. 14, *πατρί τιμωρὸν φόνου*. In Seneca Agam. 905, Orestes is called 'paternae mortis auxilium unicum.' By *Λαβδακίδαις* Laius alone is meant. Cf. 489 and on 1095. So El. 1069, *τοῖς ἑνερθ' Ἀτρείδαις* (of Agamemnon alone). Mitchell compares Pind. P. iv. 4, *Λατοῖδαισιν* (Apollo). 127, *Αἰολιδᾶν* (also of one).

497. *θανάτων* of the violent death of a single person, as in El. 206. Tr. 1276. V. Seidl. ad El. 479.

498. *ἀλλ' ὁ μὲν οὖν*. These particles can hardly be right. Qu. *ἀλλ' ὃ γε μὰν*, or *ἀλλ' ὃ τε γὰρ*, or *ἀλλ' ὃ τε δὴ*, or *ἀλλὰ μόνον*. Cf. Eur. El. 399, *Λοξίου γὰρ ἐμπεδοί | χρησμοί, βροτῶν δὲ μαντικὴν χαλπεῖν ἐῷ*. Zeus and Apollo are associated for the reason mentioned 151.

499. *τὰ βροτῶν. τὰ μ βροτοῖς* M. *τὰν βροτοῖς* F. Aug. b.



κρίσις οὐκ ἔστιν ἀληθής· σοφία δ' ἂν σοφίαν  
 παραμείψειεν ἀνὴρ.

ἀλλ' οὐποτ' ἔγωγ' ἂν, πρὶν ἵδοιμ' ὀρθὸν ἔπος, μεμφο-  
 μένων' ἂν καταφαίην.

500. ἀνδρῶν δ' — Schol: οὕτω πι-  
 στεύω ὅτι οἱ μάντεις πλέον ἐμοῦ φρονούσιν.  
 Id. on 498: ὅτι δὲ οἱ μάντεις μᾶλλον  
 τῶν λοιπῶν ἀνθρώπων τι ἐπίστανται οὐ  
 φημι, καὶ οὐδὲ ἡ κρίσις αὐτῇ ἀληθής ἐστι.  
 Cf. Hesiod. Fr. 52, μάντις δ' οὐδεὶς ἐστὶν  
 ἐπιχθονίων ἀνθρώπων, | ὅστις ἂν εἰδείη  
 Ζητὸς νόον αἰγιόχοιο. Aj. 1418 f. Ant.  
 1160. Eur. El. 400, βροτῶν δὲ μαντικὴν  
 χαίρειν ἐγώ.

501. πλέον — φέρεται. 'Has the ad-  
 vantage over, is superior to.' Lit. 'carries  
 off more.' Cf. the Lat. 'auferre, reportare.'  
 Gl. B: πλέον. εἰς τὸ εἰδέναι τὰ ἀφανῆ.  
 Cf. Herod. vii. 168, ἡλπιζον πλέον τι τῶν  
 ἄλλων ὁλοεσθαι. Above 93, τῶνδε γὰρ  
 πλέον φέρω | τὸ πένθος &c. Fr. 755, τῶν  
 τριῶν ἐν ὁλοομαι. Phil. 117. Ant. 638.  
 El. 969. Ed. C. 470. Tr. 462.

502. κρίσις —. 'Is a decision (opin-  
 ion) not in accordance with truth.'

503. σοφία δ' —. 'Though (879) one  
 man in wisdom may surpass the wisdom'  
 (of another). Cf. 380. Mitchell is of  
 opinion that the train of thought in the  
 close of this choral strain is derived from  
 a paean of Pindar (ap. Dissen. p. 224):  
 τί δ' ἔλπει σοφίαν ἐμμέναι, ξ ὀλγόν |  
 ἀνὴρ ὑπὲρ ἀνδρὸς ἰσχύει; | οὐ γὰρ ἔσθ'  
 ὅπως τὰ θεῶν βουλευμάτων ἑρευνάσει | βρο-  
 τέε φρενί· θανάτῃ δ' ἀπὸ ματρὸς ἔφυ. For  
 παραμείβειν he compares Pind. P. ii. 91.

504. παραμείψειεν. 'Surpass.' Gl. B:  
 παρέλθοι. ἀλλ' οὐποτ' —. Schol:  
 ἐγὼ δὲ οὐκ ἂν ποτε ἐπαινέσαιμι τοὺς μεμ-  
 φομένους τὸν βασιλέα, οὐδ' ὀρθὸν ἂν αὐτῶν  
 τὸ ἔπος φαίην, πρὶν ἵδοιμ' σαφῆ τὰ ἔργα  
 καὶ τὴν ἀπόβασιν. Among the duties of  
 the Chorus is mentioned, 'Ille bonis fa-  
 veatque &c.' (Hor. A. P. 196.)

505. πρὶν ἵδοιμ' —. 'Before I saw the  
 charge verified,' or proved by the event.  
 Cf. 88. The optative, because of οὐκ ἂν  
 καταφαίην. Tr. 655, μὴ σταίη — πρὶν  
 — ἀνύσειεν. Phil. 961, δλοιο μήπω, πρὶν  
 μάθοιμ' —.

506. ὀρθόν. 'Verified, proved correct.'  
 Gl. B: ὀρθόν. ἀποβὰν καὶ τελεσθέν. Cf.  
 Ant. 1178, ὃ μάντι, τοῦπος ὡς ἄρ' ὀρθὸν  
 ἦνυσας. Hartung places a comma after  
 ὀρθόν, instead of after ἔπος. μεμφομένων  
 genitive absolute, 'when persons blame.'

Perhaps μεμφομένου του καταφαίην. Or  
 perhaps we may connect πρὶν ἵδοιμ' ὀρθὸν  
 ἔπος μεμφομένων, 'before I saw the charge  
 of those who inculpate him made good  
 and proved.'

507. καταφαίην. 'Agree with, consent  
 to.' Musgrave compares Arist. Metaph.  
 iii. 7, ἡ διάνοια ἡ κατάφησιν ἢ ἀπόφησιν.  
 Fr. 893, καταίνεσαντος (συγκαταθεμένου).  
 Compare the meaning of the verb κατα-  
 νείν 'to assent.' But Matthiae explains  
 καταφαίην to mean 'speak against,' i. q.  
 κατεῖποιμι. If such be the meaning, as is  
 possibly the case, it would be better to  
 read μεμφομένός γ' ἂν or μεμφομένός  
 του for μεμφομένων. Gl. B: καταφαίην.  
 κατηγορήσαιμι τοῦ Οἰδίποδος. φα-  
 νερά γὰρ ἐπ' αὐτῷ πτερόεσσ' in the  
 mss. Triclinius first ejected the words  
 ἐπ' αὐτῷ, afterwards Hermann (ed. pr.)  
 the three γὰρ ἐπ' αὐτῷ. He is followed  
 by Dindorf. It is however far more  
 reasonable to suppose that a choriamb  
 has been lost in v. 493, where the sense  
 of itself seems to indicate that something  
 is wanting, than to eject from this passage  
 what the sense seems rather to require  
 than otherwise. I therefore retain these  
 words with Herm. Wund. Schn. [Hart.].

Schol: φανερά γάρ: ἃ μὲν ἐγκαλοῦσιν  
 αὐτῷ, ἔδηλα καὶ οὐ πάντως ἀληθῆ· ἃ δὲ  
 κατάρθωσε, φανερά, ὅτε [ἔτι Wund.] ἐπελ-  
 θούσης αὐτῷ τῆς Σφίγγος ὥφθη σοφός.  
 Who, though he may perhaps have fallen  
 into the error of taking φανερά for the  
 nominative plural (which is by no means  
 certain), evidently did not, as Dind. ima-  
 gines, read ὅτ' αὐτῷ for ἐπ' αὐτῷ. The  
 Chorus, perplexed in mind, comes to  
 the conclusion that it is safer to abide by  
 its sovereign on the strength of his known  
 virtues, than to condemn him on an un-  
 known and uncertain charge. φανερά  
 γάρ —. 'For visible to all did the winged  
 maiden come against him.' The predicative  
 φανερά being emphatic, properly takes the  
 lead in the sentence. Gl. B: φανερά.  
 διδδῆλος πᾶσιν. Perhaps φανερά γὰρ ἐπ'  
 ἔστυ, or φανερά γ' ἐπ' ἐκείνον. Cf. An-  
 tiphon p. 59 Bekk. ἐγὼ μὲν γὰρ σοι φανε-  
 ρὰν τὴν πρόνοιαν εἰς ἐμὲ ἀποδείκνυμι, σὺ  
 δέ με ἐν ἀφανείᾳ λόγῳ ζητεῖς ἀπολέσαι.

φανερὰ γὰρ ἐπ' αὐτῷ\*\* πτερόεσσ' ἦλθε κόρα  
τότε†, καὶ σοφὸς ὦφθη βασάνῳ θ' ἡδύπολις τῷ ἀπ'  
ἐμᾶς 510

φρενὸς οὐποτ' ὀφλήσει κακίαν.

KP. ἄνδρες πολῖται, δεινὸν ἔπη πεπυσμένους  
κατηγορεῖν μου τὸν τύραννον Οἰδῖπουν  
πάρεμι' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς 515  
ταῖς νῦν νομίζει πρὸς γ' ἐμοῦ πεπονθέναι  
λόγοισιν\*\* εἴτ' ἐργοισιν\*\* ἐς βλάβην φέρον,  
οὔτοι βίου μοι τοῦ μακραίωνος πόθος,

For *φανερὰ* one might easily substitute, if necessary, *φθονερὰ* or *φονία*. For *ἐπ' αὐτῷ* Musgrave conjectures *ἐπ' οἷτῳ*. A less improbable emendation would have been *ἐπ' ἄτῃ*. Qu. *ἐπ' αὐτόν*. Cf. 495, *ἐπὶ τὰν ἐνέβαμον φάτιν εἰμ'*. Hartung reads: *ὅτ' αὐτῷ* | *εἰκε*. Cf. Eur. Ph. 1033, *ἔβας, ἔβας, ὃ πτεροῦσσα* — *Καθ- μέλιον ἄρπαγὰ, πολύφθορος, πολύστονος &c.* Of the Sphinx, 1057, *ὃ πτεροῦσσα παρ- θένος*.

509. For *ποτὲ* I should prefer *τότε*, as in 52. These two words are frequently confounded.

510. *βασάνῳ* θ' (δ' F.) *ἡδύπολις*. Schol: *κρίσει τε ἡδὺς ὠφθῇ τῇ πόλει*. For *Βασάνῳ* Mitchell cites Pind. P. x. 105, *πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρόπει | καὶ νόος ὁρθός*. Schol. Fr. i. For *ἡδύπολις* Pind. N. viii. 65, *ἐγὼ δ' ἀστοῖς ἀδὸν καὶ χθονὶ γυνῖα καλύψαιμ'*. *ἡδύπολις* (ἀδ. Erf.). 'Dear to the state, popular.' Cf. 82. So *ὀψίπολις*, 'eminent in the state.' Ant. 370. Gl. B: *εὐφραυντος τῇ πόλει*.

511. *τῷ*. *τῷ* δ' two inferior mss. τὸ (γρ. τῷ) B. 'Wherefore.' Cf. on Oed. C. 161. To avoid the hiatus Elmsley would read *τῷ* πρὸς ἐμᾶς, which Hartung has adopted. Perhaps *ταῦτ'* (i. e. *διὰ ταῦτα*, 'therefore') ἀπ' ἐμᾶς.

512. *οὐποτ'* ὀφλήσει κακίαν. 'Never shall he incur the imputation of wickedness.'

513. *δεῖν* ἔπη —. V. 378 f. Cf. Eur. Ion. 931, *τίνα λόγον Λοξίου κατηγορεῖς*;

514. *τὸν τύραννον*. 'The monarch,' i. q. *κράναν*, the word implying simply a ruler with absolute power, without any reference to his moral character, as a

tyrant. From hence and from v. 925 the title of this play would seem to have been derived.

515. *ἀτλητῶν*. 'Not enduring, ill-brooking it.' Schol: *μὴ καρτερῶν, μὴ φέρων, δυσανασχετῶν*. Gl. B: *δυσχεραίνων, οὐκ ἀνεχόμενος, δυσανασχετῶν*. A somewhat similar verb *ἀδηλοῦν* occurs Oed. C. 35. *εἰ γάρ*. Perhaps *εἴ τι* δ', or in the next verse *νέμει* (or *δοκεῖ*) *τι* for *νομίζει*, or *τι* πρὸς ἐμοῦ for *πρὸς γ' ἐμοῦ*. Or in v. 517, *ἐργοῖς* (or *ἐργῇ*) *τι* for *ἐργοῖσιν*. Or in v. 517 we might read *ἐργοῖσιν ἢ λόγοις τι* —. The indefinite pronoun seems imperatively required to agree with *εἰς βλάβην φέρον*.

516. For *νομίζει* qu. *νέμει* (or *δοκεῖ*) *τι*. See on v. prec. γ' N. P. T. pr. Suid. v. *βάξιν*. τ' Ald. and most mss.

517. *λόγοισιν* εἴτ' *ἐργοῖσιν*. On the omission of *εἴτε* cf. Trach. 236. So Hor. Od. i. 3, 'Tollere seu ponere vult freta.' Sat. ii. 5. 10, 'Turdus | sive aliud privum dabitur tibi' &c. Perhaps however we should read: *ἐργοῖσιν ἢ λόγοισιν*, 'in deed or even in word.' Which would be a far much suitable collocation of the words. Perhaps *εἴτ'* was written for *ἢ* to sustain the falling metre, when the words had got misplaced. *ἐς* P. Dind. *eis* vulg. *ἐς βλάβην* (βλάβας G.) *φέρον*.

'Tending to harm,' to injure him. Cf. 520. 991. Aj. 799. Oed. C. 1424. The expression, borrowed from roads, which are said to lead (*φέρειν*) to some place, is illustrated by Markl. on Suppl. 295, *eis ἔκνον φέρει*.

518. *βίον* — τοῦ μακραίωνος. Aesch. Fr. 266, *μακραίωνας βίου*. Soph. Tr. 81, *βίOTOS εβαίαν*. Perhaps οὔτοι βίου 'οὔτι μοι μακραίωνος πόθος.

φέρουντι τήνδε βάξιν. οὐ γὰρ εἰς ἀπλοῦν  
ἢ ζημία μοι τοῦ λόγου τούτου φέρεי, 520  
ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,  
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.

ΧΟ. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνείδος τάχ' ἂν  
ὀργῇ βιασθὲν μᾶλλον ἢ γνώμῃ φρενῶν.

ΚΡ. τοῦ πρὸς δ' ἐφάνθη ταῖς ἐμαῖς γνώμαις ὅτι 525  
πεισθεῖς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι;

ΧΟ. ἡδῶτο μὲν τάδ', οἶδα δ' οὐ γνώμῃ τίνι.

ΚΡ. ἐξ ὁμμάτων ὀρθῶν δὲ\* καὶ ὀρθῆς φρενὸς

519. βάξιν. 'Report, reputation.' I. q. φήμην. Aj. 494, βάξιν ἀλγεινὴν λαβεῖν. 998, ὁξεῖα γὰρ σου βάξιν — διῆλθε. El. 1106, βάξιν καλὴν λαβόντε. Tr. 87, θεσφάτων — βάξιν. El. 638. ἀπλοῦν here seems to have the meaning of μικρὸν, as μέγιστον is presently put in opposition to it. Gl. B: εἰς ἀπλοῦν. εἰς μέτριον.

523. ἀλλ' ἦλθε μὲν δὴ —. Tr. 627, ἀλλ' οἶσθα μὲν δὴ —. For ἦλθε cf. 681, δόκησις ἀγνὸς λόγων ἦλθε. The Chorus, assuming the character of an impartial judge, intimates that the accusation might have been made under the influence of hasty anger, rather than of sober judgment. τάχ' ἂν ὀργῇ βιασθὲν. 'Possibly under the impulse of anger.' The full sense of the passage appears to be this, 'To be sure this charge was brought, but possibly it may have been done so only in the excitement of anger' &c. Schol.: ὅτι ἴσως κατ' ὀργὴν τοῦτο εἶπεν, ἐρεθισθεὶς ὑπὸ τοῦ μάντεως. It is almost needless to observe that ἂν cannot possibly be connected with ἦλθε. The fact was patent, the motive of it uncertain. 'An must therefore be connected with the participle, as in Oed. C. 964, θεοῖς γὰρ ἦν ὁπῶ φίλον, | τάχ' ἂν τι μνηλοῦσιν ἐς γένος πάλαι. Τάχ' ἂν is more usually found with finite verbs. So Phil. 305, τάχ' ἂν τις ἄκων ἔσχε. Herod. i. 70, τάχα δὲ ἂν καὶ οἱ ἀποδόμενοι λέγοιεν — ὡς &c. vii. 180, τάχα δ' ἂν τι καὶ τοῦ δυνάματος ἐπαύροιο. viii. 136, τάχα δ' ἂν καὶ τὰ χρηστήρια ταῦτά οἱ προλέγοι —. Hartung rashly omits ἂν, which Dind. also seems disposed to do. Elmsley's conjecture τάχ' ὅν is unworthy of such a scholar.

524. γνώμῃ φρενῶν. 'By the calm or deliberate judgment of the mind.'

525. τοῦ πρὸς δ' B. P. Herm. Wund. Schn. Dind. τοῦ πρόσδ' L. G. τοῦπος δ' M. τοῦπος δ' F. πρὸς τοῦ δ' vulg. Schol. Br. (who is silent as to his mss.) and so perhaps some copies. So Tr. 744, τοῦ παρ' ἀνθρώπων μαθὼν —; So El. 1276, τί μὴ ποιῶ; Aj. 77, τί μὴ γένηται; But below 357, πρὸς τοῦ δι-δαχθεῖς; Aesch. Eum. 593, πρὸς τοῦ δ' ἐπελίσθης, καὶ τίνος βουλευμασιν; In accordance with which passages Hartung ventures to correct πρὸς τοῦ δ' —. But as the emphasis is on τοῦ, it is properly placed at the head of the sentence. Through ignorance of which no doubt some hand corrected πρὸς τοῦ δ'. Translate, 'But by what (how) did it appear that,' &c. For Creon could not ask ὡς ὅτι it was had said this, for he knew it was Oedipus (514). ἐφάνθη. 'Was it shown.' Schol.: ἐπρέθη. Cf. 848. γνώμαις. 'Counsels, suggestions.' Gl. B: βουλαῖς. The plural put perhaps to denote their frequent repetition.

526. τοὺς λόγους —. 'Uttered falsely the words he did,' or those words. λέγοι μοι (if not all) mss. and Ald. λέγει Tricl. Turn. Br. Erf. Brunck makes no observation. Cf. 780.

527. οἶδα δ' οὐ —. So Ant. 96, πείσομαι γὰρ οὐ | τοσοῦτον οὐδὲν, ὥστε &c. Where see Wund. γνώμῃ τίνι. 'With what view or design.'

528. ὀρθῶν δὲ H. L. corr. P. Bodl. Schol. Br. vulg. ὀρθῶν τε L. pr. N. Ald. δ' ὀρθῶν (om. τε) G. δ' ὀρθῶν δὲ F. and the best mss. of Suid. v. ὀρθῆς. δ' ὀρθῶν τε Suid. Elmsl. Herm. Dind. Wund. Schn. Hart. Pors. on Hec. 958. But the position of τε in this arrangement seems to me very objectionable. I have therefore restored the old reading. Transl.: 'With steady (composed) countenance and mind.'

κατηγορεῖτο τοῦπικλήμα τοῦτό μου ;

ΧΟ. οὐκ οἶδ' ἃ γὰρ δρῶσ' οἱ κρατοῦντες οὐχ ὀρῶ. 530  
αὐτὸς δ' ὅδ' ἤδη δωμάτων ἔξω περᾶ.

ΟΙ. οὗτος σὺ, πῶς δεῦρ' ἦλθες ; ἡ τοσονδ' ἔχεις  
τόλμης" πρόσωπον, ὥστε τὰς ἐμὰς στέγας  
ἴκου, φονεὺς ὦν τοῦδε τάνδρὸς ἐμφανῶς 535  
ληστῆς τ' ἐναργῆς τῆς ἐμῆς τυραννίδος ;  
φέρ' εἰπὲ πρὸς θεῶν, δειλίαν ἡ μωρίαν  
ιδῶν τῷ ἐν μοι ταῦτ' ἐβουλεύσω ποιεῖν,†  
ἡ τοῦργον ὡς οὐ γνωριοῖμί σου τόδε  
δόλῳ προσέρπον ἡ οὐκ† ἀλεξοίμην μαθὼν ;

Cf. 1385, ὁρθοῖς ἐμελλον ὁμμασιν τοῦτους ὀρᾶν ; Theocr. v. 36, ὁμμασι τοῖς ὁρθοῖσι ποτὶβλεπεν. Creon hopes to ascertain at least from the outward bearing and deportment of Oedipus, whether he was sane and in earnest when he made this charge.

530. οἱ κρατοῦντες. Eur. Ph. 404, τὰς τῶν κρατοῦντων ἀμαθίας φέρειν χρεῶν. "The Chorus professes—what was accounted the duty of servants—to have no eyes or ears for a master's doings." SCHNEID.

531. αὐτός. 'Himself,' the king.  
53. 'See.' Lat. 'ecce.' Cf. Ant. 386, 53 ἐκ δόμων ἑπόρου ἐς δόμον περᾶ. Eur. Iph. T. 724, γυνὴ γὰρ ἦδε δωμάτων ἔξω περᾶ. Hec. 665, καὶ μὴν περῶσα τυγχάνει δόμον ἄπο.

532. οὗτος σὺ. 'Hark you!' Lat. 'Heus tu!' ἡ Elmsl. Wund. Dind. Schn. Ebn. ἡ P. vulg. τοσονδ'—τόλμης πρόσωπον. For τοσῆσδε τόλμης πρόσωπον. Cf. 109. 'Hast thou such a face of impudence?' Or τόλμης πρόσωπον may be taken as equivalent to τολμηρὸν πρόσωπον (cf. on 832): but then we should require not τοσονδε, but τοιονδε. Or we may correct thus: ἡ τοσῆνδ' ἔχεις | τόλμην προσώπων (or τοσονδ'—τόλμης προσώπων). The plural πρόσωπα occurs Oed. C. 314. El. 1277. Fr. 713. For τόλμης I once thought of τολμῆν (i. e. τολμῆεν, cf. Phil. 984). Canter had proposed τολμῆς. Gl: ὅδε θρασὺς καὶ ἀναιδὴς εἰ.

534. φονεὺς. As far as intention went. Cf. Oed. C. 1361. φονεὺς of his person, ληστής of his kingdom. τοῦδε τάνδρὸς. I. e. ἐμοῦ. Cf. 815. 829. 1018. 1404. So in Latin, Terence, Heaut. ii. 3, 'Tibi erunt parata verba, huic homini verbera.' 535. ἐναργῆς. Qu. ἐναργῶς, to agree with ἐμφανῶς. But Tr. 11, ἐναργῆς ταῦρος.

537. ιδῶν τιν' L. and so edd. recce. ιδῶν τιν' Ald. and most mss. ἐν μοι. Herm. Wund. Dind. Schn. Hart. &c. ἐν ἐμοὶ vulg. ἐμοὶ (om. ἐν) F. G. Ebner defends the common reading, referring to Arist. Pl. 66. 628. Th. 1162. Eur. Ph. 514. 1322. See also on Arist. Eq. 292. Cf. Herod. i. 37, οὔτε τινὰ δειλίην μοι παρίδων οὔτε ἀδυνάμην. 38, ὃ παῖ, οὔτε δειλίην οὔτε ἄλλο ἔχαρι παρίδων τοι ποιεῖν ταῦτα. After ποιεῖν I put only a comma.

538. ἡ—. '(Imagining) that either I should not notice,' &c. Some such participle as ἐλπίζων may be easily supplied from the preceding ιδῶν, rather than from ἐβουλεύσω, as Wunder explains. γνωριοῖμι Elmsl. Herm. Dind. Wund. Hart. γνωρίσοιμι the mss. A common error. Cf. Aj. 1027, ἀποφθεῖν (ἀποφθίσειν all the mss.). 1287, κουφιεῖν. Oed. C. 384, κατοικτιοῦσιν. Phil. 1427, νοσφεῖς (νοσφίσεις some mss.). Arist. Eq. 776, χαριολμην (χαρίζοιμην all but R.). Schneidewin with Matthiae retains γνωρίσοιμι, considering the other form not sufficiently accredited.

539. κοῦκ. I do not hesitate to substitute for this ἡ οὐκ (cf. 555), as being imperatively required by the sense. Either it was a mark of μωρία in him not to perceive the coming plot, or of δειλία not to avert it from himself, when so perceived. Cf. on Arist. Ach. 612, where I have removed a similar error. The future form ἀλέξομαι for ἀλεξήσομαι is to be noticed. Cf. on 171. Xen. An. vii. 7. 3, ἐὰν ποιήτε κακῶς τὴν ἡμετέραν χώραν, ὡς πολέμους ἀλεξόμεθα [other mss. ἀλεξήσομεθα]. i. 3. 6. ἀλεξήσασθαι in all the mss. See Buttm. Gr. v. ἀλέξω. L. Dind. (on Xen. An. vii. 7. 3) advocates the form ἀλέξομαι in preference to ἀλεξήσομαι.

ἄρ' οὐχὶ μῶρόν ἐστι τοῦγχείρημά σου, 540

ἄνευ τε πλήθους" καὶ φίλων τυραννίδα  
θηρᾶν, ὃ πλήθει χρήμασιν θ' ἀλίσκεται ;

KP. οἷσθ' ὡς ποιήσον ; ἀντὶ τῶν εἰρημένων  
ἴσ' ἀντάκουσον, κᾶτα κρῶ' αὐτὸς μαθῶν.

OI. λέγειν σὺ δεινὸς, μανθάνειν δ' ἐγὼ κακὸς 545

σοῦ· δυσμενῇ γὰρ καὶ βαρύν σ' εὐρηκ' ἐμοί.

KP. τοῦτ' αὐτὸ νυνὶ μου πρῶτ' ἄκουσον ὡς ἐρῶ.

OI. τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἶ κακός.

KP. εἴ τοι νομίζεις κτῆμα τὴν αὐθαδίαν

541. ἄνευ τε. ἄνευ γε Elmsley, comparing Oed. C. 926, ἄνευ γε τοῦ κραίνοντος, though he considers the common reading may be defended by Aesch. Pers. 609, ἄνευ τ' ὀχημάτων | χλιδῆς τε τῆς παροινοῦς. At a subsequent period (see Quart. Rev. xiv. 457, and ad Her. 622) he changed his mind in favour of the old reading. Cf. 253, ὑπὲρ τ' ἐμμαντοῦ τοῦ θεοῦ τε —. Oed. C. 33, τῆς ὑπὲρ τ' ἐμοῦ | αὐτῆς θ' ὁρώσης. Phil. 1294, ὑπὲρ τ' Ἀτρεΐδων τοῦ τε σύμπαντος στρατοῦ. Fr. 655, ὑπὲρ τε πόντον — νυκτός τε πηγάς. Eur. Hipp. 1197, τὴν εὐθὺς (l. εὐθύ τ') Ἀργούς κάπιδαιρῖας ὀδόν. Herod. i. 106, ὑπὸ τε ὕβριος καὶ ὀλιγωρίας. Thuc. i. 108, πρὸς τε ἀλλήλους καὶ τὸν βάρβαρον. Xen. Anab. v. 3. 4, ὑπὸ τε τῶν πολεμίων καὶ τῆς χιόνος. V. Elmsl. ad Her. 622. For πλήθους, which certainly does not yield any very good sense, and is moreover suspicious on account of the closely following πλήθει, Mitchell mentions the conjecture πλούτου of some German translator of this play, though at the same time he thinks it unnecessary, as the idea of wealth is implied in φίλων. I am inclined to think it is necessary. φίλων. Political adherents, partisans, as were those of Pisistratus, Herod. i. 61.

542. θηρᾶν. γρ. ζητεῖν G. Cf. on Arist. Nub. 1312, where for ἐζήτει (a mere gloss) I restore ἐθήρα. τυραννίδα — ὃ (ἡ F.). 'Which thing.' So Eur. Hel. 1702, εὐγενεστάτης | γνώμης, ὃ πολλὰς ἐν γυναιξὶν οὐκ ἐνι. Plato, Symp. 196 A, ἡ εὐσχημοσύνη, ὃ δὴ Ἔρως ἔχει.

543. ποιήσον Suid. v. οἰσθα. πόησον L. pr. (ποίησον L. corr.). ποιήσων vulg. Schol: ἀντὶ τοῦ ποιήσεις. ἔστι δὲ Ἀττικισμός. The correction had already been made by Canter. The real construction of this phrase is ποιήσον οἷσθ' ὡς. Lat.

'Fac, scin' quomodo?' Elmsley has collected the following instances of this idiom, Eur. Hec. 225. Iph. A. 725. Cycl. 131. Heracl. 452. Hel. 322. 1249. Ion. 1029. Arist. Eq. 1158. Pac. 1061. Av. 54. 80. Hermipp. ap. Athen. 476 D. Menand. ap. Schol. ad Hec. 225. Add Eur. Iph. T. 1203, οἷσθα νυν ἄ μοι γενέσθω; Arist. Ach. 1077, οἷσθ' ὡς ποιεῖται — ; ἀντὶ κἀντὶ F.

545. λέγειν σὺ δεινός. Aesch. Fr. 59, δεινὸς γὰρ εὐρεῖν καὶ ἀμηχάνων πόρον. Fr. 299, δεινοὶ πλέκειν τοὶ μηχανὰς Αἰγύπτιοι. Oed. C. 806, γλώσσῃ σὺ δεινός. μανθάνειν — κακός. 'I am indisposed to hear you,' with reference to μαθῶν in Creon's last remark. Cf. 440, ταῦτ' ἀριστος ἐδρίσκειν ἔφυς. For μανθάνειν — σοῦ cf. Phil. 370, πρὶν μαθεῖν ἐμοῦ.

546. σοῦ, being emphatic, is excusable standing at the beginning of a line. Cf. on Oed. C. 1164. βαρύν. 'Troublesome, hostile.' Cf. Ant. 767. 1251. 1256. Oed. C. 402. Fr. 90, τοῖς ξυνοῦσιν — βαρύν. εὐρηκ'. Elmsley reads ἡδρηκ'.

547—52. A similar mocking dialogue takes place between the Herald and Antigone in Aesch. Sept. 1042 f., αὐδῶ πόλιν σε μὴ βιάζεσθαι τόδε. | AN. αὐδῶ σε μὴ περισσὰ κηρύσσειν ἐμοί. | KH. τραχὺς γε μέντοι δήμος ἐκφυγῶν κακῶ. | AN. τράχυν' (i. e. say τραχὺς as much as you please), ἄθαρτος δ' οὗτος οὐ γενήσεται. Compare also the scene in Arist. Ach. 1097—1142. τοῦτ' αὐτό. 'This very thing,' that I am ill-disposed to you. For αὐτὸ νυν I have given αὐτό νυν.

548. ὅπως. 'That.' Arist. Pac. 132, ἀπιστον εἶπας μῦθον — ὅπως κἀκοσμον ζῶον ἦλθεν ἐς θεούς. Oedipus sneeringly repeats the words of Creon.

549. κτῆμα. χρῆμα (γρ. κτῆμα) B. τήν. τήνδ' F. G. L. pr. M. pr.

- εἶναί τι τοῦ νοῦ χωρὶς, οὐκ ὀρθῶς φρονεῖς. 550
- ΟΙ. εἴ τοι νομίζεις ἄνδρα συγγενῇ κακῶς  
δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
- ΚΡ. ξύμφημί σοι ταῦτ' ἔνδικ' εἰρήσθαι· τὸ δὲ  
πάθῃμ' ὅποιον φῆστ' παθεῖν δίδασκέ με.
- ΟΙ. ἔπειθες, ἡ οὐκ ἔπειθες, ὥς χρεῖή μ' ἐπὶ 555  
τὸν σεμνόμεντον ἄνδρα πέμψασθαι τινα ;
- ΚΡ. καὶ νῦν' ἔθ' αὐτός εἰμι τῷ βουλευμάτι.
- ΟΙ. πόσον τω' ἤδη δῆθ' ὁ Δαῖος χρόνον—
- ΚΡ. δέδρακε ποῖον ἔργον ; οὐ γὰρ ἐννοῶ.
- ΟΙ. ἄφαντος ἔρρει θανάσιμῳ χειρώματι ; 560
- ΚΡ. μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι.

αἰθαδεῖαν. αἰθαδεῖαν G. αἰθάδεῖαν L, pr. M. pr.

552. οὐχ ὑφέξειν τὴν δίκην. 'That you will not pay the penalty.' "Plat. Legg. vi. 754 E., δίκην ὑπεχέτω. Dem. p. 646, τὴν δ' ἐπὶ τῷ προτέρῳ φόνῳ δίκην ὑπέχει." Mrrcn. τὴν δίκην. 'The condign punishment.' Eur. Her. 1025, &c. Oedipus, in uttering this remark, unconsciously says what really applies to himself.

554. φῆς. φῆς P.

555. ἐπειθες —. Cf. 288. ἡ οὐ coalesce by synizesis, as in Homer, Il. v. 349. ix. 537. xvii. 450, &c. Cf. Oed. R. 964. 1140. Aj. 334, &c. Aesch. Sept. 96, ἀκούετ' ἡ οὐκ ἀκούετ' ἀσπίδων κτύπον ; 184, ἤκουσας ἡ οὐκ ἤκουσας ; Cf. above 288. Similarly μὴ οὐ. Cf. on 283 above.

χρεῖη Dawes M. C. p. 325. χρεῖ' ἡ L. P. and most mss. χρεῖ' ἦν F. χρεῖα Ald. χρῆ Aug. Cf. 791. Elmsley, disapproving of πέμψασθαι put for πέμψαι, conjectures, ὥς χρεῖη μετὰ | τὸν σεμνόμεντον ἄνδρα πέμψασθαι τινα, i. e. ὥς χρεῖη τινα μεταπέμψασθαι τὸν σ. ἄ. Or, if μ' ἐπὶ be correct, he would at least prefer τινας for τινα from vv. 288. 297. 305.

556. τὸν σεμνόμεντον ἄνδρα. 'This grand soothsayer.' Said with a sneer. So 933, τὰ σεμνὰ — ματεύματα. Cf. the epithets ἀριστόμαντις Phil. 1338, ψευδόμαντις Oed. C. 1097, ὀρθόμεντις Pind. N. i. 92, οἰωνόμεντις Eur. Ph. 774, μουσόμεντις Aesch. Fr. 56. πέμψασθαι. 'To send' (for my own sake or advantage), according to the ordinary force of the middle voice. So 951, τί μ' ἐξεπέμψω — ; Oed. C. 602, πῶς δῆτ' ἄν ἐν πεμψαίῃ — ;

But πέμψον (for another person) 860.

557. Lit. 'Even still am I the same with (do I agree with) that advice,' i. e. still am I of the same opinion. So Phil. 521, ὅρα σὺ μὴ — τότ' οὐκ ἔθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς. A person compared with a thing, as in 1507, μηδ' ἐξισώσης τῶσδε τοῖς ἐμοῖς κακοῖς. Oed. C. 337, τοῖς ἐν Αἰγύπτῳ νόμοις | φύσιν κατεικασθέντε. Perhaps however we should render: 'Even still am I the same in opinion,' as in Thuc. iii. 38, ἐγὼ μὲν οὖν δ' αὐτὸς εἰμι τῇ γνώμῃ. Phil. 1271, τοιοῦτος ἦσθα τοῖς λόγοις, χῶτε —. For καὶ νῦν I should rather prefer καὶ νῦν γ' —. Unless we take καὶ νῦν ἔθ' for ἐτι καὶ νῦν, 'Even now am I still of the same opinion.' ἔθ' αὐτὸς Elmsl. ἔθ' αὐτὸς Br. ἔθ' αὐτὸς L. ἐτ' αὐτὸς the rest. Cf. Eur. Ph. 920, ἀνὴρ δδ' οὐκέθ' αὐτὸς. Iph. T. 712, οὐδεὶς αὐτὸς ἐν πόνοις ἀνὴρ. Bacch. 1265, ἔθ' αὐτὸς, ἡ σοι μεταβολὰς ἔχειν δοκεῖ ;

558. νῦν (i. e. νυν) for τιν' Trin.

560. ἄφαντος ἔρρει. 'Perishes and disappears.' Cf. 832, ἐκ βροτῶν | βαλὴν ἄφαντος. θανάσιμῳ χειρώματι. 'By a deadly attempt.' Χείρωμα usually means 'a prey' (δ χειροῦνται τις), but here it means 'a deed of violence' (from χεῖρ, Oed. R. 107. 140. Aj. 409, &c.). In Aesch. Sept. 1022 (τυμβοχόρα χειρώματι) it means simply 'an act performed with the hand.' Qu. θανάσιμῳ γχεῖρηματι. Schol. rec. θανατηφόρῳ φόνῳ. Gl. B: ἐνεργήματι. In which another reading is mentioned, χηρῶματι (στερήσει). Cf. Aj. 1032, δλωλε θανάσιμῳ πεσήματι.

561. μακροὶ — χρόνοι. I. e. μακροὶ

- ΟΙ. τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ ;  
 ΚΡ. σοφός γ' ὁμοίως καὶ ἴσου τιμώμενος.  
 ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ ;  
 ΚΡ. οὐκ οὐν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας. 565  
 ΟΙ. ἀλλ' οὐκ' ἔρευναν τοῦ θανόντος ἔσχετε ;  
 ΚΡ. παρέσχομεν, πῶς δ' οὐχί ; κοῦκ ἠκούσαμεν."  
 ΟΙ. πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ἦν δα τάδε ;  
 ΚΡ. οὐκ οἶδ'. ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ.  
 ΟΙ. τοσόνδε γ' οἶσθα καὶ λόγοις ἂν εὖ φρονῶν. 570  
 ΚΡ. ποῖον τόδ' ; εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι.  
 ΟΙ. ὁθύνεκ', εἰ μὴ σοὶ ξυνήλθε, τάσδ' ἐμὰς

παλαιοὶ τ' ἂν εἴσαν οἱ χρόνοι, εἰ μετρηθεῖεν. Gl: ἐπὶ πολλῷ διήκοντες καὶ παλαιὰ ἀρξάμενοι. 'It is a long time since and out of date.' Cf. Oed. C. 1215, αἱ μακρὰ ἡμέραι. Arist. Ran. 347, χρόνιους τ' ἐτών παλαιῶν ἐνιαυτούς.

562. ἦν ἐν τῇ τέχνῃ. 'Was in the exercise of his art.' Cf. Aj. 271, ἦν ἐκ' ἦν ἐν τῇ νόσῳ. Plato, Prot. 317 C., καίτοι πολλὰ γε ἤδη ἔτη εἰμὶ ἐν τῇ τέχνῃ. So ἐν γεωργίᾳ εἶναι in Xen.

563. σοφός γ'. σοφός θ' Elmsley, referring to Oed. Col. 417.

564. τῷ τότ' ἐν χρόνῳ. Cf. Oed. C. 1660. Perhaps τῷ τότε χρόνῳ, as in Trin. τί for τι in P.

565. οὐκ οὐν ('therefore not') hardly suits the sense. Qu. οὐ δὴτ' or οὐδέν γ'. οὐδαμοῦ. οὐδαμῶς Trin.

566. For ἀλλ' οὐκ I should prefer οὐκοῦν (or οὐκ οὖν). ἔρευναν—ἔσχετε. 'Did ye hold an investigation, inquest, or enquiry?' Gl: ζήτησιν ἐποίησατε.

567. παρέσχομεν. πῶς δ' — vulg. Corrected by Bothe. Παρέσχομεν after ἔσχετε seems strange, and with Schneidewin I think the true reading may be ἀλλ' ἔσχομεν. It is probable that ἀλλ', now found in the preceding verse, belongs to this one. Or perhaps ναί ἔσχομεν.

πῶς δ' οὐχί ; 'How could it have been otherwise?' i. q. πῶς γὰρ οὐ ; Cf. Aesch. ap. Athen. 375 E., λευκός, τί δ' οὐχί ; καὶ καλῶς ἠφευγμένος | ὁ χοῖρος. κοῦκ ἠκούσαμεν. 'And we did not hear' (ought). Qu. κοῦκ ἐξέερωμεν, or κοῦδεν εἴρωμεν, or κοῦδεν ἐμάθεμεν.

568. οὗτος ὁ σοφός. Sneeringly, in allusion to v. 563. Cf. 556.

569. Cf. 1520, ἃ μὴ φρονῶ γὰρ, οὐ φιλῶ λέγειν μάτην.

570. τοσόνδε γ' Ald. Aug. b. &c. Erf. τὸ οὖν δέ γ' A. L. M. P. Mosq. Dreed. a. b. Turn. Br. Herm. (I. e. 'your part of the transaction at all events.') And this reading is approved of by Ebner, as necessary to mark the intended opposition between what Creon may know of Teiresias, and what he must know of himself. So also Burton. Cf. on Trach. 83. τόσον δέ γ' Reisig (ad Oed. C. 1534). Wund. τοσόνδε γ' also Porson ad Med. 461. Elmsl. Gl. Aug. b: τοσόνδε γ'. τοσοῦτον. Gl. B: τόσον. τοσοῦτον. I doubt not the true reading is τοσόνδε γ', though there could be no objection to τοσόνδε δ'. Cf. Aj. 748, τοσοῦτον οἶδα. Eur. Hipp. 804, τοσοῦτον ἴσμεν. 708, τοσόνδε μοι παρέσχετ'. Eur. Iph. T. 556, τοσόνδε γ' (ἐρωτήσω), εἰ (ἦ τοῦ τάλαιπύρου δέμαρ. Med. 319, τοσῶδε δ'. 461, τοσόνδε (al. τὸ σὸν γε and τὸ σὸν δὲ) προσκοπούμενος.

εὖ φρονῶν. 'Knowing it as thou dost full well.' Retorted with a sneer upon the μὴ φρονῶ of Creon. Cf. 1038, λῶν φρονεῖ ('knows better'). Aj. 746, εἴπερ τι κάλῃς εὖ φρονῶν μαντεύεται. Εὖ φρονῶν might also mean, 'if thou wert well-disposed' (v. 626); but this sense would be less suitable here.

571. οἶδά γ'. οἶδ' G.

572. ὁθύνεκα 'that,' contracted from ὅτου ἔνεκα, as θῆμέρα from τῇ ἡμέρᾳ, θάπλα from τὰ ὅπλα, θοδῶρ, θοῦκάτιον, &c. Compare the expression ἀνθ' ὧν Ant. 1050. ἀνθ' οὗ 237. Ὀθύνεκα also means 'because.' Cf. on 1016. εἰ μὴ σοὶ ξυνήλθε. 'Unless he had conferred (conspired, leagued) with you.' Schol:

εἰ μὴ ἐλάμβανε σὲ κοινωνὸν τοῦ βουλεύματος. Cf. Arist. Lys. 621. 39. Eq. 1300. Eq. 467, οἶδα δ' ἐκεῖ λακεῖαι.

οὐκ ἂν ποτ' εἶπε Λαίου διαφθοράς.

ΚΡ. εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'· ἐγὼ δέ σου''  
μαθεῖν δικαίῳ ταῦθ' ἅπερ κάμου σὺ νῦν. 575

ΟΙ. ἐκμάνθαν'· οὐ γὰρ δὴ φονεὺς ἀλώσομαι."

ΚΡ. τί δῆτ'; ἀδελφὴν τὴν ἐμήν γήμας ἔχεις;

ΟΙ. ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.

ΚΡ. ἄρχεις δ' ἐκείνῃ ταῦτὰ γῆς ἴσον νέμων;

ΟΙ. ἂν ᾗ θέλουσα πάντ' ἐμοῦ κομίζεται. 580

μοῖσις ἐνγγίγνεται. τάδ' Doederl. Wund. Dind. Hart. τὰς the mss. Herm. Schn. 'He never would have attributed to me this murder of Laius.' But the article here is not very suitable. Cf. 852. Perhaps therefore we should read ἐνῆλθ' ἄνῃρ, ἐμὰς —. Or ἐνῆλθέ πως, ἐμὰς —.

573. Λαίου διαφθοράς. So Oed. C. 552, ἡμέτερον διαφθοράς.

574. ἐγὼ δέ σου. ἐγὼ δέ σου Elms. Which I think preferable, as we have the emphatics ἐμοῦ σὺ in opposition. The sense is: But just as you endeavoured by interrogating me to make out that Teiresias was suborned by me, by the same process do I wish to shew that such could not have been the case. σου μαθεῖν. 'To learn of thee.' Cf. Aj. 800, τοῦ ποτ' ἐθρόπευον μαθών; Oed. C. 593, &c.

575. ταῦθ' Br. ταῦθ' the mss. 'The same things,' i. e. in like manner.

576. δῆ. δὴ μὴ G. Which leads to the conjecture, οὐ γὰρ μὴ φονεὺς ἄλω ποτ'. Perhaps also οὐ γὰρ δὴ φονεὺς γ' ἀλώσομαι. Oedipus, supposing that Creon is about to fix upon him the murder of Laius, prepares to defend himself; whereas Creon's object is only by certain arguments to exculpate himself. Oedipus' ignorance of the deed is thus put in stronger contrast with his actual guilt.

577. γήμας ἔχεις. 'Thou hast in marriage.' Literally, 'thou didst marry, and still hast in marriage;' whereas ἔγημας would merely signify 'didst marry.' The aorist participle, thus joined with ἔχω, denotes the continuance of an action, or of its results. Cf. 699, μῆνιν — στήσας ἔχεις. Ant. 32, κηρύξαντ' ἔχειν. Aj. 22, ἔχει περὶ πάσας. Fr. 764, ἀναλώσας ἔχει. ibid. κηρύξας ἔχω. Oed. C. 817. 1140. Ant. 22. 77. 192. 1058. Phil. 690. 1362, &c. Similarly Oed. R. 1146, σὲ συνῆλθας ἔσει; Aj. 588, μὴ προδοὺς ἡμῶν γένῃ. Imitated by the Latins, Lucr. vi. 898, 'quia multa quoque in se | Semina habent ignis stupae taedae-

que tenentes." Ter. Hecyr. iv. 2. 6, 'narravit modo, quo pacto me habueris praepositam amori tuo.'

578. οὐκ ἔτ' ἔστιν Trin. Similarly El. 527, ἔξοιδα τῶνδ' ἄρνησις οὐκ ἔνεστί μοι. Aesch. Eum. 558, τοῦτου δ' οὐτις ἄρνησις πέλει. Dem. de F. Leg. p. 170, ὅτι τοίνυν οὐδ' ἄρνησις ἔστιν αὐτοῖς —. ἂν ἰστορεῖς Laod. Trin. Perhaps ἄρνησις οὐκ ἔνεστι τῶνδ', ὧν ἰστορεῖς.

579. Schol. rec. ἄρχεις δέ κατὰ ταῦτὰ ἐκείνῃ, γῆς μέρος ἐπίσης αὐτῇ διοικῶν. 'And with her you rule equally, holding an equal portion of this land?' Doederlein however, considering the question to be not of the extent of Oedipus' power, but of his munificence in dividing that power equally with Jocasta, prefers to construe thus: ἄρχεις δέ γῆς ταῦτὰ ἐκείνῃ, ἴσον νέμων (αὐτῇ), i. e. 'And you rule the land conjointly with her, giving her an equal portion or authority?' On νέμειν in this sense he compares Phil. 1020, οὐδὲν ἡδὺν γὰρ θεοὶ νέμουσί μοι (coll. 1062). Ant. 1371. Hence we gather that Oedipus, as consort royal, ruled through and by virtue of his wife; though above, 237, in his address to the people, he speaks of himself as sole ruler of the land, evidently identifying himself with his royal partner. A comma is placed after γῆς also by Schn. Hart. ἐκείνῃ ταῦτὰ. 'In like manner (conjointly) with her.' Gl. B: ταῦτὰ. ὁμοῖα. Cf. 284. 841, λέγων σοὶ ταῦτὰ. Aj. 687, ταῦτὰ τῇδε — τιμᾶτε. Herod. iii. 48, τὸν αὐτὸν χρόνον τῇ ἀρπαγῇ. Musgrave's conjecture τερατὰ for ταῦτὰ is needless and improbable. νέμων. 'Holding, swaying.' Herod. vii. 158, τάδε πάντα ὑπὸ βαρβάροις νέμεται. So κράτῃ νέμειν 201. 237.

580. ἂν ᾗ θέλουσα —. 'Whatever she may at any time desire, she obtains from me.' Understand κομίζεσθαι. \*Ἄν (ἂ ἂν), as in Oed. C. 13. Ant. 1057. Aj. 1085. Cf. 90, προδείσας εἰμί, 126, δοκοῦντα ταῦτ' ἦν. 274, τάδ' ἔστ' ἀρέσκονθ'. 747, βλέπων — ᾗ. 847, ἐστὶ βέπον. 970,



- ΚΡ. οὐκ οὖν ἰσοῦμαι σφῶν ἐγὼ δυοῖν τρίτος ;  
 ΟΙ. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.  
 ΚΡ. οὐκ, εἰ διδοίης γ' ὥς ἐγὼ σαυτῷ λόγον.  
 σκέψαι δὲ τοῦτο πρῶτον, εἴ' τιν' ἂν δοκεῖς  
 ἄρχειν ἐλέσθαι ξὺν φόβοισι μᾶλλον ἢ 585  
 ἄτρεστον εὖδοντ', εἰ τὰ γ' αὐθ' ἔξει' κράτη.  
 ἐγὼ μὲν οὖν οὐτ' αὐτὸς ἰμείρων ἔφυν  
 τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν,  
 οὐτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.  
 νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω, 590  
 εἰ δ' αὐτὸς ἦρχον, πολλὰ κἂν' ἄκων ἔδρων.  
 πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν  
 ἀρχῆς ἀλύπου καὶ δυναστείας ἔφν ;

θανὼν εἴη. 1045, ἐστὶ — (ζῶν. 1284, ἔστ' ἀπὸν. Oed. C. 1433, ἔσται μέλουσα. Phil. 420, θάλλοντες εἰσι. 412, οὐκ ἦν ἔτι ζῶν. Eur. Iph. A. 33, τὰ θεῶν οὕτω βουλόμεν' ἔσται. πάντ' ἐμοῦ κομίζεται. 'She obtains all from me,' i. q. πάντ' ἐξ ἐμοῦ φέρει (590). Gl. B: λαμβάνει. Cf. Oed. C. 1411, ὁ νῦν ἔπαινος, ὃν κομίζετον | τοῦδ' ἀνδρός. Also below 1004. 1012. 1022. "There seems to be," observes Mitchell, "rather a delicate evasion on the part of Oedipus, than an admission that Jocasta shared his sovereignty."

581. οὐκοῦν P. edd. vett. οὐκ οὖν Br. Dind. Wund. Hart. οὐκ οὖν (with interrogation) Elmsl. Herm. Schn. ἰσοῦμαι. 'I am on an equality with.' Cf. Aj. 1174, κόμας ἐμὰς καὶ τῆσδε καὶ σαντοῦ τρίτου.

582. ἐνταῦθα γὰρ δὴ —. 'Yes, for it is in this very point or view that you appear a false friend.' Gl. B: εἰς τοῦτο, ὅτι ἴσος ἡμῖν εἰ. Cf. 598. Fr. 98, ἐνταῦθα μέντοι πάντα τὰνθρώπων νοσεῖ. Eur. Suppl. 1058, κἀπειτα τύμβω καὶ πυρᾷ φαίνει πέλας ; | ET. ἐνταῦθα γὰρ δὴ καλλίνικος ἔρχομαι.

583. οὐκ, εἰ διδοίης — σαυτῷ λόγον. 'Not so, if you were to reason with yourself, as I do.' Eur. Med. 872, ἐγὼ δ' ἐμαυτῇ διὰ λόγων ἀφικόμην. Herod. ii. 162, οὐδένα λόγον ἐωυτῷ δόντες. (Where see Wessel.) i. 209, ὁ Κύρος ἐδίδου λόγον ἐωυτῷ περὶ τῆς δύμιοις. iii. 25. iv. 102. v. 138. Dem. p. 1103, λόγον δ' ἐμαυτῷ διδοὺς εὕρισκω &c. ὥς ἐγώ. Sub. δί-δωμι ἐμαυτῷ, or perhaps rather σοι, 'as I reason it with thee.'

584. εἴ τιν' ἂν δοκεῖς. ἢ τιν' ἂν δοκῇς

(δοκῇς also N. P.) F. Perhaps ἢ is right, for σκέψαι εἰ δοκεῖς is not very intelligible. Construe εἰ δοκεῖς τιν' ἂν ἐλέσθαι ἄρχειν. The particle ἂν is often placed before the former of two verbs, when really it belongs to the latter.

585. Shakspeare, Henry IV. (ii. 3. 1): 'Then happy low lie down! | Uneasy lies the head that wears a crown.'

586. ἔξει. ἔξοι Doederl. Hart. Which appears to me preferable, after ἂν ἐλέσθαι ἄρχειν.

587. ἐγὼ μὲν οὖν οὐτ' αὐτὸς — οὐτ' ἄλλος &c. Observe the construction, and cf. 1459 f. ἰμείρων ἔφυν. 'Am of a nature to desire.' So Phil. 1052, νικᾶν γε μέντοι πανταχοῦ χρῆζων ἔφυν. Brunck compares the language of Hippolytus with his father Eur. Hipp. 1013 f.

588. τύραννα δρᾶν. 'To act as a sovereign, to enjoy kingly power.' τύραννα for τυραννικά, the primitive for the possessive, as δοῦλος for δουλικὸς &c. Ant. 1169, τύραννον σχῆμα. Aesch. Pr. 760, τύραννα σκήπτρα. Soph. Fr. 862, σὺ γὰρ γέροντα βουλευέεις.

589. ὅστις σωφρονεῖν ἐπίσταται. The same words occur in Eur. Phil. Fr. 10, ὅστις σωφρονεῖν γ' ἐπίσταται. Valck. ad Phoen. 557.

590. φέρω. I. q. λαμβάνω. The more usual form in this sense is φέρομαι, as κομίζομαι v. 580. But cf. on Oed. C. 6.

591. πολλὰ — ἔδρων. 'Many things I should have had to do even against my will.' For πολλὰ κἂν (γρ. πολλάκις ἂν F.) I should prefer πολλὰ τᾶν, the position of καὶ appearing to me rather objectionable.

οὕτω τοσοῦτον ἡπατημένος κυρῶ  
 ὥστ' ἄλλα χρήζειν ἢ τὰ σὺν κέρδει καλά. 595  
 νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται,  
 νῦν οἱ σέθεν χρήζοντες αἰκάλλουσί με  
 τὸ γὰρ τυχεῖν αὐτοῖσι' πᾶν ἐνταῦθ' ἐνι.  
 πῶς δῆτ' ἐγὼ κεῖν' ἂν λάβοιμ' ἀφείς τάδε;  
 οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν." 600

594. 'Never yet have I fallen into such an error of judgment as to' &c. ἡπατημένος. ἐπτομημένος Wakef. S. C. xxv. Cf. Phil. 30, κατακλιθεὶς κυρῶ.

596. πᾶσι χαίρω. I. e. πάντες με χαίρειν κελεύουσιν. 'I am bid God-speed (am greeted) by all.' For the dative πᾶσι ('at the hands of all, from all, by all') cf. on Oed. C. 430. Or, 'I am happy in the eyes of all.' Cf. 8. Wunder approves of Brunck's interpretation, 'nunc omnibus oblector (i. e. nunc omnes amo),' which I think unsatisfactory. Gl. B: οὐδενὶ γὰρ λῆπτως ἀπῖος γέγονα. Cf. Phil. 357, καὶ μ' εὐθὺς ἐν κύκλῳ στρατὸς | ἐκβάντα πᾶς ἥσυχζετο.

597. Schol: ἐκκαλοῦσι προκαλοῦσιν. Gl. B: ἐκκαλοῦσι μεσοῦντα. 'Call me forth, as their mediator,' that I may present their petitions to the king. Ludwig Dindorf's conjecture αἰκάλλουσι has been adopted by Dind. Wund. Schn. Hart. The same correction (together with ἐπικαλοῦσι, 'open meam implorant') had been already proposed by Musgrave. I do not attach much weight to the objection which has been advanced against it, that αἰκάλλειν is a word more suited to Comedy than Tragedy.

598. αὐτοῖς vulg. αὐτοῖσι F. αὐτοὺς L. pr. P. Dreed. b. ἀπαντ' vulg. ἀπαν L. P. πᾶν F. N. Schol. rec: ἀπαν γὰρ ἐλπίς τοῦ τυχεῖν, ὃν θέλουσι δηλονότι, ἐνταῦθα ἐστὶν αὐτοῖς, ἥρουν ἐν ἐμοί. The general sense is clear enough: 'For upon this (ἐν τῷ αἰκάλλειν ἐμὲ, not ἐν ἐμοί, as the Schol. explains) turns (or depends) the question of their success in all matters.' If we retain the common reading, we must construe, ἐνταῦθα γὰρ ἐνι αὐτοῖς [αὐτοῖς] τυχεῖν ἀπαντα, 'to succeed in every thing,' or thus, ἐνταῦθα γὰρ ἐνι τὸ τυχεῖν αὐτοῖς ἀπαντα ('that every thing succeeds to them'). But the uncertainty of the exact reading is shown by the diversity of opinion among the editors. Thus Brunck and Dindorf retain αὐτοῖς ἀπαντ', Elmsley approves of αὐτοὺς ἀπαντ',

Bothe reads αὐτοῖσι πάντ' (so also Burges on Phil. p. 116), Hermann and Hartung αὐτοῖσι πᾶν, Ebner and Schneidewin αὐτοὺς ἀπαν. Ebner well translates: 'ut quae cupiunt, assequantur, omnino penes me est.' As he observes, an accusative of the subject is required before τυχεῖν. Schneidewin also, who reads αὐτοὺς ἀπαν, explains thus: 'that they obtain their wishes, depends entirely (πᾶν) upon this.' By a comparison of the various readings, and from the fact that an accusative of the subject is required before τυχεῖν, I am led to think the true reading is τὸ γὰρ τυχεῖν αὐτοὺς τι πᾶν ἐνταῦθ' ἐνι, 'for that they succeed (their success) in any request, depends entirely (πᾶν, not ἀπαν) on this.' Αὐτοὺς τι might easily become changed into αὐτοῖσι. Or αὐτοὺς ἀπαντ'. Were it not for the v. r. αὐτοὺς (L. P. &c.), I should have acquiesced in αὐτοῖσι πᾶν, with nearly the same sense. τυχεῖν ἀπαντα means 'to succeed in every thing,' ἀπαντα being the object. So Oed. C. 1168, ὅστις ἂν σου τοῦτο προσχρήσῃ τυχεῖν. Eur. Med. 758, τυχοῦσ' ἃ βούλομαι. Iph. A. 995, ταῦτα τεύξομαι σίθεν. Suppl. 267, γρᾶς οὐ τυχοῦσας οὐδὲν ὦν αὐτὰς ἐχρήν. Cf. also Oed. C. 1106. Ant. 778. Ph. 509. Fr. 757. ἐνταῦθ' ἐνι. 'Depends on this.' Cf. 582. Oed. C. 585, ἐνταῦθα γὰρ μοι ταῦτα συγκομίζεται [τοι — συγκομίζομαι?]. This line, as usually read, has neither caesura nor quasi-caesura, as vv. 738. 785. 856. Aj. 1091, Μενέλαε, μὴ γνώμας ὑποστήσας σοφός. Ph. 1369, ἔα κακῶς αὐτοὺς ἀπὸ λυσθαὶ κακοῦς.

599. κεῖνα, to be a king, sovereignty with its drawbacks; τᾶδε, to live like a king, without trouble or responsibility.

600. οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. 'A mind well-disposed can never become base.' Schol: ὁ καλῶς φρονῶν νοῦς οὐκ ἂν κακὸς γένοιτο. I would gladly transpose, νοῦς καλῶς φρονῶν κακὸς, or οὐκ ἂν κακὸς γένοιτο νοῦς καλῶς φρονῶν. Hartung corrects, καλὸς κακῶς.

ἄλλ' οὐτ' ἐραστής τῆσδε τῆς γνώμης ἔφυν  
 οὐτ' ἂν μετ' ἄλλου δρώντος ἂν' τλαίην ποτέ.  
 καὶ τῶνδ' ἔλεγχον\*, τοῦτο μὲν Πυθῶδ' ἰὼν  
 πεύθου τὰ χρησθέντ', εἰ σαφῶς ἡγγεῖλά σοι·  
 τοῦτ' ἄλλ', ἐάν με τῷ τερασκόπῳ λάβρης 605  
 κοινῇ τι βουλευσάντα, μή μ' ἀπλῇ κτάνης  
 ψήφῳ, διπλῇ δὲ, τῇ τ' ἐμῇ καὶ σῇ, λαβρών.  
 γνώμῃ δ' ἀδήλῳ μή με χωρὶς αἰτιῶ.  
 οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην  
 χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοὺς. 610  
 φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω  
 καὶ τὸν παρ' αὐτῷ βίοντον, ὃν πλείστον φιλεῖ.

601. ἐραστής —. 'An admirer of this way of thinking.' Lat. 'sectator.' Heath conjectures ἄλλ' οὔτε πλάστῃς ('huius consilii artifex'). Hartung gives ἄλλ' οὔτε δρώσῃς.

602. οὐτ' ἂν. Perhaps οὐτ' οὐδ', 'nor yet.' For δρώντος perhaps δρᾶν κάκ'. With τλαίην understand δρᾶν.

603. τῶνδ' ἔλεγχον. 'As a proof of this,' i. q. δ' ἔσται ἔλεγχος τῶνδε, put in apposition with what follows. The accusative is often put in close apposition with, and as explanatory of, the collective meaning of the preceding sentence. V. Matth. § 432, 5. Cf. Ant. 44, ἥ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει (sub. πρᾶγμα); Aj. 1191. Aesch. Ag. 1419, οὐ τοῦτον ἐκ γῆς τῆσδε χρῆν σ' ἀνδρηλατεῖν, | μισμάτων ἄποινα; Eur. Hel. 35, καὶ δοκεῖ μ' ἔχειν, | κερὴν δόκησιν, οὐκ ἔχων. El. 231, εὐδαιμονοίης, μισθὸν ἡδίστων λόγων. Herc. 675, οὐ παύσομαι τὰς Χάριτας | Μούσαις συγκαταμιγνύς, | ἡδίσταν συγγίαν. 58, ἥς μήποθ', ὅστις καὶ μέσῳς εἵνους ἐμοί, | τύχοι, φίλον ἔλεγχον ἀψευδέστατον. 426, τὸν τε πολυδάκρυον ἔπλευσ' ἐς Αἶδα, πόνον τελευτάν. Iph. A. 233, τὰν γυναῖκαίαν θῆνιν ὀμμάτων ὡς πλήσαιμι, μέλιον ἄδονάν. Or. 1103, Ἑλένην κτάνωμεν, Μελέεφ λύπην πικράν. Ph. 1133, ὀνόνοιαν ἡμῖν, ὅλα πείσεται πόλεις. 351. Andr. 291. Herc. 59. 355. 427. Alc. 7. Where see Monk. Virg. Aen. vi. 223, 'Pars ingenti subiere feretro, | Triste ministerium.' τοῦτο μὲν — τοῦτ' ἄλλ'. 'In the first place — then this.' Strictly speaking, τοῦτο δὲ should follow, but this is varied by τοῦτ' ἄλλο. So Ant. 165, τοῦτο μὲν — τοῦτ'

αἰθῖς. 61, τοῦτο μὲν — ἔπειτα δέ. Phil. 1345, τοῦτο μὲν — εἴτα. Aj. 670, τοῦτο μὲν — ἐν δ' (εἰδ'?). Herod. iii. 108, τοῦτο μὲν —.

604. πεύθου. πύθου F. and v. r. in B. πυθού P. Cf. Tr. 387, πεύθου μολοῦσα τάνδρῳς. From this present is formed the future πεύσομαι. σοι | τοῦτ' ἄλλ' Musgr. Brunck, &c. σοι | ταῦτ' ἄλλ' edd. vet.

605. τοῦτ' (ταῦτ' M. Ald. &c.) ἄλλ' (ἄλλ' A. L. M. N. P. Laud. Bodl. Ald. Elmsl.). 'This also (do).' Gl. N: τοῦτο δέ. Perhaps τοῦτ' αἰθῖς, ἦν με —, as in Ant. 167, τοῦτ' αἰθῖς, ἦν με —. Understand some such verb as δρᾶ or ποιεῖ. Cf. Phil. 310, ἐκεῖν' οὐδεὶς θέλει | σῶσαι μ'. Arist. Ran. 1368, εἴπερ γε δεῖ καὶ τοῦτό με | ἀνδρῶν ποιητῶν τυροπωλῆσαι τέχνην. Incert. ap. Lycurg. c. Leocr. p. 213, τοῦτ' αὐτὸ πρῶτον ἐξαφαιρεῖται φρενῶν | τὸν νοῦν τὸν ἐσθλὸν &c. τῷ τερασκόπῳ — κοινῇ. 'In common with this soothsayer.' V. Matth. § 385.

608. γνώμῃ δ' ἀδήλῳ. 'On an uncertain suspicion.' Cf. 657. χωρὶς. 'Apart from' other proof or evidence.

609. μάτην. Gl: ἀνεξετάστως. 'Without good grounds, hastily, rashly.'

611. 'For to lose a good friend I consider the same as to lose one's own life, which one cherishes above all things.' Similarly 1187, ἴσα καὶ τὸ μηδέν.

612. τὸν παρ' (αὐτῷ P. &c. αὐτοῦ Pal. 356) αὐτῷ βίοντον. 'One's own life.' Compare the expression ἐκπεσεῖν φίλας καρδίας in Eur. Hec. 1028, and the φίλον ἥτορ of Homer. Dem. p. 318, εἰ δ' οὐδ' ἔστι καὶ παρ' ἐμοί τις ἐμπειρία &c. Instead of τὸν αὐτοῦ βίοντον, as Schneid.

ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς· ἐπεὶ  
χρόνος δίκαιον ἄνδρα δείκνυσιν ἴσους,  
κακὸν δὲ καὶ ἐν ἡμέρᾳ γνοίης μῆ.

615

ΧΟ. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,  
ἄναξ φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

ΟΙ. ὅταν ταχύς τις οὐπιβουλεύων λάθρα  
χωρῇ, ταχὺν δεῖ καὶ βουλεύειν πάλιν.  
εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν

620

πεπραγμέν' ἔσται, τὰ μὰ δ' ἡμαρτημένα.

ΚΡ. τί δῆτα χρήζεις; ἦ μὲν γῆς ἕξω βαλεῖν;

observes, because of the comparison with the ἐμβαλλόμενος φίλος. Oed. C. 7, *χρόνος ξυνοῖν* | *μακρός*.

614. Why does it take so much longer time to discern the bad than the good man? Because, says Hermann, the opportunities for manifesting a bad disposition are far more numerous and striking than those for displaying a good one. As the Attic comedian truly observes Eccl. 177, *κἂν τις ἡμέραν μίαν* | *χρηστὸς γίνῃται, δέκα ποτὶς γίνεσθαι*. Cf. *Symonides Epigr. 156*, *οὐκ ἔστιν μείζων βλάπτης χρόνου οὐδενὸς ἔργου*, | *ὅς καὶ ἐπὶ στέροισι ἄνδρὸς ἔδειξε νόον*. Theognis 961, *τούτων δ' ἐκφαίνει πάντων χρόνος ἴσος ἐκάστω*. Philemon, *χρόνος δίκαιον ἄνδρα μὲν ποτὶ* (f. *μόνος*).

616. Translate, 'He has spoken well for (or, in the judgment of) one who is careful not to fall' (or, take a false step). Gl. B: *εὐλαβουμένῳ*. *φοβουμένῳ*. So Ant. 904, *καίτοι σ' ἐγὼ τίμησα τοῖς φρονέουσιν* εἰ. 1161. Tr. 296, *ὅμως δ' ἐνεστὶ τοῖσιν εὐ σκοπούμενοις* | *ταρβεῖν* &c. For *πεσεῖν* Elmsley compares El. 398, *ἐξ ἀβουλίας πεσεῖν*. 429, *ἀβουλίᾳ πεσεῖν*. Heath's ingenious conjecture is not unworthy of mention, *καλῶς ἔλεξεν*· *εὐλαβοῦ μένει* (i. q. *θυμῶ*, 'ira.' Eur. Hipp. 396. Hom. Il. α'. 103. 207) *πεσεῖν*. Perhaps *εὐλαβοῦ θυμῶ* (or 'ἐξ ὀργῆς) *πεσεῖν* (coll. El. 396).

617. *φρονεῖν γὰρ* —. 'For those who form hasty opinions are not sure' (safe). Publ. Syr. Sent. 5. 'Ad poenitendum properat, cito qui judicat.' Eur. Ph. 617, *ἰσάχες οὐτοὶ τὸ ταχὺ τὴν δίκην ἔχει*. James Ep. i. 19, *ταχύς εἰς τὸ ἀκούσαι, βραδὺς εἰς τὸ λαλῆσαι*. Compare also our own proverb, 'slow and sure.'

618. Construe, *ὅταν οὐπιβουλεύων ταχὺ τις λάθρα χωρῇ*, 'when the plotter

advances stealthily with a degree of quick-ness, quick also must I be in counsel.' So Shakspeare, Richard III. (iv. 3): 'So, muster men; my council is my shield; | We must be brief, when traitors take the field.' Perhaps *ὅταν ταχύς τις οὐπιβουλεύων* (δ *ἐπιβουλεύων* τι) —. But *τις* is often added after adjectives. So Ant. 262, *ἄσχυρος οὐργάνης τις ἦν*. 951, *τις* — *δεινός*. Tr. 309, *γενναῖα* — *τις*. Aj. 1266, *ὡς ταχεῖς τις βροτοῖς* | *χάρης διαρρεῖ*. Ph. 965, *ὀλκτος δεινός* — *τις*. Aesch. Prom. 695, *φόβου πλεῖα τις εἰ*. Sept. 473, *ὁ σηματουργὸς δ' οὐδ' τις εὐτελής* ἄρ' ἦν. 989, *ἡ μεγασθενής τις εἰ*. Ag. 1111, *φρενομανής τις εἰ*. Eur. Iph. A. 1012, *κακός τις ἐστὶ* &c. Arist. Th. 646, *ὡς καὶ στιβαρὰ τις φαίνεται καὶ καρτερὰ*. Pl. 726, *ὡς φιλόπολις τις ἐστ' ὁ δαίμων καὶ σοφός*. V. Matth. § 487, 5. For *ταχύς*, where we should rather expect *ταχέως*, cf. Phil. 526, *ὀρμᾶσθαι ταχύς*. 1080, *ὀρμᾶσθαι ταχεῖς*. 1223, *ἔρπει* — *ταχύς*. 808, *ὀξεῖα φοιτᾷ καὶ ταχεῖ* ἀπέρχεται. Oed. C. 304i, *βραδὺς ἔρπει*. Ant. 1215, *ἴτ' ἄσσον ὠκεῖς*. Fr. 708, *ταχύς* — *ἐπεσδάθη*. Arist. Nub. 703, *ταχύς δ' — ἐπ' ἄλλο πῆδα*. Hor. Sat. i. 10. 92, 'I, puer, atque meo citus haec subscribe libello.' For *οὐπιβουλεύων* Hartung reads *μοι*· *πιβουλεύων* (μοῦπιβ.?).

619. *χωρῇ*. *χωρεῖ* P. πάλιν, 'in opposition, in reply.'

621. *τὰ μὰ δ' ἡμαρτημένα*. Cf. 619. *ἡμαρτημένα*. 'Vain, badly carried out.' Or we may translate in a general sense, 'His will be the actions, mine the mistakes, or errors of judgment.'

622. ἡ M. P. Br. Wund. Dind. ἡ vulg. Herm. Ebn. Schn. Hart. Cf. 632. Oed. C. 643, *τί δῆτα χρήζεις*; ἡ δόμους στείχειν ἐμούς; For ἡ με qu. ἡ μέ.

ΟΙ. ἥκιστα' θνήσκειν," οὐ φυγεῖν σε βούλομαι.

ΚΡ. ὅταν προδείξῃς οἷόν ἐστι τὸ φθονεῖν."

ΟΙ. ὡς οὐχ ὑπέβην οὐδὲ πιστεύσων λέγεις.† 625

ΚΡ. οὐ γὰρ φρονούντά σ' εὖ βλέπω. ΟΙ. τὸ γοῦν  
ἐμόν.

ΚΡ. ἀλλ' ἐξ ἴσου δεῖ κάμόν'". ΟΙ. ἀλλ' ἔφης κακός.

ΚΡ. εἰ δὲ ξυνίης μηδέν; ΟΙ. ἀρκτέον γ' ὁμως.

623. θνήσκειν, οὐ φυγεῖν σε βούλομαι. Such unions of different tenses are of very rare occurrence in Sophocles. Qu. ἥκιστ' ἀποθανεῖν, οὐ φυγεῖν —. The aorist βαλεῖν also has just preceded. But cf. Ant. 204, μήτε κτερίζειν μήτε κωκυθαί (-εῖν?) τινα. Trach. 191, ὅπως — τι κερδάνομαι καὶ κτάρην χάριν (qu. κερδαίνομαι, or else θέλω).

624. For ὅταν προδείξῃς I should prefer ὅταν προδείξῃς γ' —, 'Yes (I shall be prepared to die), when first you shall have shown' &c. (Cf. 680. . . μαθοῦσά γ' ἦτις ἡ τύχη, 'Yes, when I have learnt' &c.). Schol. rec: ὅταν ἀποδείξῃς, ὃ λέγεις δηλονότι, τότε τεθνήξομαι. εἴτα ἐπάγει σχετιάζων' οἷόν ἐστι τὸ φθονεῖν. Gl. B: ὅταν. τότε φονεύσεις με. Dobree conjectures, δ' τὰν, προδείξῃς (1145. Phil. 1387). οἷόν ἐστι τὸ φθονεῖν. Gl. B: οἷός ἐστιν ὃ ἐμὸς πρὸς σὲ φθόνος. These words, as usually read, can hardly mean anything else than, 'what a thing envy is,' how great is the power of envy. Creon attributes Oedipus' otherwise inexplicable conduct and language to envy. Perhaps the writer of the gloss above read, οἷός ἐστιν ὃ (or ἐστ' ἐμὸς) φθόνος. We might also conjecture, οἷόν ἐστιν ὃ φθονῶ, 'what sort of a thing it is, wherein I envy you' (or which I refuse to tell you). In these words Creon repudiates the idea of entertaining any selfish views prejudicial to Oedipus. Musgrave justly observes on this passage, "Nihil unquam frigidius vidi," and conjectures, ὅταν προδείξῃς μ' οἷον ἐντίμω φθονεῖν. Hartung reads, οἷόν ἐστι τὸ φθάνειν. Elmsley and Dind. put no stop at all after προδείξῃς. Perhaps, οἷον ὅττα με φθονεῖν ('a likely person to feel envy'), or μ' οἷον ὅττα σοι φθονεῖν. For φθονεῖν we find a noticeable variant φρονεῖν (γρ. φονεῖν) in F. Hence I suspect the true reading to be, οἷόν ἐστι μὴ φρονεῖν, 'Yes, when first you have shown what a thing it is to be unwise.'

625. ὡς οὐχ ὑπέβην —. Cf. Trach. 1232, ὡς ἐργασίαν οὐδὲν ἂν λάγω θροεῖς.

πιστεύσων. Πιστεύειν here signifies 'to obey,' as elsewhere ἀπειθεῖν 'to disobey.' So also πιστὶς 'obedience,' ἀπιστία 'disobedience.' The matter wherein Oedipus challenges Creon to obey him, is for him to confess his guilt in having suborned Teiresias to utter this false calumny. The note of interrogation at the end of the line I have removed. Cf. Trach. 1232.

626. The violence and impetuosity of the altercation is now aptly described by the language being broken up into hemistichs, which answer one another in rapid succession. τὸ γοῦν (τό γ' οὖν L. τό γ' G. M.) ἐμόν. Sub. εὖ φρονῶ. 'I do so (do judge right) as regards my own interest at least.' Cf. on 570. Gl. B: τὸ ἐμοὶ λυσιστελοῦν φρονῶ.

628—30. A striking picture of the sentiments and language of despotic tyrants in all ages. ἀλλ'—κάμω. 'But it behoves you also (to judge right) as regards me.' But Creon could hardly expect Oedipus to care for him as much as (ἐξ ἴσου) for himself; besides, instead of κάμω we require καὶ τοῦμόν. I consider therefore the true reading to be ἀλλ' ἐξ ἴσου δεῖ καμῆ γ' (sub. εὖ φρονεῖν τοῦμόν), 'but I too must claim the same privilege for myself.' Cf. 619.

628. εἰ δὲ ξυνίης μηδέν; 'But if you understand nothing' of those things you suspect? ξυνίης D. T. Aug. b. Dredd. Turn. Erf. ξυνίης four of Brunck's mss. P. Laud. Bodl. Mosq. Schol. Ald. Schol. ξυνίης (gl. νοεῖς) B. Cf. on Ant. 403. El. 1347. Pors. ad Orest. 141. Schol: ἀρκτέον γ' ὁμως: ἀλλὰ χρὴ βασιλεύειν. Gl. B: κυριετέον ἐμοὶ σοι. 'Still rule over you (τὸ ἄρχειν) must be exercised by me.' Ἀρκτέον in an active sense (χρὴ ἄρχειν) occurs also Isocr. Plat. c. 6, οὐ τῶν ἄλλων αὐτοῖς ἀρκτέον. (So Aj. 668, ἄρχοντες εἰσιν, θεὸς ὑπεικτέον. In Latin, 'parendum est.') In a middle sense it is found Aj. 883, ἀρκτέον τὸ πᾶνγμα (L. a. δεῖ ἄρχεισθαι τοῦ

ΚΡ. οὔτοι κακῶς γ' ἄρχοντος." ΟΙ. ὦ πόλις πόλις.

ΚΡ. κάμοι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ. 630

ΧΟ. παύσασθ', ἄνακτες· καίριαν δ' ἡμῖν\* ὀρώ

πράγματος, 'the matter must be begun'). Similarly *πειστέον* (δεῖ πείθεσθαι, 'you must obey') Oed. R. 1516. Phil. 994. Schaefer, Dindorf, and Wunder prefer to take *ἀκτέον* in its passive signification, *ἀκτέον σοι*, 'you must be governed' (δεῖ σε ἀρχεσθαι), as *ἡσσητέον σοι*, 'you must be defeated' (δεῖ σε ἡσσησθαι). So Ant. 678, *κεῖτοι γυναῖκες οὐδαμῶς ἡσσητέα*. Dinarch. c. Dem. p. 103, *οὐ καταπληκτέον ἐστὶ* (i. e. *οὐ καταπληγήναι δεῖ*, 'you must not be cowed'). But, I think, wrongly. The context clearly shows that *μοι* is to be understood after *ἀκτέον*, not *σοι*. 'But if you understand nought?' says Creon. 'Still,' replies Oedipus, 'must I exercise rule' (*ἀκτέον μοι*). Whereas the answer, 'Still must you be governed' (*ἀκτέον σοι*), would not agree so well with the question. Hermann's conjecture *ἀκτέος*, approved by Wunder, is open to the same objection that it would appear to refer to the same person as *ἑνός*, which would be absurd. Hartung gives *εἰκτέον*.

629. *οὔτοι κακῶς γ' ἄρχοντος*. 'Not so by a bad ruler' (*ἀρχεσθαι με δεῖ*). For, as Schaefer observes, *ἀρχεσθαι τινας* is good Greek no less than *ἀρχεσθαι ὑπό τινος*. If the usual reading be correct, we must suppose *ἀκτέον* to be now understood in a different sense from that intended by Oedipus, viz. in the sense of *ἀρχεσθαι δεῖ*, 'one must be governed.' And the word is capable of both acceptations. See note on v. prec. Musgrave's conjecture however, *ἀρχοντας* (approved of formerly by Hermann), obviating as it does the difficulty arising from the supposed double acceptation (active and passive) of the verbal *ἀκτέον*, deserves consideration. The sense of the passage would then be plain enough. 'Still must rule be kept up,' says the haughty monarch. 'Not at least by bad rulers,' retorts the indignant prince. We can well understand how *ἀρχοντας* might have been changed into *ἀρχοντος* by copyists ignorant of this peculiar and idiomatic construction, on which v. Matth. § 447, 4. I feel also rather uncertain as to the propriety of the construction *ἀρχεσθαι τινας* 'to be ruled by any one,' which cannot exactly be compared with *ἡσσησθαι τινας*

(Ant. 678, *γυναῖκες* — *ἡσσητέα*). Still we find in Phil. 3, *κρατίστου πατρὸς Ἑλλήνων τραφέλις*. Wunder takes *ἀρχοντος* to be the genitive absolute. Musgrave's conjecture might perhaps be improved upon thus, *οὔτοι κακῶς ἀρχοντά γ' (or ἀρχοντί γ')*, 'not, if you rule badly at least.' Or another easy emendation might be applied, *οὐκ ἦν κακῶς γ' ἀρχῇ τις*. Some correction certainly appears necessary, in order to clear up the sense.

ὦ πόλις, πόλις. 'O Thebes, Thebes!' The same indignant exclamation is met with in Eupolis ap. Athen. p. 425 E. Arist. Ach. 27. Cf. below 1403, *ὦ γάμοι γάμοι*. El. 1410, *ὦ τέκνον, τέκνον*. Oedipus appeals to the state, by which he had been raised to the sovereignty, against the insubordinate language of Creon. Creon, in reply, claims an equal right with the stranger king to be heard, as being a member of the same. Ant. 737. This expostulation of Creon, who in other plays is represented as the *beau idéal* of a despotic tyrant, recalls to one's mind the 'Gracchos de seditione querentes.'

630. *κάμοι πόλεως μέτεστιν*. 'I too have a share in the state.' Eur. Ion. 1297, *τοῖς Αἰόλου δὲ πῶς μετ' ἡν τῆς Παλλάδος*; Arist. Ran. 1163, *ἐλθεῖν μὲν εἰς γῆν ἐστ' ὅτῳ μετ' πάτρας*. Thuc. i. 28, *ὡς οὐ μετὶν αὐτοῖς Ἐπιδάμνου μέτεστιν οὐχί* T. Dresd. a. Br. edd. rec. μέτεστ', οὐχί M. pr. μέτεστι τῆσδ', οὐχί F. G. L. N. P. Bar. Laud. Aug. b. and three of Brunck's. μέτεστι τῆσδ', οὐ Ald. H. Bodl. Mosq. Dresd. b. The cause of the disturbance is to be found in the insertion of *τῆσδε* by some officious hand. The pronoun, observes Ebner, may be easily omitted; whereas the strengthened negative *οὐχί* well suits the excited state of Creon's mind.

631. *παύσασθ', ἄνακτες*. This use of the imperative does not imply any disrespect. In similar language in Eur. Andr. 631 the Chorus address Menelaus and Peleus, *παύσασθον ἥδη — λόγων μάταλον*. Cf. also Aj. 1363. Perhaps *σκέισασθ'* 'make a truce.' *καίριαν* the Tricl. mss. *κυρίαν* B. v. r. M. N. P. L. sec. *ὑμῖν* G. N. P. Tricl. Herm. prob. Elmal. Which reading I have adopted. A similar passage in Aj. 1316.

τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην, μεθ' ἧς  
τὸ νῦν παρεστὸς νείκος εὖ θέσθαι χρεών.

### ΙΟΚΑΣΤΗ.

τί τήν' ἄβουλον, ὦ ταλαίπωροι, στάσι  
γλώσσης ἐπήρασθ' οὐδ' ἐπαισχύνεσθε γῆς 635  
οὕτω νοσοῦσης ἴδια κινούμεντες κακά ;  
οὐκ εἰ σύ τ' εἴσω,† σύ τε, Κρέων,\* κατὰ στέγας,

632. Ἰοκάστην. Called Ἐπικάστη by Hom. Od. xi. 270, μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην. For in ancient times it was common for persons to have several names. So Ἰφίγνεια and Ἰφιδνασσα, Ἥλέκτρα and Λαοδίκεια, Πάρις and Ἀλέξανδρος, Οἰδίπους and Οἰδιπόδης &c.

633. παρεστὸς L. pr. P. pr. Aug. b. (supr.). Herm. Dind. Wund. Schn. παρεστὸς vulg. Br. Hart. The form παρεστὸς is usually considered more Attic. See Buttm. Gr. § 114. Cf. Arist. Eq. 564, πρὸς τὸ παρεστὸς (so R. παρεστὸς vulg.). We meet with a similar abbreviation in ἱσταμέν (from ἱστήκαμεν), δεδείκνυμεν &c. The other form παρεστὸς, which analogy might appear to support, as being contracted from παρεστὸς, found favour with Elmsley. εὖ θέσθαι. 'To arrange, settle.' Gl. B: διαλύσαι. Cf. El. 1434, τὰ πρὶν εὖ θέμενοι. Eur. Creus. Fr. 321, ταῦτ' ἐστὶν ἔλγιστ', ἣν παρὸν θέσθαι καλῶς | αὐτὸς τις αὐτῇ τὴν βλάβην προσθῇ φέρων. Compare the Latin, 'tantas componere lites.'

634. τὴν mss. τήνδ' Doederl. Wund. Hart. Perhaps rightly. Cf. on 572. But Phil. 327, τὸν μέγαν χόλον. Aj. 312, τὰ δέιν' ἐπηκείλῃσ' ἐπη. στάσι γλώσσης. 'Strife of tongue.' Trach. 1179, ταρβῶ μὲν ἐς λόγου στάσι τοιδῶν ἐπελθών.

635. ἐπήρασθ' (or ἐπήρασθ') F. L. pr. M. N. P. Aug. b. Tricl. ἐπῆρατ' vulg. As the action implied by the verb is of a reciprocal character, the middle is evidently preferable. Translate: 'Have raised against each other.' Cf. Oed. C. 424, κάπαναίρονται δόρυ. So Arist. Nub. 66, ἐκρινόμεθα 'we quarrelled between ourselves.' 62, ἐλοιδορούμεθα. 1375, ἡρεϊδόμεσθ'. Eq. 900, βδόμενοι. Dem. de Cor. p. 302, πολλοὺς καὶ θρασείας — τῇ πᾶσι ἐπαυρόμενος λόγους. 449, ἐπαρεῖ τὴν φωνήν.

635—6. Compare the language of Othello, 'What! in a town of war, | Yet wild, the people's hearts brim-full of fear, | To manage private and domestic quarrel! | 'Tis monstrous!'

636. Eur. Ph. 867, ροσεῖ γὰρ ἦδε γῆ πᾶλαι. ἴδια κινούμεντες κακά. 'Stirring up (fomenting) private quarrels or grievances.'

637. σύ τ' οἴκου Ald. Laud. Bodl. and 'codices opt. et vetustiss.' of Brannck. σύ τ' ἐς οἴκου B. F. G. L. pr. N. P. Bar. σύ τ' εἰς οἴκου M. Turn. Then Κρέων, σύ τε στέγας (γρ. κατὰ στέγας) B. Construe: οὐκ εἰ σύ τε, σύ τε, Κρέων, οἴκου κατὰ στέγας. Cf. El. 1308, Ἀγισθοῦ μὲν οὐ κατὰ στέγας, | μήτηρ δ' ἐν οἴκου. Trach. 689, κατ' οἶκον ἐν δόμοις. Eur. Tro. 645, ἔμμενον ἐν δόμοις | εἴσω μελάρων. With εἰ οἴκου cf. Trach. 329, πορευέσθω στέγας —. Above 533, τὰς ἐμὰς στέγας ἴκου. For κατὰ στέγας cf. Oed. C. 339. El. 282. 1308. The objection however to κατὰ στέγας here is that it seems hardly to accord with the required idea of motion. So El. 282, κατὰ στέγας κλάει. Oed. C. 339. Qu. οὐκ εἰ σύ τ' εἰς οἴκου, σύ τ' αὖ, Κρέων, εἴσω. (Perhaps κατὰ στέγας was a gloss on εἴσω, and so crept into the text.) Or οὐκ εἰ σύ τ' εἴσω, σύ τε, Κρέων, κατὰ στέγας ; Or οὐκ εἰ σύ τ', ὄνερ (or ὄναξ, 852), σύ τε, Κρέων, εἴσω στέγας. The two clauses (σύ τ', ὄνερ, and σύ τε, Κρέων) thus harmonize well. For εἴσω στέγας cf. Tr. 492, εἴσω στέγας χωρῶμεν. Below 1515, ἀλλ' ἴθι στέγας εἴσω. El. 1392, παρόγεται — εἴσω στέγας. Κρέων vulg. Κρέων Elmal. Dind. οὐκ εἰ — καὶ μὴ — οἴσετε ; Eur. Hipp. 498, οὐχ' συγκληθεῖς στέμα, | καὶ μὴ μεθέσεις ἀδθις αἰσχίστους λόγους ; Hel. 437, οὐκ ἀπαλλάξει δόμον | καὶ μὴ — ὕχλον παρέξει δεσπόταις ; Arist. Eccl. 1144, οὐκὼν ἄσαι δῆτα γενναίως ἐρεῖς | καὶ μὴ παραλείψεις μηδέν — ; Elsewhere μηδὲ takes the place of καὶ μὴ, Aj. 75, οὐ

καὶ μὴ τὸ μηδὲν ἄλγος ἐς μέγ' οἴσετε ;

- KP. ὅμαιμε, δευνά μ' Οἰδίπους ὁ σὸς πόσις  
δρᾶσαι δικαιοῦ, δυοῖν ἀποκρίνας κακοῦν," 640  
ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτεῖναι λαβῶν.  
OI. ξύμφημι· δρῶντα γάρ νῦν, ὦ γύναι, κακῶς  
εἴληφα τοῦμὸν σῶμα σὺν τέχνῃ κακῇ.

στγ' ἀνέξει μὴδὲ δειλὸν ἀρεῖ; Tr. 1183, οὐ θάσσον εἰσεῖς μὴδ' ἀπιστήσεις ἐμοί; Wunder is certainly mistaken in supposing that *οὐ* is not to be repeated before *μὴ* in such passages. The negative *οὐ* pervades the entire sentence, though not actually repeated in the latter clause.

638. καὶ μὴ —; 'And not raise a trouble of no importance to a serious one?' So Schol. rec: καὶ μὴ τὴν οὐδαισιν λέναν εἰς μέγα κομίσετε. After *μέγα* of course ἄλγος must be supplied. Wunder with Doederlein prefers (with less probability, I think,) to construe, καὶ μὴ εἴσετε τὸ μηδὲν (i. e. rem nullius momenti) εἰς μέγ' ἄλγος. For in that case it is reasonable to suppose the poet would have written rather τὸ μηδὲν ἐς μέγ' ἄλγος εἴσετε. Mitchell wrongly understands *μέγα* (ἄλγος) of the present affliction of the state. Is for *eis* Dind.

640. δυοῖν ἀποκρίνας κακοῦν. 'Having chosen (one) of two evils.' Schol: ἀποκρίνας ἐν τῶν δύο ποιήσας. Gl. B: ἀποκρίνας διελόμενος. To this reading, however, there is a twofold objection. In the first place it renders necessary rather an awkward synizesis in δυοῖν; and in the next place an equally awkward lengthening of the second syllable in ἀποκρίνας. For the former Hermann (El. D. M. p. 53) compares the synizesis in νεκύεσσιν (Od. λ'. 568), γενέων (Pind. P. iv. 225), ἐριέων (Eur. Iph. T. 931. 970. 1456), &c. The Latin poets, as Dindorf remarks, made use of the same contraction. So 'duas' is pronounced as a monosyllable Plant. Rud. i. 2. 41. ii. 2. 14; 'duarum' as a disyllable Plant. Trin. iv. 3. 46. Ter. Heaut. i. 3. 85. With which compare the English 'two,' and the German 'zwei.' So also 'bellum' (contr. from 'duellum'). For the latter compare Phil. 30, ὅρα καθ' ἑνὸν μὴ κατακλιθεῖς (f. κατακλιθεῖς σου) ἀπῆ. El. 1193, τίς γάρ σ' ἀνάγκη τῆδε προτρέπει (f. προτρέπει) βροτῶν; These, with other examples (Aesch. Pr. 24, ἀποκρίναι. Pers. 217, ἀποτρέπην. Eur. Ph. 588, ἀποτροποι. Hipp. 715, πρότρέπουσ'. Iph. T. 51, ἐπικρανῶν. Tro. 995, κατὰ λείεσιν. Hel. 411, ἐπιθρομάς. Herc.

821, ἀποτροπος. Suppl. 278. 315, 'Ἀμφιτρόων. Fr. Inc. 166, περίπληκτι, and in anapaestic verses Aesch. 1086, ἀντίπουν. Theb. 1068, κἀποτρέπομαι) are given by Elmsley on Suppl. 296, ἐπικρύπτειν. See also Porson ad Orest. 64, who observes that though the Tragedians often enough lengthen a short syllable in simple words, as τέκνον, πατὴρ, &c., this license is far less often allowed in compounds, if the syllable thus lengthened falls upon the seat of union, as in πολύχρυσος (Andr. 2), or on the augment, as in ἐπέκλωσεν (Or. 12), κέκλησθαι (Soph. El. 366), and even still less often, where it falls on a preposition joined to a verb, as in ἀποτροποι (Ph. 600). But it is more than probable the passage requires the friendly hand of the critical operator. I therefore present for the reader's consideration and choice the following proposed corrections. Elmsley conjectures, τοῖνδ' ἀποκρίνας κακοῖν, or τοῖνδ' ἔ' ἀποκρίνας κακοῖν (Quart. Rev. xiv. p. 449). Hermann, τοῖνδ' ἐν ἀποκρίνας (to avoid the lengthening of the second syllable in ἀποκρίνας). Reisig (ad Oed. C. 485, and Conj. p. 70), τοῖν δυοῖν κρίνας κακοῖν. Schneidewin, δυοῖν ἐν ἀποκρίνας κακοῖν. Hartung, κατὰ δυοῖν κρίνας κακοῖν. Qu. τοῖν δυοῖν κρίνας κακοῖν, or δυοῖν ἐν ἀποκρίνας κακοῖν, or θάτερον κρίνας κακόν. Or θοὺς δυοῖν κρίναι κακοῖν. Or θάτερον δυοῖν κακοῖν. Or perhaps δευνά γ' — δρᾶσαι δικαιοῦ μ', ἐν δυοῖν κρίνας κακοῖν. For this sense of κρίνειν, 'to choose, select,' cf. Oed. C. 640, τοῦτων (τούτων;) — διδωμί σοι | κρίναντι χρῆσθαι.

642. According to the principle, τὸν κακῶς τι δρῶντα δεινοῖς ἀνταμείβεσθαι κακοῖς, as Archilochus says, quoted by Schneid.

643. τοῦμὸν σῶμα. 'My person, me.' Cf. Oed. C. 355. El. 1233. 1333. Eur. Alc. 647, οὐκ ἦσθ' ἄρ' ὁρθῶς τοῦδε σώματος πατήρ. Her. 90, οὐ γὰρ σῶμ' ἀκηρυκτον τόδε. 529, ἡγεῖσθ' ἵπου δεῖ σῶμα κατθανεῖν τόδε. Arist. Th. 895, βιάζε, τοῦμὸν σῶμα βάλλουσα νόγῃ. Virg. Aen. vii. 650, 'Excepto Laurentis corpore Turni.' Soph. Fr. 650 τοιοῦτος ἂν ἄρ



- ΚΡ. μή νυν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι  
δέδρακ', ὀλοίμην, ὦν ἐπαιτιᾷ με δρᾶν. 645
- ΙΟ. ὦ πρὸς θεῶν πίστευσον, Οἰδίπους," τάδε,  
μάλιστα μὲν τόνδ'" ὄρκον αἰδесθεῖς θεῶν,  
ἔπειτα καμὲ τοῦσδε θ' οἱ πάρεσσί σοι.
- ΧΟ. πιθοῦ θελήσας φρονήσας τ', ἄναξ, λίσσομαι στρ. α.
- ΟΙ. τί σοι θέλεις δῆτ' εἰκάθω; 651
- ΧΟ. τὸν οὔτε πρὶν νήπιον νῦν τ' ἐν ὄρκῳ μέγαν καταί-  
δεσαι.
- ΟΙ. οἶσθ' οὖν ἂ χρεῖς; ΧΟ. οἶδα. ΟΙ. φράζε  
δὴ τί φῆς.†
- ΧΟ. τὸν ἐναγῇ φίλον μήποτ' ἐν αἰτία 656

ξείε [ἄρξεις σὺ Br.] τοῦδε τοῦ κρέως;  
σὺν τέχνῃ κακῇ. 'With wicked  
craft.' Cf. 124, ξὺν ἀργύρῳ. Oed. C.  
817, ποῖα σὺν ἔργῳ τοῦτ' ἀπειλήσας  
ἔχεις;

644. μή νυν Elmal. Dind. Wund. Schn.  
μή νυν vulg. μή νυν ὀναίμην (γρ. ὀλοί-  
μην F.). 'May I then derive no benefit  
therefrom,' or simply, 'may I not prosper.'  
Schol: τοῦ βίου δηλονότι. Gl. B:  
ἀπολαύσαιμι τοῦ (ζῆν). I would rather ex-  
plain, 'May I then benefit nought by the  
act.' ἀλλ' ἀραῖος —. Observe the  
detached position of ὀλοίμην in the second  
clause of the sentence. So 1251, χέπως  
μὲν ἐκ τῶνδ' οὐκ ἔτ' οἷδ' ἀπόλλυται. Aj.  
723, στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν  
κύκλῳ | μαθόντες ἀμφοτέρωθεν. Eur. Ph.  
383, ὅπως δ' ἔρωμαι, μή τι σὴν δάκω  
φρένα, | δέδοιχ' ἂ χρεῖς. Med. 460, ἐγὼ  
τε γὰρ λέξασα κουφισθήσομαι | ψυχὴν  
κακῶς σε, καὶ σὺ λυθῇσει κλύων. Or.  
509, ἀλλ' ὥς μὲν οὐκ εἰ μὴ λέγ' εἰργασται  
τάδε, | ἡμῖν δὲ τοῖς δρᾶσαι οὐκ εἰδαι-  
μόνως. Hor. Sermon. ii. 1. 60, 'Quisquis  
erit vitae scribam color.'

646. ὦ (not ὦ) Bodl. and no doubt  
others. Perhaps it would be better to con-  
nect ὦ — πίστευσον Οἰδίπους τάδε (with-  
out any stop), as elsewhere we find ὦ  
χαῖρε Σώκρατες, and like phrases.

647. ὄρκον — θεῶν. 'Oath by (appeal  
to) the gods.' Hom. Od. β'. 377, γρηῖς  
δὲ θεῶν μέγαν ὄρκον ἀπώμνυ. Pind. Ol.  
vi. 119, θεῶν δ' ὄρκον μέγαν μὴ παρῶμεν.  
Eur. Hipp. 653. 1040. Schneid. com-  
pares the Homeric Διὸς (or θεῶν) ὄρκια  
πιστά. Xen. Anab. ii. 5. 7, οἱ θεῶν ὄρκοι.  
The invocation just uttered by Creon,  
ἀραῖος ὀλοίμην, εἰ &c., is meant. For  
τόνδ' ὄρκον qu. τόν γ' ὄρκον.

648. καμὲ τοῦσδε θ'. 'Also me (not,  
both me) and these.' Cf. on 347.  
τοὺς δὲ θ' P. μοι (γρ. σοι) B.

649. θελήσας φρονήσας τ'. 'With  
goodwill, and with prudence.' For θελή-  
σας cf. Oed. C. 757, κρίψων [σπράψων?]  
θελήσας. Wunder refers to Aj. 371,  
ἔπειτα καὶ φρόνησον εἰ. Phil. 1343, συγ-  
χάρει θέλων. Matthiae (in Class. Journ.  
x. 12) conjectures πιθοῦ λέξας (cf. 671  
f.). For φρονήσας τ' perhaps φρόνησέν  
τ' would be preferable.

651. θέλεις — εἰκάθω; So El. 80, θέ-  
λεις μέινωμεν —;

652. οὔτε L. M. N. P. &c. οὔποτε  
Ald. L. sec. m. Bar. Laud. μέγαν. Cf.  
772, τῷ γὰρ ἂν καὶ μείζονι —; Ant. 182.

653. ἐν ὄρκῳ μέγαν. 'Strong in virtue  
of his oath' (644 f.), and therefore worthy  
of being believed. I. e. μέγαν τῷ ὄρκῳ,  
ἐν ᾧ ἐστί. Cf. on v. 17. Phil. 185, ἐν  
τ' ὀδύνας ὁμοῦ λιμῶ τ' οἰκτρὸς.

654. For μέγας cf. 871, μέγας ἐν τοῖς  
τοῖς θεοῖς. On the sanctity of an oath  
Brunck refers to Eur. Hipp. 1047.  
καταίδεσαι. 'Respect.'

655. οἶσθ' οὖν ἂ χρεῖς; Oedipus by  
these words implies that by their inju-  
dicious advice they will bring about his  
death or banishment. Cf. 658-9.

φράζε δὴ τί φῆς. 'Explain then what  
thou meanest.' Cf. Phil. 559, φράσον δ'  
ἄπερ. Aj. 794, ὅστε μ' ὠδίνων τί φῆς.  
Xen. An. ii. 1. 15, σὺ δ' ἡμῖν εἰπὲ τί λέ-  
γεις. For φῆς I have given φῆς.

656. Schol: γρ. φίλον ἐναγῇ. — ὁ δὲ  
νοῦς: τὸν μηδέποτε ὑπὸ φίλων ἐν ἀφανεί  
αἰτία γενόμενον, ἀλλὰ καθαρὸν ὄντα θεό-  
μεθα μὴ λόγων ἔκτατον ἐκβαλεῖν (Βαλεῖν  
Suid. v. ἐναγῇ φίλων), ἀλλὰ προσδέξασθαι  
αὐτοῦ τὴν ἀπολογία. ἢ ἐναγῇ τὸν ἐν.

σὺν ἀφανεὶ λόγῳ σ' αἴτιμον βαλεῖν."

ΟΙ. εὖ νυν ἐπίστω, ταῦθ' ὅταν ζητῆς, ἐμοὶ  
ζητῶν ὀλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.

εχόμενον μύσει, οὕτω· δεόμεθα τὸν μηδέποτε ἐναγὴ γενόμενον εἰς φίλους μὴ ἐν ἀφανεὶ αἰτίᾳ ἄτιμόν ποιήσης τῶν λόγων. This very perplexing passage, the exact reading and interpretation of which seems from an early age to have been considered doubtful, after mature consideration I feel disposed to read thus: τὸν ἐναγὴ φίλων μηδέποτε αἰτία σ' | ἐν ἀφανεὶ λόγῳ (or αἰτία | σὺν ἀφανεὶ λόγῳ σ') ἄτιμον βαλεῖν. Or perhaps μὴ δίχα γ' αἰτίας | ἐν ἀφανεὶ λόγῳ σ' ἄτιμον βαλεῖν. Translate: 'That you should never upon an uncertain charge (αἰτία ἐν ἀφανεὶ) refuse to hear the defence of any friend who binds himself by an oath' (to speak the truth). Or else: 'That you should never upon uncertain evidence (σὺν ἀφανεὶ λόγῳ) dishonour with an accusation' (αἰτία ἄτιμον βαλεῖν), &c. The latter method I think is the more probable one. Elmsley proposes μηδέποτε αἰτία, who likewise approves of ἐν ἀφανεὶ λόγῳ ἄτιμον βαλεῖν. Benedict: τὸν ἐναγὴ φίλον μὴ ποτ' ἐν αἰτίᾳ | σὺν ἀφανεὶ λόγῳ σ' ἄτιμον βαλεῖν. I prefer with Elmsley μηδέποτε αἰτία, or else (if we retain φίλον) μηκέτ' αἰτία. Possibly ἐν may have slipped in here from the various reading σ' ἐν affixed to σὺν in next verse. τὸν ἐναγὴ. τὸν εὐαγὴ Dind. a. Gl. B: τὸν καθάρων. The allusion is to Creon's oath 644—5. ἐναγὴ is explained by Heath and Elmsley to mean ἐνορκον, 'sacramenti religione innoxum.' Hermann similarly explains it in the sense of ἀρεῖ ἔνοχον, as in Aesch. adv. Ctes. p. 502. 512. 515. Musgrave proposes τὸν ἐναγὴ φίλον, adducing Hesych. ἐναγῆς, καθαρῆς. Dobree proposes ἐναγῆ for ἐναγὴ (om. τέον). φίλον. φίλων P. (supr. o). Schol. Suid. v. ἐναγὴ φίλων. Zonar. p. 714. Cf. 611. Translate: τὸν ἐναγὴ φίλων, 'whosoever of your friends binds himself under a curse.' The force of the article is thus explained. The plural φίλων appears to me also confirmed by the indefinite μὴ ποτε or μηδέποτε.

667. σὺν ἀφανεὶ λόγῳ. Perhaps σ' ἐν ἀφανεὶ λόγῳ—. They compare Antiphon, p. 136, ἐγὼ μὲν γὰρ σοὶ φανερὰν τὴν πρόσωπον εἰς ἐμὲ ἀποδείκνυμι, σὺ δὲ με ἐν ἀφανεὶ λόγῳ ζητεῖς ἀπολίσσαι. σὺν γ' Turn. Herm. Triclinius' needless conjecture, to equalize the metre

of this verse with v. antistr. 636.

λόγῳ most mss. and vulg. λόγων F. M. P. Schol. λόγον (γὰρ supr. m. rec.) L. λόγῳ σ' Herm. Wund. Hart. λόγῳ πῶτιμον (!) Schneid. Translate: 'On an uncertain charge.' Gl: σὺν ἀνεξετάστῳ ὑπολήψει. Cf. 608, γνῶμῃ δ' ἀδήλων μὴ με χωρὶς αἰτιῶ. βαλεῖν Aug. c. Līv. a. Schol. rec. Suid. and perhaps G. Corrected by Brunck from Suidas. ἐκβαλεῖν B. P. Bodl. Bar. Laud. Trin. &c. Ald. and most mss. Correct ἄτιμον βαλεῖν, 'reject dishonoured.' Schol. rec: βαλεῖν. ἐκβαλεῖν, ἀπέσασθαι. So Phil. 1028, ἐμὲ δὲ τὸν παρόθλιον — ἄτιμον ἔβαλον (gl: ἐξέβαλον. Tricl: ἐκβαλον). Aj. 1333, ἀδαντων — βαλεῖν (coll. 1388, λαβητὸν αὐτὸν ἐκβαλεῖν). Cf. 670, γῆς ἄτιμον τῆσδ' ἀπωσθῆναι. Perhaps ἔξ ἄτιμον βαλεῖν (i. e. ἐκβ. ἔτ.). Others connect βαλεῖν with ἐν αἰτίᾳ or αἰτία. In illustration of the phrase αἰτία βάλλειν Musgrave adduces Trach. 940, ὥς νῦν μάταιος αἰτία βάλλοι κακῇ. Plat. Epist. vii. 341 A. ὥς μηδέποτε βαλεῖν ἐν αἰτίᾳ τὸν δεικνύοντα, ἀλλ' αὐτὸν αὐτὸν, μὴ δυνάμενον, &c. [Which passage seems evidently to refer to the present one.] Add Arist. Theom. 895, βάλλει, τοῦτον σῶμα βάλλουσιν αἰτίαι. Compare also the Latin phrase 'verberare convicia,' and the English 'to load with abuse.' It may be a question also, as some copies give λόγων, whether we should not connect λόγων ἄτιμον, i. e. 'without his having the privilege of replying, or without your condescending to advance proof.' 789, καὶ μ' ἐφοῖβος ὦν μὲν ἰκάμην | ἄτιμον ἐξέπεμψεν. Oed. C. 49, μὴ μ' ἄτιμωσις — ὦν σε προστρέψω φράσαι. But it does not appear that Oedipus had refused to hear Creon's defence (see 583—615); and it may be doubted whether the words can fairly yield the latter sense.

658. εὖ νυν Elmsl. Dind. Wund. Schn. εὖ νυν vulg. Herm. Hart. 'Know then well, that in seeking this thou seekest for me death or banishment from this land,' in supporting this man thou destroyest me. ἐπίστω. ἐποίησα F. Whence one might conjecture κάτισθι. ζητῆς. ζητεῖς Bar. χρήσεις F. 659. φυγῆν. φυγεῖν F. G. L. pr. N. τῆσδε γῆς L. M. N. &c. τῆσδε τῆς γῆς Ald. Perhaps, (ζητῶν ὀλεθρον, ἢ κ' τῆσδε τῆς χθονὸς (or χώρας) φυγῆν.

ΧΟ. οὐ τὸν πάντων θεῶν θεὸν" πρόμον στρ. β. 660  
 "Ἄλιον ἐπεὶ ἄθεος ἄφιλος ὃ τι πύματον  
 ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω.  
 ἀλλά μοι δυσμόρῳ γὰ φθίνουσα\* 665  
 τρύχει ψυχὰν, τὰδ' εἰ κακοῖς κακὰ  
 προσάψει τοῖς πάλαι τὰ πρὸς σφῶν.

660. οὐ τὸν B. vulg. οὐ μὰ τὸν A. C. F. G. Trin. οὐ (supr. μὰ) τὸν Dred. b. Cf. on 1088. μὰ τὸν Hart. Which Elmsley also would have preferred. Οὐ is occasionally put alone for οὐ μὰ, as below 1088. Ant. 758. El. 1063. 1239. Eur. Ion. 888, ἀλλ' οὐ τὸ Διὸς πολυάστρον ἔδος, | οὐκ ἔτι κρύψω λέχος. Ph. 1023, οὐ τὸν μετ' ἑστρων Ζῆνα. Arist. Lys. 1171, οὐ τὸ σιά. θεῶν θεὸν F. G. L. pr. θεῶν θεὸν P. θεὸν M. N. θεῶν Ald. H. Bodl. Bar. Laud. Cf. on 215.

661. πρόμον. "A prince. Cf. Oed. C. 884. Aesch. Ag. 193. 398. Eum. 377. Eur. Ph. 1259. Iph. A. 699. Tro. 31." MITCH. Arist. Thesm. 50, πρόμος ἡμέτερος. The Chorus swears by the Sun, as the great searching eye of heaven, that sees and knows all things. Hom. Od. λ'. 108, ἡελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει. Hence that great luminary is often invoked as a witness in oaths and solemn asseverations. Hom. Il. iii. 277. Hymn. Merc. 381. Oed. C. 868. The sun is styled ἄγγον θεὸν Pind. Ol. vii. 109. Cf. 1426, ἄνακτος 'Ἠλίου. Reisig proposes πρόμον θεόν. Qu. μέγαν πρόμον.

662. ἄθεος, ἄφιλος. 'Godless, friendless,' i. e. 'deserted by gods and friends' (men). Cf. 254. ἄθεις ἐφθαρμένης El. 1181. The metre is dochmiac. For the shortening of the second syllable in ἐπεὶ cf. on Ant. 1310.

663. ὃ τι πύματον ὀλοίμαν (ὀλοίμην P.). 'May I perish in the most extreme manner, utterly.' Schol: ἐσχάτως ἀπολοίμην. Schol. Lips: ὃ τι πύματον ὀλοίμαν φθαρείην ὑπερ ἑσχατον, ἡγουν ἀπώλειαν ἥτις ἐσχάτην τουτέστι φθαρείην ἐσχάτην ἀπάλειαν. Arist. Ran. 588, κἀκιστ' ἀπολοίμην. Herod. vii. 229, ἐς τὸ ἑσχατον. Where see Valck.

664. τάνδ'. τήνδ' supr. in B.

665. Schol. rec: ἀλλά μοι τοῦ δυστυχούς λυπεῖ τὴν ψυχὴν ἢ γῇ φθειρομένη. Hermann conjectures: ἀλλά μ' ἄδυσμορος γὰ φθίνουσα τρύχει, omitting ψυχὰν, which does not seem to have been read by the Schol.

666. γὰ (γῇ Bodl.) φθίνουσα. Cf. 25

sq. φθίνουσα. GL B: φθειρομένη. Dind. has ventured to give φθίνε, of which he supposes φθίνουσα to be a mere interpretation. For he considers it unlikely that πόνουσιν for πόνους is to be written in v. antistrophe 695. Mitchell proposes γὰς φθίσις, coll. Pind. P. iv. 471. Hyporch. iv. 8. Kayser γὰς πόνους. Schneidewin γὰς νόσους. Perhaps φθίνουσ' (with some verb instead of τρύχει, beginning with a vowel). τρύχει ψυχὰν, καὶ τὰδ' vulg. τρύχει ψυχὰν, τὰδ' Dind. Schn. Hart. τρύχει, καὶ τὰδ' Herm. (who read formerly τρύχει καρδίαν, τὰδ'). Qu. — τρύχει | κέαρ, τὰδ' εἰ κακοῖς κακὰ προσάψει | τοῖς πάλαι τὰ πρὸς σφῶν. And in the antistrophe 694 f. ἐν πόνους ἄλσων | σαν εὖ κατ' ὄρθον (or τότ' ὄρθον) ἐβ- ρισας, τὰ νῦν τ' ἐβ- | παμπος ἄν γένοιτο. Arndt had already suspected that in καλ there lay concealed κέαρ.

667. καὶ τὰδ' the mss. καὶ om. Schn. Hart Dind. Schol. rec: καὶ τὰδε. λυπεῖ δηλονότι τὴν ψυχὴν μου. GL B: καὶ τὰδ'. τοῦτο τρύχει με.

668. προσάψει, with Erfurdt and Schneidewin, I take to be intransitive, as elsewhere συνάπτειν (Aesch. Pers. 883. Eur. Hipp. 187, &c. Ph. 714. Her. 811). Construe, εἰ τὰδε κακὰ, τὰ πρὸς σφῶν, προσάψει ('shall join themselves to, be added to') κακοῖς τοῖς πάλαι. Elmsley, Dindorf, and Wunder, on the other hand, consider it to be transitive, the subject being γὰ ('addita habet'); and they compare Eur. Herc. 1213, κακὰ θέλων κακοῖς συνάψαι, τέκνον. Med. 78. Iph. T. 487. Add Oed. C. 236, μὴ τι πέρα χρέος ἐμᾷ πόλει προσάψης. El. 356, τῇ τεθνηκότι | τιμὰς προσάπτειν. Fr. 514, δατίς — μείζον προσάπτει τῆς νόσου τὸ φάρμακον. Eur. Herc. 831, "Ἡρα προσάψαι καὶνὸν αἷμ' αὐτῷ θέλει. Med. 1348, γῇ δὲ τῇδε — τέλη προσάψομεν. As the verb may be either transitive or intransitive, the real question here is which signification agrees best with the context. I have no hesitation myself in preferring the latter. Schol. rec: συναφθήσεται. GL: συναφθήσεται, συνελύσεται. GL B:

- ΟΙ. ὁ δ' οὖν ἴτω, κεί χρὴ με παντελῶς θανεῖν,  
ἧ γῆς ἀτιμον τῆσδ' ἀπωσθῆναι βία. 670  
τὸ γὰρ σὸν, οὐ τὸ τοῦδ', ἐποικτεῖρω στόμα  
ἐλεωνόν· οὗτος δ', ἐνθ' ἂν ᾗ, στυγῆσεται.
- ΚΡ. στυγνὸς μὲν εἰκὼν δῆλος εἶ, βαρὺς δ', ὅταν"  
θυμοῦ περάσῃς." αἱ δὲ τοιαῦται φύσεις  
αὐταῖς δικαίως εἰσὶν ἀλγισται φέρειν. 676
- ΟΙ. οὐκουν μ' ἐάσεις κακτὸς εἶ; ΚΡ. πορεύσομαι,  
σοῦ μὲν τυχὼν ἀγνώτος, ἐν δὲ τοῖσδ' ἴσος."

συνάθ. Triclinius recommends προσ-  
φάσει. Cf. Phil. 1265, μὴν τί μοι μέγα  
| πάρεστε πρὸς κακοῖσι πέμψαντες κακόν:  
669. δ' δ' Elmal. Dind. Schn. and so  
Schol. 33' vulg. Herm. Wund. Hart.  
δ' δ' οὖν ἴτω. 'Well then let him  
go' with impunity. So Aj. 961, οἱ δ' οὖν  
γαλάντων. 114, σὺ δ' οὖν — χρῶ χειρὶ.  
Tr. 339, ἡ δ' οὖν ἐδόσθω. 1157, σὺ δ' οὖν  
ἔλασε. El. 691, σὺ δ' οὖν λέγ' —. Oed.  
C. 1206, ἔστω δ' οὖν ὅπως ὁμῶν φίλον.  
Aesch. Pr. 935, δ' δ' οὖν τοιέτω. Arist.  
Ach. 186, οἱ δ' οὖν βοῶντων. Lys. 491,  
αἱ δ' οὖν — δρώτων δ' τι βοῶνται.

672. ἐλεῶν Both. Elmal. &c. ἐλεῶν  
the mss. See Porson Praef. p. 7. ἐνθ'  
ἐν θ'. 'Wherever he may be.' Cf. 1461,  
ἐνθ' ἂν ᾖσι. Schneid. needlessly conjectures  
ἐστ' ἂν β'. στυγῆσεται. On this future  
thus used see Monk on Hippol. 1458.

673. Construe στυγνὸν μὲν δῆλος εἶ  
εἰκὼν. 'Sullen art thou, it is clear, in  
yielding.' Schol. rec: δῆλος εἶ ἀδῶς εἰκὼν.  
Schol. rec: ἀδῶς ἐνδιδούς. στυγνὸς  
(taken up from στυγῆσεται prec. v.), 'sad,  
sullen, peevish,' the opposite of φαιδρός.  
Aesch. Ag. 639, στυγνὸν πρόσωπον.  
Eur. Hipp. 173, στυγνὸν ὀφρύων νέφος.  
Schneid. compares Diog. L. vii. 16,  
στυγνὸς καὶ πικρὸς (of Zeno). βαρὺς —.  
βαρὺς C. pr. 'But heavy (burdensome,  
insupportable to thyself, wilt thou be),  
when thou hast got over thy anger.'  
Brunck: 'ubi vero ira deferbuerit, tu te  
ipsam oderis.' Schol. rec: βαρὺς. δύσ-  
καλος καὶ ἀγαπᾶσθαι ἔχων. Gl. B:  
σκαθρατός. Ant. 767, οὐτε δ' ἐστὶ τη-  
λικαῖτοι ἀλγίστας βαρὺς. Musgrave com-  
pares 546, βαρὺν σ' εὖρηκ' ἔμολ. Eur.  
Med. 38, βαρεῖα γὰρ φρήν. Wunder  
approves of the Scholiast's explanation:  
ὅταν δὲ ἐπὶ τὸ πέρας ἔλθῃς τῆς ὀργῆς, τότε  
βαρὺς εἰσὶς τὸ πρᾶγμα, ὅλον μετανοήσεις  
καὶ ἄδικα ἐνθυμηθήσῃ. According to this

view βαρὺς will mean 'annoyed, mortifi-  
fied,' and so 'revengeful.' But after  
anger has cooled down, people are sup-  
posed to relent rather than the opposite.  
The ellipse of ἔσει is harsh and inelegant,  
and the construction περῶν τινος (instead  
of τι) is by no means free from suspicion.  
Perhaps therefore we should read, βαρὺς  
δ' ἔσει, | ὅταν περάσῃς (or rather πε-  
παυθῇς, cf. Eur. Her. 159. Meleag. 55.  
Arist. Vesp. 646. Xen. Cyr. iv. 5. 21).  
Perhaps θυμοῦ is a gloss, which has crept  
into the text. Or βαρὺς δ' ἔσει, — θυμοῦ  
'πεπράσας (or θυμὸν πεπαυθεῖς). Or at  
least, βαρὺς δ' ὅταν | θυμοῦ 'πεπράσας (or  
πέρας' λθῇς). Dindorf explains the use of  
the genitive θυμοῦ περάσῃς, by supposing  
περάσῃς here to mean πέρας ᾗς [γῆν].  
Gl. B: εἰς πέρας ἔλθῃς. Musgrave had  
proposed θυμὸν or θυμούς.

674. αἱ δὲ τοιαῦται —. 'For such dis-  
positions (such as are obstinately per-  
verse, and yield only with an ill grace to  
good advice) are justly most painful to  
themselves to bear.'

675. αὐταῖς P.

676. οὐκουν μ' ἐάσεις. In L. these  
words are written on an erasure by the  
hand of a corrector. It is probable there-  
fore the original reading was different.

677. Schol: σοῦ μὲν μὴ ἐπισταμένου  
τὴν ἐμὴν προαίρεσιν (ὅλον ἡγνοῦκός με),  
παρὰ δὲ τούτοις τῆς ὁμοίας δόξης ἦν καὶ  
πρώην εἶχον περὶ ἐμέ. 'Having found  
you undiscerning, but in the opinion of  
these being esteemed the same I ever  
was.' Ἀγνὼς thus used actively is of  
rare occurrence. Cf. 681. 1133, ἀγνῶτ'  
ἀναμνήσω νιν. As our poet is fond of  
using words in their non-usual sense,  
ἀγνὼς may here be taken, I think, rather  
as synonymous with ἀγνώμων, 'unreason-  
able, ungracious.' And so it is explained by  
Schol. rec: ἀγνῶτος. ἀγνώμονος. Hesych:

ΧΟ. γύναι, τί μέλλεις κομίζειν δόμων τόνδ' ἔσω ; ἀντ. α'.

ΙΟ. μαθοῦσά γ' ἦτις ἡ τύχη. 680

ΧΟ. δόκησις ἀγνώως λόγων ἦλθε, δάπτει" δὲ καὶ" τὸ μὴ  
"νδικον.

ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν ; ΧΟ. ναίχι. ΙΟ. καὶ τίς  
ὁ λόγος ἦν\* ;

ΧΟ. ἄλις ἔμουγ', ἄλις, γὰς προπονουμένας," 685

\* Ἀγνώτας φίλους, ἀγνώμονας. Oed. C. 86, ἔμοι μὴ γένησθ' ἀγνώμονες. Tr. 473. Compare Phil. 320, συντυχὸν κακῶν | ἀνδρῶν Ἀτρεΐδων. Gl. B: ἴσος. ὑπάρχων οἶος καὶ πρῶην. Others translate ἴσος 'just.' Cf. on Phil. 686. Schol. rec: ἴσος. δίκαιος. So in Latin, 'aequus.' Qu. σοῦ μὲν τυχὸν ἀγνώμονος, τούτων δ' ἴσων.

678. The Chorus, fearing lest the quarrel should lead to serious consequences, entreat that Oedipus may be conducted to his palace, as Jocasta had already persuaded 637. Creon however alone retires; for Oedipus does not leave the stage till 861. κομίζειν δόμων τόνδ' (τῶνδ' Laud.) ἔσω. Burton supposes these words to be addressed to Jocasta apart, Oedipus having perhaps stepped aside, wrapt in deep thought. On the genitive cf. below 1515, ἀλλ' ἴθι στέγης ἔσω. Tr. 492, εἴσω στέγης χωρῶμεν. Hom. Od. θ'. 290, εἴσω δώματος φει. Eur. Ph. 454, τόνδ' εἰσεδέξω τειχεῖων.

680. μαθοῦσά γ' —. 'Yes, when I have learnt the nature of this occurrence.' Jocasta is here led to inquire into the cause of the dispute, and thus the way is prepared for the unravelling of the plot. A writer in the Class. Journ. vi. 342, injudiciously proposes ἀβροῦσά γ'.

681. δόκησις ἀγνώως λόγων ἦλθε. 'An uncertain suspicion expressed in words came,' i. e. a certain groundless insinuation was made. Two out of three of the following explanations offered by Schneidewin appear to me decidedly erroneous: 'An empty suspicion without clear proof resulted from the speeches' (ἦλθε λόγων), or, '— that sees no reasons' (ἀγνώως λόγων), or finally, '— in respect of words.' Schol. rec: ὑπόληψις ἀδηλος, οὐ γνωσκομένη. So γνώμη ἀδηλος 608. ἀφαρῆς λόγος 657. δόκησις, 'a mere opinion or suspicion,' as in Trach. 426, ταῦτ' δ' οὐχὶ γίγνεται | δόκησιν εἰπεῖν κάτακρινθῶσαι λόγον. ἀγνώως lit. 'not knowing,' and so uncertain. Cf. 677. 1133. On ἦλθε cf. 523, ἀλλ' ἦλθε μὲν δὴ

τοῦτο τοῦνεϊδος &c. Tr. 769. The Chorus alludes on the one hand to the apparently groundless insinuations of Oedipus against Creon, as having suborned Teiresias; on the other to the keen resentment naturally felt and expressed by Creon at such an unjust aspersion. Schneidewin however, perhaps with more probability (cf. on 684), thinks the allusion is rather to the mysterious disclosures of Teiresias, and the accusations thrown out by Oedipus against Creon. δάπτει δὲ καὶ τὸ μὴ "νδικον. 'And even the unjust (undeserved) imputation is cutting.' But surely an unjust (untrue, 1158) accusation must be more cutting than a just one. I think therefore it would be better to read, δάπτει δέ τοι τὸ μὴ "νδικον, 'and surely an unjust accusation stings.' Unless we explain καὶ to mean 'also, besides.' For δάπτει (βλάπτει N.) I would read, with a slight change, δάκνει, 'stings, cuts.' Cf. Aj. 1119, τὰ σκληρὰ γὰρ τοι, κὰν ὑπέρδωκ' ᾗ, δάκνει.

684. ἀμφοῖν ἀπ' (ὅν' v. r. in B.) αὐτοῖν ; Sub. ἦλθε. 'Came it from both of them,' were both the cause of the quarrel? Schol: ἐκινήθησαν οἱ λόγοι ; ἀμφοτέρω τῆς διαφορᾶς αἰτίαι εἰσι ; We must therefore consider the preceding words of the Chorus (ἀγνώως δόκησις &c.) to be meant to apply to both the disputants, Creon (through the instrumentality of Teiresias, 703—6) charging Oedipus with the murder of Laius, and Oedipus in return accusing Creon of the design to usurp the sovereignty himself: both apparently without sufficient grounds. ναίχι. ναίχι (as οὐχί) Turn. καὶ τίς ὁ λόγος ἦν D. Dresd. b. Br. Ebn. καὶ (om. Trin.) τίς ἦν ὁ λόγος Bodl. Laud. Trin. Aug. b. Ald. καὶ τίς ἦν λόγος L. M. N. P. Livv. Mosq. Dresd. a. Turn. Erf. and all the recent editors. In two copies (D. Dresd. b. ?) ἦν is, I believe, not found. As the article here seems indispensable, I have restored the reading which supplies it.

φαίνεται ἐνθ' ἔληξεν, αὐτοῦ" μένεω.

ΟΙ. ὁρᾷς ἔν' ἤκεις, ἀγαθὸς ὢν γνώμην ἀνὴρ,  
τοῦμὸν παριεῖς" καὶ καταμβλύνων" κέαρ ;

ΧΟ. ὦναξ, εἶπον μὲν οὐχ ἅπαξ μόνον, ἀντ. β'. 689  
ἴσθι δὲ παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα  
πεφάνθαι μ' ἄν, εἴ σ' ἐνοσφίζομαι,

685. 'Sufficient to me, sufficient does it appear, as the land is thus already afflicted, that the dispute should remain, where it dropped.' προπονομένης. προπονομένης G. προπονομένης (i. e. —αι) F. This is perhaps the correct reading, ἐμοῦ — γὰρ προπονομένης, 'to me at least, anxious as I am about my country.' (So προτιμῶν τινας, προκῆδεσθαί τινας, and the like). Or γὰρ προπονομένης. Alexis Athen. 431 E, τῶν ἀνοσιμάτων προπονομένοι. But cf. 668, γὰρ φέλουσα. Schneid. explains προπονομένης, 'being far gone in trouble,' as stronger than the simple verb.

686. φαίνεται Dresd. a. Aug. b. Mosq. Ald. &c. φαίνεται D. G. H. Dresd. b. Bar. Bodl. Br. μένεω. Sc. τὸν λόγον, or τὸ πρᾶγμα. Cf. Oed. C. 510. Perhaps for αὐτοῦ we should read αὐτὸν (τὸν λόγον).

687. ὁρᾷς ἔν' ἤκεις; 'Seest thou to what thou art come?' How, in supporting or not condemning Creon, thou neglectest me, thy sovereign? Oedipus is by no means satisfied with the calm and impartial conduct of the Chorus. The same expression occurs Oed. C. 937. Cf. 953, σέβει — τὰ σέμν' ἔν' ἤκει τοῦ θεοῦ μαντεύματα. 1515. 947. Arist. Nub. 662, ὁρᾷς δ' ἐπείχεις; ἀγαθὸς ὢν γνώμην ἀνὴρ. 'Though a well-intentioned person. El. 546, ἀβούλου καὶ κακοῦ γνώμην. Phil. 910, εἰ μὴ γὰρ κακὸς γνώμην ἔφυν.

688. τοῦμὸν παριεῖς — 'Lowering and deadening my spirit,' is the usual translation. Gl. B: παριεῖς. ἐκλύων πρὸς λήην. Παριέναι means 'to let go, relax,' καταμβλύνειν, 'to blunt.' For παριεῖς it is probable we should substitute πραδύνων 'softening.' Others, as Jacobs and Wunder, connect τοῦμὸν παριεῖς, 'neglecting my interest' (626—7), καὶ καταμβλύνων κέαρ, 'and blunting (deadening) your feelings towards me.' The reason assigned for which explanation is that παριέναι is used always of what one does 'to or for oneself.' But I am loath to believe for several reasons that τοῦμὸν and κέαρ are to be separated. Hartung reads, παρής

καὶ καταμβλύνεις. Upon which conjecture I had myself previously fallen. The error probably arose from writing παριεῖς for παρής. Cf. on 628. Possibly the poet wrote σὺν τ' ἀταμβλύνων κέαρ ('and deadening your feelings against me').

καταμβλύνων. 'Blunting' (the edge of my wrath against Creon). Fr. 762, ὁρῶν γέροντος, ὅσπερ μαλθακὴ κοπίς | ἐν χειρὶ θήγῃ, σὺν τάχει δ' ἀμβλύνεται. Aesch. Fr. 866, ἀταμβλυνθήσεται | γνώμην. Suppl. 697, τεθνηγμένον τοί μ' οὐκ ἀταμβλυνεῖς λόγῳ. Herod. iii. 134, γηράσκοντι δὲ — ἀταμβλύνονται (αἱ φρένες). Plat. Rep. 442 D, μή πρ ἡμῖν ἀταμβλύνεται — δικαιοσύνη. Pind. P. i. 160, ἀπὸ γὰρ κόρος ἀμβλύνει — ἐλπίδας. Hom. Epigr. xii. 4.

689. δ' ἄναξ Dresd. a. Erf. Vulgo ἄναξ. οὐχ ἅπαξ μόνον. Cf. 660 f. Οὐχ ἅπαξ μόνον occurs also Aesch. Fr. 209. Eur. Andr. 81.

691. ἄπορον —. Ant. 360, παντοπόρος, ἄπορος ἐπ' οὐδέν.

692. ἐπὶ φρόνιμα. ἐπὶ φρόνημα L. pr. and so Suid. v. παραφρόνιμον. πεφάνθαι μ' ἄν. 'That I should have appeared (been).' The perfect infinitive with ἄν, as a conditional pluperfect, is seldom found, as Ellendt remarks i. 121.

693. εἴ σε νοσφίζομαι. Schol. rec: εἰ παραλογίζομαι σε. I think most scholars must have felt a difficulty in the present tense here. This will be removed by correcting εἴ σ' ἐνοσφίζομαι (or εἴ σε νοσφίζομαι). Translate, 'Know that I should have appeared beside myself, incapable of any prudent thing, if I had deserted thee (not, were I to desert thee, εἴ σε νοσφισαίμην) to side with Creon.' Hartung, I now find, reads εἴ σ' ἐνοσφίζομαι. The verb νοσφίζομαι in the sense of 'to separate oneself from, to leave,' is frequent in Homer. Il. β'. 83, ψεύδεις κεν φαίμεν, καὶ νοσφίζομεθα μᾶλλον. With an accusative Od. τ'. 339, ὅτε πρῶτον Κρήτης δρεα νιφόντα | νοσφισάμην. τ'. 579, τῷ κεν ἔμ' ἐσποίμην (ἔμα σποίμην?), νοσφισαμένη τόδε δῶμα | κοῦριδιον. With a genitive ψ'. 98, τίφθ' οὕτω πατὴρ νοσφί-

ὅς γ' \* ἐμὲν γὰρ φίλαν ἐν πόνοις  
ἀλύνουσάν' κατ' ὀρθὸν οὐρῖσας,  
ταυὺν δ' \* εὐπομπὸς ἂν γένοιότ'."

695

ΙΟ. πρὸς θεῶν δίδαξον καὶ μ', ἀναξ, ὅτου ποτὲ  
μῆνιν τοσὴνδε πράγματος στήσας ἔχεις.

ΟΙ. ἐρῶ· σὲ γὰρ τῶνδ' ἐς πλεόν, γύναι, σέβων

700

ζεαί —; Theogn. 1291, πατὴρ νοσφισθεῖσα δόμων ξανθὴ Ἀταλάντη.

694. δς τ' — ταυὺν τ' —. On the construction cf. vv. 52—3 and 35. Aesch. Suppl. 216, ἀλλ' εὐ τ' ἐπεμψεν, εὐ τε δεξάσθω χθονί. Schol. rec: ὅστε τὴν ἐμὴν φίλην γῆν ἐν πόνοις ἀμχανοῦσαν εὐάδωσας. Turnebus gives δς γ', which appears to me far preferable. The epic form δς τε occurs occasionally in the tragedians; seldom however, if at all, in iambic trimeters. V. Aesch. Pers. 16. 41. 303. Theb. 751. Ag. 360. Eum. 1024. Eur. Alc. 453. Blomf. ad Pers. 302. But I do not think the present an instance of such usage. ἐμὲν γὰρ. Oed. C. 842, πόλις ἐναίρεται, πόλις ἐμὰ, σθένει.

695. Gl. B: ἀλύνουσιν. ἀδημονοῦσαν. 'Dejected, downcast.' I feel much inclined to adopt Dobree's ingenious conjecture, ἐν πόνοις σαλεύουσιν ('tossed, agitated'), especially as the rest of the imagery in this passage is borrowed from the sea (οὐρῖσας, εὐπομπος). Cf. El. 1074, πρόσστος δὲ μόνῃ σαλεύει Ἥλέκτρα. Ant. 163, and on 24 above. On the confusion of ἀλύνειν and σαλεύειν v. Musgr. ad Eur. Cycl. 433. But cf. Phil. 1194, ἀλύνοντα χειμερίῳ λύπῃ. 174, νοσεῖ — ἀλύνει δ' ἐπὶ παντὶ &c. The second syllable in ἀλύνειν is short in Homer (Il. α'. 352. α'. 12. Od. ι'. 398. σ'. 332. 392), but long in the dramatic writers. For ἐν πόνοις we should probably read ἐν πόνοισι τότ' (cf. 52) or ἐν πόνοισιν, to equalize the verse with the strophic 665. The troubles alluded to are those caused by the visit of the Sphinx.

696. κατ' ὀρθὸν οὐρῖσας (οὐρῖσας P. Bodl. &c. Ald. Schol. Suid. h. v.). 'Didst direct aright, in a straight course, with a fair wind. Gl. B: εὐθεδρομῆσαι ἐποίησας. Schol: ἐστῆσας, ἔσωσας. A metaphor, like εὐπομπος in next verse, taken from steering a ship. Cf. Trach. 827, καὶ τὰδ' ὀρθῶς ἐμπεδα κατουρίζει. Aesch. Cho. 319. Pers. 602. Eur. Andr. 611. Pind. P. i. 65, ἐς πλόον ἀρχομένοισι πομπάιον ἐλθεῖν οὐρον. Ol. xiii. 36, Ζεῦ πάτερ — Ξενοφῶντος εὐθύνε δαίμονος οὐρον. For

κατ' ὀρθὸν (cf. 88, κατ' ὀρθὸν ἐξελεθόνα) perhaps τότ' ὀρθῶν. Seidler, for the sake of the metre, proposes ὀρθὸν κατουρῖσας (de V. D. p. 131). Cf. also on 1316.

697. ταυὺν τ' (δ' F. G. L. pr. M. N. P. &c.) εὐπομπος, εἰ δύναιτο (δύναι L. pr.), γίγνου (γενοῦ L. pr. P. Bodl. Land. Trin. Ald. γίνου T. Schol.) vulg. γίγνου or γενοῦ is ejected by Herm. Dind. Wund. Cf. 52—3. Elmsley conjectures εἰ δύναιτο, γενοῦ μοι (or γένου). I would read, ταυὺν δ' εὐπομπος αὖ (or ἂν) γένου (or γενοῦ μοι). Or ταυὺν δ' αὖ πομπὴς (so B., it seems) ἂν γένου. Cf. 35. 52. The vulgar reading may have sprung from δύναι (δύναιτο) being written as a v. r. οὐτε γένου. Schol. rec: εὐπομπος. ἀγαθὸς ὀδηγὸς, ἦγον κυβερνήτης. Gl. B: ναυπός. ὀδηγὸς πρὸς εὐτυχίαν. Mitchell cites Eur. Ph. 1726, πομπήμην ἔχων ἐμ', ὅσπερ ναυσίπομπον αἶσαν. Pind. N. ii. 10, εὐθυπομπὴς αἶαν.

698. ὅτου ποτὲ μῆνιν —. 'On account of what thing (wherefore) thou hast conceived (lit. set up) so great wrath.' The genitive depends on μῆνιν. Cf. Phil. 327, τίνος γὰρ ᾧδε τὸν μέγαν | χόλον κατ' αἰτῶν ἐγκαλῶν ἐλήλυθας; 1308, κοδὲ ἐσθ' ὅτου | ὀργὴν ἔχouis ἂν. 752, τί δ' ἔστιν — ὅτου — στόνον σαυτοῦ ποιεῖς. Aj. 41, χόλῳ βαρυνθεὶς τὸν Ἀχιλλεῖον σπλῶν. 180, μομφὰν ἔχων ξυνοῦ δόρυς. Tr. 122, ὅν ἐπιμεμφομένα σ' —. Oed. C. 1177, πατρὶ μνήσας φόβου (coll. Tr. 374, ἔργον ἕκατι τοῦδε μνήσας ἀναξ). Tr. 200, ὅν ἔχων χόλον —. Ant. 1177, πατρὶ μνήσας φόβου. Eur. Alc. 5, οὐ δὲ χολωθείς. (Where Monk compares Orest. 741. Herc. 528. 1114. Hom. Il. α'. 429. π'. 330. φ'. 457.) Arist. Pac. 650, ὀργὴν γὰρ αἰτοῖς ὅν ἐπαθε πολλὴν ἔχει. Hom. Od. α'. 70, Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν.

699. μῆνιν — στήσας. Μῆνιν ἰσθάνω 'to display (set on foot) anger,' a poetic periphrasis for μνήσας, as elsewhere we have ἰσθάνω with ὀργὴν, βίη, κραυγὴν, χόρον &c. Wunder refers to Phil. 1235. (Eur. Or. 1522.) Eur. Iph. A. 789, ἐλπίς, οἶα — στήσουσιν.

Κρέοντος, οἶά μοι βεβουλευκῶς ἔχει

ΙΟ. λέγ', εἰ σαφῶς τὸ νείκος ἐγκαλῶν ἔρεῖς.

ΟΙ. φονέα μέ' φησὶ Λαῖου καθεστάναι.

ΙΟ. αὐτὸς ξυνειδὼς, ἢ μαθὼν ἄλλου πάρα ;

ΟΙ. μάντιν μὲν οὖν κακοῦργον ἐσπέμψας, ἐπεὶ 705  
τό γ' εἰς ἑαυτὸν πᾶν ἐλευθεροῦ στόμα."

700. σὲ γὰρ — Wunder understands the passage thus: 'For I respect you more than I do these,' i. e. I more readily comply with your wish that I should explain the whole matter, than with that of these (the Chorus), who are anxious to keep the truth from you, and would let the matter drop. Cf. 871. Burton and others explain thus: 'For I respect you more than these do,' who refuse to accede to your desire (585), τῶνδε being equivalent to ἢ οὗτοι. Cf. on Ant. 75. The only objection to this explanation is the emphatic σὲ being placed at the beginning of the clause. τῶνδ' ἐς πλεον. τῶνδε πλεον Bar. τοῦδε πλεον F. 'Iā á greater degree than these.' Cf. Oed. C. 730, ἐς πλείστον τέλει. Thuc. ii. 51, τοὶ πλεον — περισσόν. Unless indeed we should read, τῶνδε πλεον (cf. on Oed. C. 1. l.). σὲ σὲ γὰρ τῶνδ', ὃ γύναι, πλεον εἶβω, or πλεον γὰρ τῶνδ' σ', ὃ γύναι, εἶβω. γύναι, εἶβω. εἶβω, γύναι Dred. a. Aug. b.

701. Κρέοντος, οἶα —. ('I am angry) because of Creon, that he should have thus plotted against me.' The genitive Κρέοντος, answering to οὗ (698), depends upon μένιν ἔσθησα, which is to be supplied from what has preceded. So Herm. and Dind. Others (as Elmsl. Schneid.), with less probability, connect Κρέοντος with ἐρῶ, 'I will declare as regards Creon, what things &c.' So Tr. 1123, τῆς μητρὸς ἥκυ τῆς ἐμῆς φράσων ἐν οἷς | γυνὴ ἐστίν &c. Aj. 335, ἢ οὐκ ἐκείσατε | Λίαντος ὅταν τήνδε θαύσσει βοή: 1236, ποίου κέρρατος ἀνδρὸς ὧδ' ἐνέφρατα —; Ph. 439, ἀναξίου μὲν φωνῆς ἐκέρησμαι. El. 317, τοῦ κασιγνήτου τί φης —; Cf. on Oed. C. 307. 385. 436. 1412. Matth. § 342. And so Schol. rec: ἐρῶ ἔνεκα τοῦ Κρέοντος, οἶά μοι ἐπιβεβούλευκε. σὲ γὰρ, ὃ γύναι, τιμῶ τοὺς πλεον τῶνδε. Or lastly we may suppose a confusion of two constructions here, Κρέοντος τὰ βουλευμένα, and οἶα Κρέων βεβουλευκῶς ἔχει. Xen. Mem. i. 6. 1, ἔμειν δ' αὐτοῦ καὶ ἂ πρὸς Ἀντιφῶντα — διελόχῃ μὴ παραλείπειν. Arist. Eq.

803, ἴνα — ἂ πανουργεῖς μὴ καθορᾷ σου (καθορᾷ σὲ, or καθορᾷται?). Above 60 f. The simple βεβουλευκῶς here seems used for the compound ἐπιβεβουλευκῶς. Cf. on Aj. 764.

702. 'Speak, if so be that, in charging him with the cause of this quarrel, thou wilt speak clearly.' Cf. Phil. 326, χόλον κατ' αὐτῶν ἐγκαλῶν (f. ἐκχέων) ἐλήλυθας. Schol: λέγε, εἰ σαφῆ ἐστιν ἂ μέλλεις ἐγκαλεῖν. Whence for ἐγκαλῶν we perhaps should read οὐγκαλεῖς (δ ἐγκαλεῖς). σαφῶς (σαφῇ Schol. Elmsl.). Clearly, not in the obscure language of the Chorus.

703. For φονέα μὲ I prefer φονέα 'μέ.

704. Similarly Herod. ii. 104, νοήσας δὲ πρότερον αὐτὸς, ἢ ἀκούσας ἄλλων λέγω. Aesch. Pers. 266, καὶ μὴν παρὼν γε κοῦ λόγους ἄλλων κλύων — φράσαιμ' ἐν.

705. ἐσπέμψας for εἰσπέμψας Dind. Cf. 387, ὅφεις μάγον τοιοῦνδε μηχανορράφον.

706. ἐπεὶ | τό γ' (τόδ' Bar.) εἰς ἑαυτὸν πᾶν ἐλευθεροῦ — εἰ Trin. στόμα. The sense of this passage has been in general greatly misunderstood, owing no doubt to the phrase ἐλευθεροῦν (ἐλευθερον εἶχειν) στόμα being used here in a different sense to what it generally is, that of 'speaking freely or boldly.' In which sense ἐλευθεροστομεῖν occurs Aj. 1258, ἐλευθεροστομεῖν Aesch. Prom. 180. Eur. Andr. 153. Cf. El. 1256, πόλις γὰρ ἔσχον νῦν ἐλευθερον στόμα. Aesch. Pers. 593, οὐδ' ἔτι γλῶσσαι βροτοῖσιν | ἐν φυλακαῖς λέλνται γὰρ | λαὸς ἐλεύθερα βάζειν. Musgrave accordingly translates: 'omnium ora in me laxat.' Markland (ad Suppl. p. 259) proposes πᾶντ' ἐλευθεροστομῇ ('let him speak freely what he pleases'). But the context evidently requires us to explain the passage in a very different sense, that which had been already given by Triclinius, who correctly interprets: αὐτὸς γὰρ περὶ τούτου καθάπαξ σιγᾷ. — τὸ οἰκίον πᾶν στόμα ἐλευθεροῦ καὶ ἀφίστησι τούτου τοῦ λόγου. This mode of explanation is embraced by Erf. Herm. Schneid. &c. Translate therefore: 'Since as far as he himself is concerned, he keeps his mouth (tongue, speech) altogether clear'



10. σύ νυν ἀφείς σεαυτὸν ὧν λέγεις πέρι,  
 ἐμοῦ ἴακουσον καὶ μάθ' οὐνεκ' ἐστὶ σοί' ·  
 βρότειον οὐδὲν μαντικῆς ἔχον' τέχνης.  
 φανῶ δέ σοι σημεῖα τῶνδε σύντομα. 710  
 χρησμός γὰρ ἦλθε Λατῶ ποτ', οὐκ ἐρῶ  
 Φοίβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν' ἄπο,  
 ὥς αὐτὸν ἔξοιτ' μοῖρα πρὸς παιδὸς θανεῖν,  
 ὅστις γένοιτ' ἐμοῦ τε κἀκείνου πάρα.  
 καὶ τὸν μὲν', ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ 715

(from any such insinuation, or from blame). For this sense of *ἐλεύθερος* Erfurdt aptly compares Ant. 395, ἐγὼ δ' ἐλεύθερος | δικάσιός εἰμι τῶνδ' ἀπηλλάχθαι πόρων. For πᾶν thus used cf. 823, πᾶς ἀναγνος. Aj. 276. There still however, I think, remains a difficulty about the phrase τό γ' εἰς αὐτὸν (expl. by Tricl.: ὅσον τὸ καθ' αὐτόν). Perhaps we should read: ἐπεὶ τὸ γούν αὐτοῦ —, or εἰσπέμφας λάθρα, | ἐπεὶ τό γ' αὐτοῦ πᾶν ἐλευθεροῖ στόμα, or ἐπεὶ | ἔχει τό γ' αὐτοῦ πᾶν ἐλευθερον στόμα. (The cause of the disturbance probably arose from ἔχει being omitted after ἐπεὶ, when the ingenuity of some copyist would find a substitute for the lost verb, by changing ἐλευθερον into ἐλευθεροῖ.) Cf. El. 1256, μόλις γὰρ ἔσχον νῦν ἐλευθερον στόμα. Eur. Iph. A. 983, ἔξει δι' αἰδοῦς δμῶ' ἔχουσ' ἐλευθερον. And for the general structure of the sentence, Oed. C. 966, ἐπεὶ καθ' αὐτόν γ' ('as far as concerns myself') οὐκ ἂν ἐξεύροις ἐμοὶ | ἁμαρτίας δνειδος οὐδέν.

707. σύ νυν Elmsl. Wund. Dind. σὺ νῦν vulg. ἀφείς σεαυτὸν (i. q. ἀφ' ἑμενός) ὧν (i. e. τούτων, ὧν) λέγεις πέρι. 'Turning your attention from the matters about which you are speaking.' σεαυτόν. αὐτὸν L. pr. P.

708. σοι (γρ. μοι) B. 'To your comfort, if that is any comfort to you.' Or it may mean, 'To your prejudice, or harm.' Cf. Ant. 37, οὕτως ἔχει σοι ταῦτα (for your information). Perhaps ἐστὶ πω.

709. μαντικῆς ἔχον τέχνης. Sub. τι. 'Partaking of (as if μετέχον) the prophetic art or divination.' Some understand ἔχον in the sense of ἐχόμενον, 'depending on.' Cf. on Oed. C. 134. Schol. rec: ἐχόμενον — ἡγουν ἀπτόμενον. So Dind. and Schneid. explain it, 'that human affairs have nothing to do with (do not depend on) divination.' But I much

doubt whether ἔχον could be used for ἐχόμενον in this sense. Certainly the passage in Arist. Lys. 173, οὐχ ὡς σωθεῖς κ' ἔχωντι τὰ τριήρεις (so I read), ought not to have been compared with the present one. Gl. B. directs us to connect οὐδέν with τέχνης. Perhaps therefore the true construction is, τὸ (not σοὶ) βρότειον ἔχον οὐδὲν μαντικῆς τέχνης. For ἔχον Hartung reads τυχόν, perhaps rightly.

710. The poet, as Wunder observes, shows consummate skill in making Jocasta, while she is using arguments to allay the apprehensions of Oedipus, utter precisely those things which will presently tend to confirm and verify them, while at the same time they demonstrate the truth of the soothsayer's art.

712. τῶν δ' ὑπηρετῶν τ' Trin. Perhaps τῶν δ' ὑπηρετῶν γ', or τῶν ὑπηρετῶν δ'. For τῶν δ' perhaps τοῦ δ'.

713. ἔξει L. M. N. P. Trin. Erf. Elmsl. edd. recc. Conf. on 526. ἔξει L. corr. vulg. Br. But I doubt not the true reading is ἔξει, as Wunder also suspects. Canter had long since proposed ἔξει. See Phil. 331, ἔσχε μοῖρ' Ἀχιλλεῖα θανεῖν. Cf. Oed. C. 300, φροντίδ' ἔξειν (ἔξειν V.). 386, ὥραν τιν' ἔξειν (ἔξειν V.). παιδὸς παῖδων Aug. b. "Perhaps from Oed. C. 970. Cf. 722," says Dind.

714. ὅστις γένοιτ'. 'Who had been born,' not 'who should be born,' which would be ὅστις γενήσοιτο. For ὅστις after παιδων Elmsley compares Eur. Hel. 947. El. 934. And for ἐμοῦ τε he inclines to ἐμοῦ γε, because of ὅστις, referring to El. 1506. Cf. on Ant. 456.

715. καὶ. I. q. καίτοι, 'and yet, however.' The true reading is, I suspect, καίτοι νιν —. Cf. 855. ὥσπερ γ' (γ' om. Dresd. a.) ἡ φάτις. Ant. 829, ὡς φάτις ἀνδρῶν. Aj. 978, ὥσπερ ἡ φάτις κρατεῖ. ξένοι ποτὲ. ποτὲ ξένοι F.

λησταὶ φονεύουσ' ἐν τριπλαῖς ἀμαξιτοῖς  
 παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι  
 τρεῖς, καὶ νιν ἄρθρα κέως ἐνζεύξας ποδοῖν,  
 ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον\* ὅρος.

716. φονεύουσ'. The historical present, as λαμβάνεις 1031, λύνω 1034, ἀπόλλυται 1251. ἐν τριπλαῖς (διπλαῖς Laud. Bodl. Trin. Liv. b. Dresd. b. Mosq. Cf. on 730) ἀμαξ. 'At the junction of the three roads.' The τριπλαῖ ἀμαξιτοὶ are mentioned again 730. 800. 1399. ἀμαξιτοῖς (sub. ὁδοῖς) 'carriage-roads, high-roads.' Gl. B: ὁδοὶ κατημαφευμένας. Pind. N. vi. 87, καὶ ταύτων μὲν παλαιότεροι | ὁδὸν ἀμαξιτὸν εὐρον.

717. παιδὸς δὲ βλάστας. I. e. τὸν δὲ βλαστόντα παῖδα. 'And as to the birth of the child.' Brunck translates, 'quod ad puerum attinet.' Schol. rec: τὸν γεννηθέντα παῖδα. Gl. B: γονάς. Compare the use of τροφή in v. 1. βλάστας is really the accusative after ἔρριψεν or ἐνζεύξας, but on account of the intervening words οὐ διέσχον &c., the pronoun νιν is repeated for the sake of greater force and perspicuity, as in Trach. 289, αὐτὸν δ' ἐκείνων, ἐπ' ἄν —, φρόνει νιν ὡς ἤεοντα. As examples of the 'accusativus pendens' Mitchell compares 302. 706. Oed. C. 518. 583. El. 92. 924. 1290. Tr. 350. Add El. 1364, τοὺς γὰρ ἐν μέσῳ λόγους, | πολλὰ κυκλοῦσι νύκτες ἡμέραι τ' ἴσαι, | αἱ ταῦτά σοι δείξουσιν, Ἥλέκτρα, σαφή. 1071, τὰ δὲ πρὸς τέκνων &c. But it may be doubted whether παιδὸς βλάστας can mean any thing but 'the birth of the child,' in which sense the word is found Oed. C. 972, ὅς οὖτε βλάστας πῶ γεγεθλὸς πατρὸς, | οὐ μητρὸς εἶχον. Tr. 381, τῆς ἐκείνος οὐδαμὰ | βλάστας ἐφώνει. According to this sense we should translate: 'And from the birth of the child three days did not intervene, before' &c. So Matthiae explains: "Natales pueri non distinuerunt tres dies" ab eo, quod postea factum est; i. e. tres dies inde a nato puero non elapsi sunt." And Wunder approves of this method. Gl. B: διέσχον. διέλιπον. Elmsley explains it by διήλθον. I. e. 'intervened.' Perhaps οὐκ ἐπέσχον ἡμέρας. Phil. 348, οὐ πολλὸν | χρόνον μ' ἐπέσχον μή με (μὴ οὐχί?) ναυστολεῖν ταχῶς. Thuc. iv. 31, μίαν μὲν ἡμέραν ἐπέσχον. 124, δύο μὲν ἢ τρεῖς ἡμέρας ἐπέσχον. Eur. Iph. 789, οὐ πολλὸν στήσω χρόνον, | τὸν δ' ὅρκον — ἐμπεδάσωμεν. Burges also on Phil. 349 proposes ἡμέρας.

For the shortening of the syllable before βλ. cf. El. 400, πασσὼν ἐβλαστον. Fr. 124, ἐπεὶ δὲ βλάστοι —. Brunck on Phil. 222, Aesch. Suppl. 768, εἶναι. βύβλου δὲ καρπὸς οὐ κρατεῖ στάχυν. Similarly before γλ. Aesch. Ag. 1638, Ὀρφεὶ δὲ γλώσσαν τὴν ἐναντίαν ἔχεις. Fr. 155, κέντημα γλώσσης, σκορπίου βέλος λέγω. Eur. El. 1014, γυναικα, γλώσση πικρότης ἔρεστί τις.

718. καί. The particle καί in such passages corresponds with our 'when.' Schneid. cites Phil. 354 f. Ant. 1187. Thuc. i. 50, ἥδη ἦν ὅπῃ καὶ οἱ Κορίνθιοι ἐξαπλῆς πρύμναν ἐκρούοντο. See Matth. § 620. καὶ νιν. I. e. αὐτὸν, agreeing in sense with παιδὸς βλάστας. Schol. rec: πρὸς τὸ σημαίνόμενον. For the addition of the pronoun cf. on 248. Νιν is repeated because of the intervening words οὐ διέσχον — καί, as in v. 248. For the double accusative νιν and ἄρθρα cf. Phil. 1301, μέθεσ με, πρὸς θεῶν χεῖρα. Oed. C. 113, καὶ σύ μ' ἐξ ὁδοῦ πόδα | κρύψον κατ' ἄλσος. Matth. § 421, 5. κείως. His father Laius. Schol. rec: τὰ σφυρὰ περόνη συνάψας. Gl. B: ἐνζεύξας. ἐναρμόσας. Cf. 1034 f. Eur. Ph. 24, λειμῶν ἐς Ἥρας καὶ Κιθαίρωνας λίπας | διδῶσι βουκόλοισιν ἐκθεῖναι βρέφος, | σφυρῶν σιδηρὰ κέντρα διαπεράς μέσον. Qu. καὶ (or χά) πατήρ νιν ἄρθρα συζεύξας (Schol: συνάψας) ποδοῖν.

719. εἰς ἄβατον ὅρος the mss. Br. Elmsl. Herm. Wund. Schn. ἄβατον εἰς ὅρος is preferred, as more harmonious, by Musgr. Erf. Both. Dind. Hart. Seidl. (de V. D. p. 389) &c. Dindorf thinks it altogether unlikely that Sophocles should have written εἰς ἄβατον ὅρος, when the metre will equally allow ἄβατον εἰς, as in Aesch. Pr. 2, Σκύθην εἰς οἶμον, ἄβατον εἰς ἐρημίαν. Schneid. on the other hand considers that the abrupt ending of the verse εἰς ἄβατον ὅρος more strikingly depicts the coldness of the mother's heart. No doubt instances are scarce, where a tribrach consisting, as here, of an entire word is found in the fifth foot; but unless we have some authority or good reason for transposing, it would be hardly in accordance with the rules of sound criticism to resort to such a practice. We

κάνταυθ' Ἀπόλλων οὐτ' ἐκείνων ἤνυσεν  
 φονέα γενέσθαι πατρός, οὔτε Αἰῶν  
 τὸ δειδὼν οὐφοβεῖτο πρὸς παιδὸς παθεῖν.  
 τοιαῦτα φῆμαι μαντικαὶ διώρισαν  
 ὧν ἐντρέπου σὺ μηδέν ὧν γὰρ ἂν θεὸς  
 χρεῖαν ἐρευνᾷ," ῥαδίως αὐτὸς φανεῖ.

720

725

- OI. οἷόν μ' ἀκούσαντ' ἄρτίως ἔχει, γύναι,  
 ψυχῆς πλάνημα κἀνακίνησις φρενῶν.  
 IO. ποίας μερίμνης τοῦθ' ὑποστραφεῖς" λέγεις ;

may well compare 1496, τί γὰρ κακῶν  
 ἔπεισι; τὸν πατέρα πατήρ | ὧμῶν ἔπεφνε.  
 Aj. 459, ἔχθει δὲ Τροία πᾶσα καὶ πεδία  
 (where there is no need to transpose  
 πεδία καὶ) τάδε. El. 142, ἐν οἷς ἀνάλυσις  
 ἐστὶν οὐδεμία κακῶν. 326, Χρυσόθεμιν,  
 ἐκ τε μητρὸς ἐντάφια χερσὶν. Ant. 418,  
 οὐράνιον ἄχος. Phil. 1302, φεῦ τί μ'  
 ἄνδρα πολέμιον &c. Eur. Cycl. 593, χά-  
 ρει δ' ἐς οἴκους, πρὶν τι τὸν πατέρα παθεῖν.  
 Aesch. Suppl. 389, νόμῳ πάλεως φάσκον-  
 τες ἐγγύτατα γένους. Eum. 783, ἀλλ'  
 ἐκ Διὸς γὰρ λαμπρὰ μαρτύρια παρῆν. Fr.  
 288, τὸ γὰρ βρότειον σπέρμ' ἐφημέρια  
 φρονεῖ. Other instances of a tribrach in  
 the fifth foot of a senarius are collected  
 by Seidler, V. D. p. 380—93.

720. κάνταυθα. 'And here, so.' ἤνυσεν  
 φονέα γενέσθαι. 'Accomplished (perfect)  
 that he should be the murderer.' Wunder  
 compares Aesch. Pers. 718, στρατὸς ἤνυσεν  
 περῶν. Cf. 167. 156 above. Gl. B:  
 ἤνυσε. ἐτέλεσε. ἤνυσεν (sic) P.  
 ἤνυσε vulg. ἤνυσε Elmsl.

722. παθεῖν A. supr. L. sec. m. N. Br.  
 Erf. Dind. Wund. Hart. θανεῖν P. &c.  
 vulg. Elmsl. Herm. Schn. Brunn sup-  
 poses θανεῖν to have found its way here  
 from 713. Wunder considers it to be an  
 interpretation for παθεῖν. If we read  
 θανεῖν, we must with Elmsley consider as  
 διὰ μέσου the words τὸ δειδὼν οὐφοβεῖτο.  
 But it is more probable παθεῖν is the true  
 reading: otherwise this clause would be  
 little more than a mere repetition of the  
 preceding one: for to say that Oedipus  
 did not murder Laius, and that Laius  
 was not murdered by Oedipus, is but to  
 say one and the same thing in different  
 ways.

723. τοιαῦτα —. 'Such things,' so ut-  
 terly untrue. φῆμαι μαντικά. 'Pro-  
 phetic responses.' Cf. 86. Compare the  
 words θέσφατον (from θεός φημι), and

ὁμῆ (Oed. C. 102, κατ' ὁμῆς τὰς  
 Ἀπόλλωνος). Perhaps τοιαῦτά γ' ὁμῆαι —.

724. ὧν ἐντρέπου —. See φημῶν. 'But  
 to these pay no regard.' Schol. rec:  
 ἐπιστρέφου. I. q. φρόντιζε. Cf. 1056,  
 μηδὲν ἐντραπήης. 1326, εἴπαρ — τῶν  
 λαβδακείων ἐντρέπεσθε δαμάτων. El.  
 519, οὐδὲν ἐντρέπει | ἐμοῦ γε. Oed. C.  
 1541, μηδὲν ἐντραπώμεθα. Aj. 90, τί  
 βαδὼν οὕτως ἐντρέπει τῆς συμμάχου; Alcan.  
 Fr. xiv. τί τοῦ τεκόντος οὐδὲν ἐντρέπει  
 πατρός; Cf. on 728. Hom. Il. xii. 238,  
 τόνη δ' οἰωνοῖσι τανυτερύγεσσι κελεύεις  
 | πείθεσθαι, τῶν οὐ τι μετατρέπαμ' οὐδ'  
 ἀλεγίζω. ὧν γὰρ —. Lit. For what-  
 ever things the god may seek the need of,  
 he will himself (of his own accord, by his  
 own power) bring to light (bring to pass).

Schol. rec: ἂ γὰρ ἂν ὁ θεὸς ζητῇ, πρέ-  
 ποντα κρίνας (πείθεσθαι, βεβίως αὐτὸς δέ-  
 ξει. Musgrave would prefer ἦν γὰρ —  
 χρεῖαν, 'for whatever matter' (πρᾶξιν,  
 'rem, negotium'). On which signifi-  
 cation of the word he refers to his note on  
 Eur. Suppl. 20. Cf. 1435. Aj. 740.

725. Elmsley confesses himself unable  
 to discern the meaning of χρεῖαν ἐρευνᾷ.  
 Schneid. explains ὧν χρεῖαν by ἂ χρῆσθαι  
 ὄντα, 'what the god once thinks worth  
 while to find out.' The passage certainly  
 does not appear sound. Qu. ὧν (or ὅσα,  
 or ὅ τι) γὰρ ἂν θεὸς | χρῆζῃ 'ἐρευνᾷν (or  
 χρῆζῃ ἐρευνᾷ). Or — χρῆζῃ, 'ἐρευνᾷν  
 —. Or — ἐρευνᾷν ἴσχυρ (cf. 568, ἀλλ' οὐκ  
 ἐρευνᾷν τοῦ θανάτου ἔσχετε;). Or —  
 ἐρευνᾷν ἴσχυρ &c. This observation of  
 Jocasta will shortly be exemplified only  
 too truly in the case of herself and her  
 husband. αὐτὸς γὰρ αὐτὸς Trin. Per-  
 haps αὐτ' ἐκφανεῖ.

727. ψυχῆς πλάνημα —. 'Wandering  
 (distraction) of soul and perturbation of  
 mind.' Cf. 67, φροτίδες πλάνους.

728. I. e. ποία ἐστὶν ἡ μέριμνα, ἥτις ὄντα

- ΟΙ. ἔδοξ' ἀκούσαι σοῦ' τόδ', ὡς ὁ Δαίος  
κατασφαγεῖν πρὸς τριπλαῖς ἀμιαξίτοις. 730
- ΙΟ. ἡνδᾶτο γὰρ ταῦτ' οὐδέ πω λήξαντ' ἔχει.
- ΟΙ. καὶ ποῦ 'σθ' ὁ χῶρος οὗτος, οὐ τόδ' ἦν πάθος ;
- ΙΟ. Φωκὶς μὲν ἡ γῆ κλήζεται, σχιστὴ δ' ὁδὸς  
ἐς ταῦτό Δελφῶν καπὸ Δαυλίας ἄγει.
- ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὕτελθλυθῶς ; 735

στραφεῖς τοῦτο λέγεις ; The simple form occurs Aj. 1117, τοῦ δὲ σοῦ ψόφου | οὐκ ἂν στραφεῖν, in the same sense, 'to turn in order to take notice of' (φροντίζειν). So ἐντρέπασθαι τινας. Cf. on 724. ὑποστραφεῖς most mss. ὑποστραφεῖς Aug. b. and Tricl. ὑπὸ, στραφεῖς (sic) P. Which reading (ὑπο στρ.) Kayser is inclined with some reason to approve of, comparing El. 871, ὑφ' ἡδονῆς τοι, φιλότατη, διώκομαι. None of the editors however have ventured to adopt it. Perhaps τοῦτ' ἐπιστραφεῖς. Cf. 134, ἀξίως — | πρὸ τοῦ θανάτου τῆνδ' ἔθεσθ' ἐπιστραφεῖν.

729. ἔδοξ' —. 'I fancied I heard this from you' &c. El. 78, ἔδοξα — τινας — αἰσθῆσθαι. ἀκούσαι σου P. Bodl. Herm. Schn. Ebn. Dind. (in annot.) ἀκούσαι σοῦ vulg. Dind. Wund. Hart.

730. τριπλαῖς P. &c. διπλαῖς F. H. L. M. Bar. Laud. Bodl. Cf. on 716, also below 800, τριπλῆς κελεύθου. 1399, τριπλαῖς ὁδοῖς, and Aeschylus Oedip. ar. Schol. : ἐπῆμεν τῆς ὁδοῦ τροχῆλατον | σχιστῆς κελεύθου τριόδου, ἔνθα συμβολᾷς | τριῶν κελεύθων Ποτιπύδων ἡμεῖβομεν.

731. ἡνδᾶτο γὰρ —. 'You are right, these things were said.' For γὰρ cf. 1117, ἔγνωκα γάρ. Tr. 409, λέγεις | δέσποιναν εἶναι τῆνδε σὴν : — Δίκαια γάρ. Arist. Nub. 679, τὴν καρδόπην θήλειαν : — 'Ορθῶς γὰρ λέγεις. With λήξαντ' ἔχει (ἐληξε) supply αὐδῶμενα.

732. καὶ τοῦ 'σθ'. καὶ τίς ποθ' F. Whence I would read, καὶ τίς ποτ' ἔσθ' ὁ χῶρος — ; Οὗτος would be better away, in my opinion. It probably crept in owing to the similarity of οὐ τόδ', and then to preserve the metre the former part of the verse was altered. Schol. rec. : πάθος. τὸ συμβεβηκὸς πρᾶγμα. Cf. 810.

733. κλήζεται (κλήεται P.). 'Is called.' Cf. 1451. Fr. 360. σχιστὴ δ' ὁδὸς —. 'And (at this point) the dissected road unites (the two branch roads unite) that leads from Delphi and Daulia.' Eur. Ph. 37, καὶ ξυνάπτετον πόδα | εἰς

ταῦτον ἄμφω Φωκίδος σχιστῆς ὁδοῦ. Paus. x. 5. 2, προῖων δὲ αὐτόθεν ἐπὶ ὁδὸν ἀφίξη καλουμένην Σχιστήν ἐπὶ ταύτῃ τῇ ὁδῷ τὰ ἐς τὸν φόνον τοῦ πατρὸς Οἰδίποδι εἰργάσθη. Where see Valck. The place described is where the road from Daulis fell into the road that led from Thebes to Delphi ; and where accordingly there would be a junction of three roads, at a distance of some twenty miles east of Delphi. The spot where the three roads met, is still pointed out, and called τὸ σταυροδρόμ τῆς Μπαράνας.

734. ἐς ταῦτό. 'To the same spot' or point. I do not think Corinth is meant with the annotator on this play in Class. Journ. xxiv. 238, who refers to Schol. on Eur. Ph. 38. Elmsley observes that ταῦτό for ταυτὸν is not often found in the tragedians. He instances Trach. 425. Aesch. Cho. 208. Eur. Or. 654. Med. 564. Iph. T. 658. Hel. 764. Add Soph. Fr. 735. Δελφῶν καπὸ Δαυλίας. I. e. ἀπὸ τε Δελφῶν καὶ ἀπὸ Δαυλίας. Cf. 761, ἀγρούς σφε πέμψαι καπὶ ποιμνίων νομάς. El. 780, ὥστ' οὔτε νυκτὸς ὕπνον οὐτ' ἐξ ἡμέρας. Aesch. Sept. 1032, μητρὸς ταλαίνης καπὸ δυστήνου πατρός. Eur. Ph. 291, μαντεῖα σεμνὰ Λοξίουτ' ἐπ' ἐσχάρας. 361, οὕτω δὲ τάρβος ἐς φόβον τ' ἀφικόμην. Hec. 143, ἀλλ' ἴθι ναοὺς, ἴθι πρὸς βωμοὺς. Her. 755, μέλλω τὰς πατριωτίδος γὰς, | μέλλω περὶ τῶν δόμων —. Hor. Od. iii. 25. 2, 'Quae nemora, aut quos agor in specus?' V. Monk ad Alc. 114. Mattli. § 595, 4. κάπ. καπὶ B. v. r. G. M. P. For Δαυλίας perhaps Δαυλίδος. Strabo, p. 423 B, ἐν δὲ τῇ μεσογαίᾳ μετὰ Δελφῶν ὡς πρὸς τὴν ἑω Δαυλὶς πολίχμιον. Though the district may have been called Δαυλία.

735. 'And what length of time has elapsed since these events took place.' Erfurdt quotes Thuc. i. 13, ἔτη δὲ μέλιστα καὶ ταύτῃ (τῇ ναυμαχίᾳ) ἐξηκόσια καὶ διακόσια ἐστὶ μέχρι τοῦ νῦν χρόνου. Add Eur. Ion. 368, τίς χρόνος τῷ παιδί διαπεπραμένῳ ;

- IO. σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς  
ἀρχὴν ἐφαίνου τοῦτ' ἐκηρύχθη πόλει.  
OI. ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι ;  
IO. τί δ' ἐστί σοι τοῦτ', Οἰδίπους, ἐνθύμιον ;  
OI. μήπω μ' ἐρώτα· τὸν δὲ Λαῖον φύσιν 740  
τίν' εἵρπετ' φράζε, τίνα δ' ἀκμὴν ἡβῆς ἔχων.  
IO. μέγας, χνοάζων ἄρτι λευκανθὲς κάρα,  
μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολὺ.

736. σχεδόν τι. 'Somewhere about, almost.' Used ironically. El. 609, σχεδόν τι τὴν σὴν οὐ κατασχόντω φύσιν. Ant. 470, σχεδόν τι μῶρψ μοῖραν ὀφλι-σκάνω.

737. τοῦτ' B. L. M. N. P. Bar. Laud. Bodl. and probably all the mss. ταῦτ' Ald. Br. (who is silent as to his mss.). Ταῦτ' would certainly agree better with ταῦτα 731, and τοῖσδε 735.

738. The absence of caesura in this verse may be remedied by reading τί δρᾶσαι μου for τί μου δρᾶσαι. Cf. on 598 and on Phil. 1369. Compare Arist. Pac. 62, ὦ Ζεῦ, τί δρᾶσεις ποθ' ἡμῶν τὸν λαόν; Δρασεῖν occurs again Aj. 326. Ph. 1245.

739. 'But what is this that is a matter of such alarm to you?' ἐνθύμιον. 'An object of dread, scruple.' Lat. 'terriculamentum.' See Musgrave on Eur. Herc. 724, ἐπειδὴ σοι τόδ' ἐστ' ἐν-θύμιον. So Thuc. vii. 50, ἐνθύμιον ποιεῖσθε. Ammon. p. 52, τὸ δ' ἐνθύμιον ἐπιτίθετο ἐπὶ τοῦ προστροπαίου —. Who quotes Antiphon; Τεθνῶς οὗτος ὅμιν ἐνθύμιος γενήσεται. σοι τοῦτ'. σοι διὰ τοῦτ' F. τοῦτ' (om. σοι) N. ἐστί (sic) Aug. b. Erf. Vulgo ἐστί.

740. τὸν δὲ Λαῖον. τὴν δὲ Λαῖου G. Construe, τὸν δὲ Λαῖον φράζε τίνα φύσιν ἔχων εἵρπε (for εἵχε), τίνα δ' ἀκμὴν ἡβῆς. φύσιν. 'Bulk, size, stature, height.' Gl. B: τὸν τοῦ σώματος ὄγκον. Φύσις often denotes the general mien or appearance of a person, as in Arist. Nub. 503, οὐδὲν διόσεις Χαιρεφῶντος τὴν φύσιν ('in appearance'). The answer to this question is μέγας, 'he was large of stature, tall.'

741. τίν' εἵχε φράζε, τίνα δ' ἀκμὴν ἡβῆς ἔχων. G. B: ἔχων. ἦν. The repetition of ἔχων after εἵχε, as if ἦν were to be understood from the preceding words φύσιν τίνα εἵχε (= τίς ἦν τὴν φύσιν) though defended by many (Herm. Dind.

&c.), is by no means elegant. Yet we cannot approve of Bruck's temerity in venturing to substitute τότε for ἔχων. A better correction than which would be, τὸν δὲ Λαῖον τότε | φύσιν τίν' εἵχε φράζε, τίνα δ' ἡβῆς ἀκμὴν. For τίν' εἵχε Hartung reads τίν' ἐτυχε (ἐτέγγχε rather would be required). The simplest mode of correcting the passage will be to substitute εἵρπε (i. e. ἐστειχε, 'incedebat') for εἵχε, a conjecture I had long since hit upon, and which I now find is advanced also by Schneidewin. This use of ἔρπεω in the Tragedians is very common. So 83, οὐ γὰρ ἂν κάρα | πολυστεφῆς δὲ εἵρπε. Oed. C. 1587, ὡς μὲν γὰρ ἐθέλω εἵρπε καὶ σὺ που παρὼν | ἔξεισθα. Another conjecture that has occurred to me is τίν' εἵχε — κυρῶν (for τίνα ἔχων ἐκόρα, as in Phil. 544, ποῦ κυρῶν ἐης). ἀκμὴν ἡβῆς. 'Period of age' in general, as in Tr. 547. Usually however ἡβη means the age of puberty or youth in particular. Schol. rec: κατέστασιν ἡλικίας.

742. μέγας. μέλας G. P. A manifest error. Cf. Dind. on Arist. Theom. 31. Translate: 'He was tall of stature,' as if ποῖός τις ἦν τὴν φύσιν had preceded. χνοάζων ἄρτι λευκανθὲς κάρα. 'Just beginning to be downy on his hoary head.' Mitchell: 'having the first down (or growth) of grey hair.' Hartung reads: χνοάζων ἄρτι λευκανθὲς κάρα. But in this case Sophocles, I imagine, would have written rather ἄρτι λευκανθόμενος. Χνοάζειν, 'to be downy,' is generally used of the downy hair that marks the age of puberty. The verb however is not inappropriate as used of the soft hoary hair of an advanced age. Arist. Ach. 791, ἀσ-χροῖανθῇ τριχί. λευκανθὲς. λευκαν-θὲς F. λευκανθὲς G. Find. Nem. ix. 55, λευκανθέα σώματ' ἐπῆσαν καπνόν. El. 43, δὲ ἠνθισμένον (thus hoary). Erinna, τοῦ γήραος ἄνθεα θνατοῖς. Aj. 624, λευκῆ — γήρῳ. Eur. Ph. 333, λευκοχρᾶ κάρα.

- ΟΙ. οἴμοι τάλας· ἔοικ' ἔμαντὸν εἰς ἀράς  
 δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι. 745
- ΙΟ. πῶς φῆς ; ὁκνῶ τοι πρὸς σ' ἀποσκοποῦς', ἀναξ.
- ΟΙ. δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ἦ.  
 δεῖξαι δὲ μᾶλλον, ἣν ἐν ἐξείπῃς ἔτι.
- ΙΟ. καὶ μὴν ὁκνῶ μὲν, ἃ δ' ἂν\* ἔρη μαθοῦς' ἐρῶ.
- ΟΙ. πότερον ἐχώρει βαιὺς, ἢ πολλοὺς ἔχων 750  
 ἄνδρας λοχίτας, οἷ' ἀνὴρ ἀρχηγέτης ;

743. μορφῆς δὲ —. 'And as for figure, he differed not much from yours,' i. e. his was not much different from yours (cf. 1507). Gl. B: ἀπεστάτει. ἀπεῖχε. Ant. 393.

745. προβάλλων — οὐκ εἰδέναι. For προβάλλειν οὐκ εἰδέναι is equivalent to λελησθέναι.

746. φῆς P. φῆς vulg. Dind. &c. πρὸς σ' ἀποσκοποῦς'. 'When I look at you,' i. e. when I consider these your words. πρὸς σ' vulg. Herm. Ebn. Wund. Schneid. πρὸς σ' Elmal. Dind. πρὸς L. P. Ald. προσσ' N.

747. δεινῶς. 'Greatly.' Gl. B. μεγάλας. Cf. Ant. 1113, δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους | ἄριστον ἢ σώζοντα τὸν βίον τελεῖν, and on Tr. 551. μὴ βλέπων —. 'Lest the prophet be one that sees only too well.' In allusion no doubt to the reproach of blindness he had cast upon the seer 371. βλέπων ἢ differs but little from βλέπων. Cf. on 580.

748. δείξεις. Perhaps δείξει, 'it will be evident.' εἰείπῃς. εἰείποις F. L. N. P.

749. ὁκνῶ μὲν. ὁκνῶμεν L. Whence Schneid. gives ὁκνῶ μὲν, coll. Ant. 1105, ὁμοῖ μάλιστα μὲν, καρδίας δ' ἐξίσταμαι | τὸ δρᾶν. Trach. 122. Lucian. D. D. 8, ἔκων μὲν, κατοίσω δέ. ἃ δ' ἂν ἔρη edd. vetz. B. (for v. r.), and probably most mss. Br. Ebn. Schn. ἃ δ' ἀνέρη P. ἂν δ' ἔρη Laud. ἃ δ' ἔρη Dresd. a. Herm. Erf. Schaeef. Wund. Dind. Hart. In favour of which reading, as being softer, Schaefer and Erfurd compare 1492, ἡνίκ' ἂν δέ. Arist. Nab. 1127, ἡνίκ' ἂν γάρ. Eur. El. 1136, ἡνίκ' ἂν δ'. Arist. Pl. 107. Pac. 1179. Aesch. Ag. 749, εἴτ' ἂν δέ. Arist. Eccl. 829, εἴτ' ἂν δὲ δόξῃ. Herod. vii. 8, ὅς ἂν δέ — ἦκν. ii. 63, εἴτ' ἂν δέ γένηται. Either reading is good, but, as the metre will admit of either, I prefer that which is the more natural and usual

one. I do not think Sophocles would have written ἂν (ἃ ἂν), except the metre absolutely required it. Thus we find Phil. 574, ἂν λέγῃς δὲ μὴ φάνει μέγα. 1431, ἃ δ' ἂν λάβῃς σὺ σκύλα &c. Schneidewin likewise considers ἂν δ' an unnecessary alteration. Cf. on Oed. C. 13. μαθοῦς'. 'If I have heard of them' (know them).

750. βαιὺς. 'With a small retinue, with few attendants.' Lat. 'tenuis.' Contrariwise μέγας 'in force.' Schol. rec: βαιὺς, ὁ μικρός — ἀντὶ τοῦ μικροπρεπῆς, εὐτελῶς, ἡγουν μετ' ὀλίγων. Aj. 160, μετὰ γὰρ μεγάλων βαιὺς ἔριστ' ἂν | καὶ μέγας ὀρθοῖδ' ὑπὸ μικροτέρων. Fr. 255, ἐκ κάρτα βαιῶν γνωτὸς ἂν γένοιτ' ἀνὴρ. On the contrary μέγας 'powerful,' as in the passage from Ajax just quoted, where βαιὺς and μέγας are opposed. Herod. vii. 14, ὡς καὶ μέγας καὶ πολλὰς ἐγένεο ἐν ὀλίγῳ χρόνῳ, οὕτω &c. Arist. Av. 488, οὕτω — μέγας ἦν τότε καὶ πολὺς. Or perhaps βαιὺς, which properly speaking means 'small,' may by a peculiar use of the word (ιδίως) partake of the signification of the plural βαιοὶ 'few,' just as we find μυρίος occasionally used in the sense of μυρίοι, and may mean 'few' (with a small retinue). Its exact meaning here will best be determined by its contrary πολλοὺς ἔχων.

751. ἄνδρας λοχίτας. So presently ἀνὴρ ἀρχηγέτης. Cf. 257, ἀνδρὸς — βασιλέως. 763, ἀνὴρ δούλος. 1118, νομεῖς ἀνὴρ. 842, ληστὰς — ἄνδρας. Pind. P. i. 134, ἀγῆτηρ ἀνὴρ. 176, κυβερνήτας ἀνὴρ. Ol. vi. 30, ἀνδρὶ δεσπότῃ. Isthm. vi. 105, ἀνδράσιν ἀθληταῖσιν. οἷ'. 'As,' equivalent to ὡς, as ὅποι' τὸ δπως 916. Phil. 584, οἷ' ἀνὴρ πένης. Phil. 293, οἷα χεῖματι. Tr. 105, οἷα τιν' ἀθλιον δρῖν. ἀνὴρ ἀρχηγέτης. 'A ruler or prince.' Pind. Ol. vii. 143, Τυρυνθίων ἀρχαγέτῃ.

- ΙΟ. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν  
κῆρυξ· ἀπήνη δ' ἦγε Λαῖον μία.
- ΟΙ. αἰαῖ, τὰδ' ἤδη διαφανῇ. τίς ἦν ποτὲ  
ὁ τοῦσδε λέξας τοὺς λόγους ὑμῖν, γύναι; 755
- ΙΟ. οἰκεύς τις, ὅσπερ ἵκετ' ἐκσωθεὶς μόνος.
- ΟΙ. ἦ καὶ δόμοισι τυγχάνει τανῦν παρών;
- ΙΟ. οὐ δῆτ'· ἀφ' οὗ γὰρ κεῖθεν ἦλθε καὶ κράτη  
σέ τ' εἶδ' ἔχοντα Λαῖόν τ' ὀλωλότα,  
ἐξικέτευσε τῆς ἐμῆς χειρὸς θυγών 760  
ἀγρούς σφε πέμψαι καπὶ ποιμνίων νομάς,  
ὥς πλείστον εἶη τοῦδ' ἄποπτος ἄστεως.  
καἔπεμψ' ἐγὼ νυν' ἄξιός γάρ οἱ' ἀνήρ

752. οἱ ξύμπαντες. 'The whole of them together, or in all.' Tr. 761, τὰ πάνθ' ὁμοῦ | ἐκατὸν προσῆγε συμμιγῇ βοσκήματα. Act. Apost. xix. 7, ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο. ἐν δ' αὐτοῖσιν ἦν. The repetition of the verb substantive seems needless. Perhaps ἐν δ' αὐτοῖσιν εἰς (or — σί τις), or ἐν δ' αὐτοῖς ὁμοῦ (or ἅμα). Elmsley understands that there were five retainers, besides Laius himself, and the herald. But the κῆρυξ was evidently one of the five: otherwise how could she have said that they were five in all (οἱ ξύμπαντες)? Cf. Oed. C. 479, τρισσὰς γε πηγὰς τῶν τελευταίων δ' (i. e. the 'third' pitcher, not a fourth) ἔλον.

753. Schol. rec: κῆρυξ, ἡγεμὼν ὁδοῦ. The person of heralds being formerly held sacred and inviolable, kings and generals were wont to have such in their retinue for the sake of security. V. Eust. on Hom. Il. α'. 334. So Menelaus appears attended by one or more heralds Aj. 1115. The name of the herald was Polyphontes, according to Apollodor. iii. 5. 7. ἀπήνη — μία. 'And there was a single chariot which conveyed Laius.'

754. αἰαῖ Dind. αἰ αἰ vulg. αἰ αἰ P.

756. οἰκεύς. An uncommon form for οἰκέτης. So κλωεύς, σφαγεύς &c. ἵκετ'. 'Returned.' See 118 f. Perhaps ἦκεν. But cf. 1491.

760. The second syllable in ἐξικέτευσε is lengthened, I need hardly observe, by the augment. This request he made, not because he had any suspicion that Oedipus was the son of Laius; but because he recognized in the exalted person of the present ruler the slayer of his late lord;

and perhaps too he might fear the possibility of being recognized by Oedipus, and thus bringing both him and himself into trouble. τῆς ἐμῆς χειρὸς θυγών. Cf. 1510, ξύννευσον, ὃ γενναίε, σὴ ψάσας χερσί.

761. I. e. ἐπ' ἀγρούς καὶ ποιμνίων νομάς. Cf. on 734. Schol. rec: ἡ ἐπὶ ἀπὸ κοινοῦ. So Ant. 367, ποτὲ μὲν κακὸν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει. 1176, πότῃ πατρίδας ἢ πρὸς οἰκέλας χερὸς; Tr. 765, σεμνῶν ὀργάνων — καπὶ πειράς θρύος. Oed. C. 1561, ἐπιπόνῃ μῆτ' ἐπὶ βαρυσχεῖ — μέμφ. Eur. Ph. 361, οἶσθα δὲ τάρβος ἐς φόβον τ' ἀφικόμεν &c. El. 162 f. Iph. A. 209. Arist. Eq. 567, περὶ αἰς μάχαισιν ἐν τε ναυφάρκῃ στρατῷ. 610, μήτε γῆ μῆτ' ἐν θαλάττῃ. Matth. § 695, 3.

762. τοῦδ' ἄποπτος ἄστεως. 'Out of sight of this city,' actively. Schol. rec: ἔξω τῆς θέας. Gl. B: ἀθέατος. So ἐξ ἀπόπτου, contrasted with ἐγγύθεν, Phil. 467. Elsewhere ἀποπτος is used in a passive sense, as El. 1489, ἀποπτον ἡμῶν. Aj. 15. ἄστεως L. Wund. Dind. &c. ἄστεος Ald. P. Bodl. Br. Elmsley prefers ἄστεως (which occurs before a vowel Eur. Or. 759. Ph. 849. El. 246) in all instances, except where metrical considerations require ἄστεος, as πόλεος; or in choral odes. Ἀστεως is a disyllable Eur. Bacch. 838. El. 298.

763. οἱ Elmsl. Herm. Dind. Wund. Schn. Hart. Ebn. δγ' L. M. P. δ γ' Schol. δδ' C. D. F. G. N. Dresd. b. δδε γ' A. B. E. T. Aug. Liv. b. Bar. Laud. Dresd. a. Lips. a. b. Br. δ δέ γ' Bodl. Mosq. a. δδ' Ald. φδ' Turn. The reading δγ' seems to have originated in the easy corruption of 'Οἱ' into 'Οἱ'. Cf. on

- δοῦλος φέρειν ἦν τῇσδε καὶ μείζω χάριν.
- ΟΙ. πῶς ἂν μολοὶ δῆθ' ἡμῖν ἐν τάχει πάλιν ; 765
- ΙΟ. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι ;
- ΟΙ. δέδοικ' ἔμαντον, ὦ γύναι, μὴ πόλλ' ἄγαν  
εἰρημέν' ἦ μοί' δι' ἃ νιν εἰσιδεῖν θέλω.
- ΙΟ. ἀλλ' ἵζεται μὲν ἀξία δέ που μαθεῖν  
καὶ γὰρ τὰ γ' ἐν σοὶ δυσφόρως ἔχοντ', ἀναξ. 770
- ΟΙ. κοῦ μὴ στερηθῆς γ' ἐς τοσοῦτον ἐλπίδων  
ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι  
λέξαιμ' ἂν ἢ σοὶ διὰ τύχης τοιαῦσδ' ἰών ;

751, αὖ' ἄνθρωπος λοχαγῆτος. Translate: 'for a servant.' Schol.: οἶον, τὸ ἀπτημα οὐχ ὑπερέβαλε δοῦλον. Cf. Phil. 583, πόλλ' ἐπὶ κείνων ὑπο | θρῶν ἀντιπάσχω χρηστέ θ', αὖ' ἄνθρωπος πένης. Below 916, οἷοι' ἄνθρωπος ἔσται. Eur. Or. 32, καὶ γὰρ μετέσχον, οἷα δὲ γυνή, φόνου. Munro conjectures ἔσ γ', but I think ὡς (without γ') is preferable. Cf. on 1118, εἴπερ τις ἄλλος πιστὸς ὡς νομὲς ἄνθρωπος. 1078, φρονεῖ γὰρ ὡς γυνὴ μέγα. Oed. C. 20, μακρὰν γὰρ ὡς γέροντι προῦστάλης ὁδόν. 1124, καὶ σοὶ θεοὶ πόρτοιεν ὡς (οἷ' ?) ἐγὼ φρονῶ.

764. φέρειν. 'To receive.' Gl. B: λαμβάνειν. Aj. 1371, ὡς ἐγὼ | σοὶ μὲν τίμαι' ἂν τῇσδε καὶ μείζω χάριν.

765. πῶς ἂν μολοί —. 'Would that he might come!' Cf. Aj. 388. Phil. 794. 1214. Schneid. compares the Latin 'qui,' as in Plaut. Trin. 923, 'Qui istum di perdat!' Casin. ii. 4. 1, 'Qui illum di deaeque perdat!' πῶς ἂν is seldom found in this sense in Sophocles; perhaps never in Aeschylus; but frequently in Euripides. Cf. Phil. 794. Aj. 388.

766. πάρεστιν. 'It is possible, that can soon be done.' Gl. B: δυνατόν ἐστι τοῦτο. Perhaps ἀλλ' ἐστίν, 'well, that is possible.' The Schol. explains it otherwise, νόμιζε αὐτὸν παρῆναι. Schol. rec: ὡς παρόντα νόμιζε αὐτόν οὕτως ἔχει εὐκάλως ἀφίεσθαι (ἀφικ.?). But in this sense we should expect to find rather καὶ δὲ πάρεστιν. τοῦτ' ἐφίεσαι; 'Dost thou desire this?' Qu. τοῦδ' ἐφίεσαι; The writer of Gl. B. explains ἐφίεσαι by ἐπιδυμείς ἢ προστάττεις, but prefers the latter sense. Another Gl: ἐντέλλω. 'Dost thou enjoin?' The sense of 'desiring' appears to me preferable, because οἷ τῶς ἂν &c.

767. δέδοικ' ἔμαντον —. 'I fear as

regards myself, lest' &c. According to the usual Attic idiom (v. 224), we should expect to follow μὴ λέξω &c.; but instead of that we have its equivalent μὴ εἰρημέν' ἦ μοι &c. This he says with reference to the question πρὸς τί &c. He replies that he has already said more than enough, for him to wish to see this man.

768. εἰρημέν' ἦ μοι. 'Have been said by me,' or perhaps 'to me' by the seer (so Gl. B: παρὰ τοῦ μάντεως), as it was the seer's observations that raised this alarm in the mind of Oedipus. Perhaps σοι 'by thee,' or ἤδη, or δεδραμέν' ἦ μοι, or εἰρημέν' ἦ, δι' ἃ νιν ἐγὼ 'σίδειν θέλω. I need hardly observe that θέλω is the subjunctive.

770. ἐν σοί. 'In you,' i.e. in your mind or thoughts.

771. κοῦ μὴ στερηθῆς γ' —. οὐ μὴ στερηθῆς F. 'And you shall not be disappointed, seeing I am come to this pitch of apprehension.' After στερηθῆς supply τοῦ μαθεῖν. Cf. 836, καὶ μὴν τοσοῦτόν γ' ἐστὶ μοι τῆς ἐλπίδος.

772. Gl. B: βεβῶτος. ἐστῶτος. Cf. Oed. C. 217, ἐπ' ἔσχατα βαίνεις ('ad ultimum necessitate redactus es'). Cf. Arist. Nub. 841, σὺ δ' εἰς τοσοῦτον τῶν (l. τοσοῦτον) μανιῶν ἐλήλυθας | ὥστ' —; τῷ γὰρ ἂν καὶ —. 'For besides this to what more worthy person could I open my mind than to thee, in the critical position in which I now stand?' On this sense of μέγας ('important, of account, worthy') they compare Demosth. c. Lept. p. 461, 15 (coll. 462, 2), de F. L. 419, 12. Cf. also above 652, ἐν ὄρκῳ μέγαν. Ant. 182.

773. διὰ τύχης τοιαῦσδ' ἰών. So Oed. C. 905, εἰ μὲν δι' ὀργῆς ἦκον. 975, εἰς χεῖρας ἦλθον πατρί. Ant. 742, διὰ δίκης ἰών



ἔμοι πατὴρ μὲν Πόλυβος ἦν Κορίνθιος,  
μήτηρ δὲ Μερόπη Δωρίς. ἡγόμην δ' ἀνὴρ 775  
ἄστῶν μέγιστος τῶν ἐκεί, πρὶν μοι τύχη  
τοιαῦδ' ἐπέστη, θαυμάσαι μὲν ἄξια,  
σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἄξια.  
ἀνὴρ γὰρ ἐν δαίπνοις μ' ὑπερπλησθεὶς μέθῃ''  
καλεῖ'' παρ' οἴνῳ πλαστὸς ὥς εἶην πατρί. 780  
κὰγὼ βαρυνθεὶς τὴν μὲν οὔσαν'' ἡμέραν  
μόλις κατέσχον, θάτέρῃ δ' ἰὼν πέλας  
μητρὸς πατρὸς τ' ἤλεγχον· οἱ δὲ δυσφόρως

πατρί. Eur. Ph. 20, καὶ πᾶς οὗτος οἶκος  
βήσεται δι' αἵματος. 387, διὰ πάθου δ'  
ἐλλήλυθα. 1554, δι' ὀδύνας ἀνέβας. Alc.  
874, δι' ὀδύνας ἔβας. El. 1210. See  
Monk ad Hipp. 1159.

775. Μερόπη. According to Phere-  
cydes mentioned by the Scholiast, the  
wife of Polybus was named Medusa; ac-  
cording to others Antiochia. Δωρίς.  
From Doris, near Mount Oeta. Schol.:  
Πελοποννησιακή. ἡγόμην. 'I was  
esteemed.' So in Latin 'ducebar.' Cf.  
Ant. 34, τὸ πρῶγμ' ἔγειν (Schol.: ἡγείσ-  
θαι) | οὐχ ὥς παρ' οὐδέν. Some poet ap.  
Schol. Eur. Med. 1016, ἐν πρώτοις σ'  
ἔγω. Cf. 784. Oed. C. 205.

776. πρὶν — ἐπέστη. 'Before that,  
until.' Aesch. Pr. 478, οὐκ ἦν ἀλέξημ'  
οὐδὲν — πρὶν γ' ἐγὼ σφίσιν | εἰδεῖα κρά-  
σεις &c. Eur. Med. 1142. Hec. 133.

777. ἐπέστη. 'Befell me, occurred to  
me.' Gl. B: ἐπῆλθε. Elmsley com-  
pares Eur. Hipp. 818, ὦ τύχα, | ὥς μοι  
βαρεῖα καὶ δόμοις ἐπεστάδης. θαυμάσαι  
μὲν ἄξια. Oed. C. 461, ἐπείξις — κατοικ-  
τίσαι. Matth. § 535, n. b.

778. σπουδῆς —. 'Yet not deserving  
of the importance I attached to it.' The  
particles μέντοι and γε μέντοι are occa-  
sionally used in place of δέ, after μέν.

779. In this verse after δαίπνοις μ' we  
have what Porson calls the 'quasi-caesura.'  
Such are of frequent occurrence, e. g.  
Ph. 276, σὺ δὲ, τέκνον, πόλιν μ' ἀνίστα-  
σιν δοκεῖς. Aj. 435, τὰ πρῶτα καλλιστεῖ''  
ἀριστεύσας στρατῷ. Eur. Hec. 355. 387.

ἐν δαίπνοις. 'At a supper, an enter-  
tainment.' Trach. 268, δαίπνοις δ' ἥνικ'  
ἦν ὀνήμενος. Wunder needlessly takes  
offence at the tautology ἐν δαίπνοις — παρ'  
οἴνῳ. μ' om. F. μέθης P. vulg.  
Herm. Wund. Hart. (Perhaps rightly, cf.  
874.) μέθῃ L. μέθῃ F. μέθῃ Dind. Schn.

780. καλεῖ — ὥς εἶην. Equivalent to  
καλεῖ με πλαστὸν, 'calls me a bastard.'  
Cf. 842 f. The optative is correctly  
put, the historic present καλεῖ being  
equivalent in sense to a past. Cf. 1174,  
δίδωσιν — ὥς ἀναλώσαιμι νῦν. Perhaps  
however, if we compare the imperfects  
that follow, ἤλεγχον, ἦγον, ἐπετρέψαμ,  
ἔκρινε, ὀφείριπε, we may entertain a suspi-  
cion that the poet here wrote ἐκάλεε.  
Hartung reads καλεῖ' μπόλητον. παρ'  
οἴνῳ. 'Over our wine or cups.' Lat.  
'inter pocula.' Whence παρσίως, παρ-  
οινικός. Schol. rec: πλαστός. τετα-  
σμένος υἱός, ἦγον ἐκβολιμαῖος.

781. βαρυνθεὶς. Sc. χόλῳ. 'Being  
aggravated, annoyed.' Gl. B: χολαῖς.  
Schol. rec: ἀγανακτήσας. Cf. Aj. 41.  
This passage Aristophanes seems to have  
had in view, where he puts these words  
in the mouth of Strepsiades, Nub. 1363,  
κὰγὼ μόλις μὲν, ἀλλ' ὅμως ἠνεσχόμην τὸ  
πρῶτον | ἔπειτα δ' —. τὴν μὲν οὔσαν  
ἡμέραν. Perhaps τὴν μὲν αὐτίχ' ἡμέραν  
(as in Oed. C. 433), or τὴν τότε οὔσαν, or  
τὴν παρούσαν —.

782. κατέσχον. 'Restrained myself.'  
Gl. B: ἐμαυτόν. Cf. El. 223, οὐ σῆχον  
ταύτας ἄτας (sc. ἐμαυτήν), 'I will not  
cease from this subject of grief.' So σχῆς  
(sub. σεαυτὸν) Oed. C. 1160. Cf. El.  
1011, κατὰσχευε ὀργήν. 1283, ἔσχον ὀρ-  
γάν. Or perhaps, 'Bore, put up with'  
(the affront). So Phil. 690, πῶς ἄρα πα-  
δάκρυτον οὕτω βιοτὰν κατέσχευ (tulit);  
θάτέρῃ (θ' ἡτέρα P. θ' ἡτέρα F. θ' ἡτέ-  
ραι L.). 'On the next day.' Schol: τῇ  
ἐξῆς. Schol. rec: τῇ ὀφείξῃς δὲ ἡμέρῃ.  
An unusual expression. Cf. on Oed. C.  
497. Tr. 272.

783. ἤλεγχον. 'Closely questioned  
them.' δυσφόρως τοῦνευδος ἦγον.  
'Were much displeased because of (as re-

τοῦνεϊδος ἦγον' τῇ μεθέντι τὸν λόγον.

καὶ γὰρ τὰ μὲν κείνου ἐτερπύμην, ὅμως δ' 785

ἐκνιζέ μ' αἰε τοῦθ'· ὑφείρπε γὰρ πολύ.

λάβρα δὲ μητρὸς καὶ πατρὸς πορεύομαι

Πυθώδε, καὶ μ' ὁ Φοῖβος ὦν μὲν ἰκόμην

ἄτμον ἐξέπεμψεν, ἀλλὰ δ' ἄθλια

καὶ δευὰ καὶ δύστηνα προῦφηνεν λέγων, 790

ὥς μητρὶ μὲν χρεῖη με μιχθῆναι, γένος δ'

guards) the affront with him who let slip the observation.' Δυσφάρος ἦγον (perhaps εἶχον, cf. 770) is here equivalent to Δυσφάρεον, 'ill brooked,' which verb governs a dative of the thing Aesch. Suppl. 513. Eur. Andr. 1234. Similarly δυσχεραίνωνται Dem. p. 1274, 24. Hence the dative in the present passage. With Δυσφάρεος ἔγωγε News compares Plato Rep. vii. 528 C., εἰ πόλις δὴ ἐννεκιστάτοϊ ἐντίμας ἔγνωσε αὐτῷ. Cf. also 775. Ant. 34, τὰ πρῶτα ἔγωγε | οὐχ ὥς παρ' οὐδέν.

785. τὰ μὲν κείνου ἐτερπύμην. 'As far as their account or explanation went, was well pleased or satisfied.' So τὰ μητρὸς for ἡ μήτηρ El. 261. For the accusative after τέρεσθαι cf. 936, τὸ δ' ἔπος — ἤδοιο. Phil. 131, ἤσθη — σε δε. 906, τοῦτ' ἀνιῶμαι πάλα. 1021, ἐγὼ δ' ἀλγύνεσθαι τοῦτ' αἶψ'. 1314, ἤσθη πατέρα τὸν ἄρην ἐλόγουσάν σε. Aj. 136, σὲ μὲν εὖ πρῶσσαν' ἐπὶ χαίρων. 790, πρᾶξιν ἦν ἡλγησ' ἐγὼ. Eur. Ion. 555, τερφοῖς τοῦτο κεν' οὐκ ἠρόμην. Arist. Ach. 2, ἤσθη δὲ βαυδ. 4, φέρ' ἴδω, τί δ' ἤσθη — ; Matth. § 414. Hartung reads, τὰ κείνου γινούς. There is no caesura in the line. Cf. on Phil. 1369. ὅμως δ'. For the elision at the end of the line cf. 791, and on Oed. C. 17.

786. ἐκνιζέ μ'. 'Stung me.' Schol: ἐλπίει. κυρίως δὲ ἐρωτικῶς λυπεῖν. Compare the similar use of δάκνειν. "Pind. N. v. 58, τοῦ δέ τ' ὄργαν | κνίζον αἰκνέοντες λόγῳ. P. xi. 36, ἐκνέει βαρυτάλαμον ἕρσαι χόλον." Mitcn. ἀεὶ F. G. H. L. P. Bodl. Trin. Land. Bar. Droad. a. b. Dind. αἰεὶ vulg. Bruck offers no remark as to his mss. ὑφείρπε γὰρ πολύ. 'For it sunk deep (or ran deep) in my mind, it took deep hold of me.' Musgrave compares Liban. i. 784 A., πολλὸς τοιοῦτος ὑφείρπε λόγῳ. Wunder Ballast. Jug. c. 11, 'Quod verbum in pectus Jugurthae altius quam quisquam ratus descendit.' Cf. also Fr. 786, χαρὰ μ' ὑφείρπει. Oed. C. 305, πολλὸ γὰρ τὸ σὸν ἔννομα

διέκει πάντας. 517. Aesch. Sept. 6, 'Ἐτεοκλέης ἂν εἰς πολλὰς κατὰ πτόλων | ἄνθρωποις ὅπ' ἀσπῶν. Eur. Hipp. 1219, ἰππικαῖς ἐν (ἰππικαῖς?) ἤθεσι | πολλὰς ξυνοικῶν. So in Latin 'multus.'

788. ὦν μὲν ἰκόμην —. I. e. δεικνύων μὲν ἂ (δὲ) ἰκόμην, ἔτιμον ἐξέπεμψεν, 'As to the things about which I had come, sent me away without the honour of (without vouchsafing) a reply.'

789. ἔτιμον. Schol. rec: ἀνάξιον ἀποκρίσεως. Cf. Oed. C. 49, μή μ' ἀτιμάσθης — ὦν σε προστρέψω φράσαι. 1273. 1278. Ant. 22. Aesch. Sept. 1024, ἔτιμον εἶναι δ' ἐκφορὰς φίλων ὄνο. ἄθλια — δευὰ — δύστηνα. Three epithets corresponding probably with the three answers given by the oracle (791—3). ἐξέπεμψεν, ἀλλὰ δ' ἄθλια —. Ὅτ' πολλὰ δ' ἄθλιον (sc. μοι) καὶ δευὰ (f. πάνθεινα) —.

790. προῦφηνεν λέγων the mss. and vulg. So above 395, ἦν οὐτ' ἀπ' οἰωνῶν σὺ προῦφάνης ἔχων &c. ('thou wast clearly shown, or thou showedst thyself'). 'Volunteered this announcement,' as Schneid. explains. But as this sense is not very suitable in the passage before us, I have adopted, with Dind. and Hartung, Wunder's excellent emendation προῦφηνεν λέγων ('effatus est, edidit'); more especially as the examples he has adduced seem to confirm this sense of the verb προφαίνειν (to utter in an oracular manner). Trach. 324, ἦτις οὐδαμὰ | προῦφηνεν οὐτε μείζον' οὐτ' ἐλάσσονα. Plat. Dem. c. 19, ἐν οἷς ἡ τε Πυθία δευὰ προφαίνει μαντεύματα καὶ χρησμοὺς βῆτο. Id. Camill. c. 4, λόγια προφαίνεν ἀπόρητα. So also πρόφανον Trach. 1159, ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλα. 1163, ὥς τὸ θεῖον ἦν πρόφαντον. 662, ἐπὶ προφάνσει θηρὸς. Add Demosth. p. 532, 2, θυσίας τοῖς ἐφ' ἐκδοτῆς μαντείας προφαινομένοις θεοῖς προστάττονται θύειν. S. John Apoc. i. 1, δεῖξαι — ἂ δεῖ γενέσθαι ἐν τάχει.

791. χρεῖη Dawes. χρεῖ' β' Ald. G. and most mss. χρεῖ' ἢ F. χρῆ ἢ G.

ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄραν,  
 φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.  
 καγὼ 'πακούσας' ταῦτα τὴν Κορινθίαν  
 ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα  
 ἔφευγον, ἔνθα μήποτ' ὀψοίμην κακῶν''  
 χρησμῶν ὀνείδη τῶν ἐμῶν τελούμενα.

795

Schol : *χρείη* δέοι. These verbs are often explained the one by the other. *μητρὶ* — *μυχθῆναι*. Cf. 993, *μιγῆναι μητρὶ* — *γένος* δ'. Observe the elision at the end of the line. Cf. on 785. Elmsley without cause would prefer *γένος* τ'.

792. Schol : *ἄτλητον* τὸ μὴ *δυνάμενον* ὑπὸ ἀνθρώπων ὁρᾶσθαι. Who no doubt connected *ἄτλητον* with *ὄραν* ('intolerable to behold,' therefore execrable). Others, as Matthiae, Gr. § 535, c. and Wunder, prefer to connect *ὄραν* with *δηλώσοιμι*. Cf. El. 1459. I prefer myself the former construction, *ἄτλητον ὄραν* (ὁ οὐκ ἀντλαίη τις ὄραν) which gives a most excellent sense. Cf. 1375, *ὅψις ἦν ἐφίμερος* — *προσλεύσσειν ἐμοί*. 777, *ἄξια* — *θαυμάσαι*. Tr. 694, *φάτιν* — *ἀξίμβλητον ἀνθρώπῳ μαθεῖν*. Aj. 818, *ἐχθίστου* — *ὄραν*. El. 557, *λυπηρὰ κλύειν*. Phil. 1167, *οἰκτρὰ βόσκειν*. Aj. 223, *ἀγγελίαν ἔπλεον*. *δηλώσοιμ'* L. M. N. P. &c. *δηλώσαιμ'* Ald. &c.

793. τοῦ *φυτ.* πατρός. Cf. 436. 827. 1482, and on El. 341.

794. καγὼ 'πακούσας. Qu. καγὼ 'ἐπακούσας. τὴν Κορινθίαν —. 'Henceforth measuring (content to measure) the Corinthian land by the stars alone, I took my flight to where I never should behold the fulfilment of the scandals denounced against me by these evil oracles.' Schol. rec: τὴν Κορινθίαν γῆν κατὰ τὸ ἐπίλοιπον δι' ἄστρον μετρούμενος, ἡγουν μακρόθεν βλέπων, καὶ δι' ἄστρον συμβάλλων αὐτὴν, ἀπεδήμουν, ἐκεῖσε δηλονότι, ἔνθα &c. A mode of speech borrowed from navigation. V. Wessel. ad Diodor. Sic. ii. 54. Toup ad Suid. ii. 387. Schneid. illustrates from Lucian. Icar. i, καθάπερ οἱ Φοίνικες ἄστροις ἐτεκμαῖρου τὴν ὁδόν. Aelian. H. A. vii. 48, 'Ἀνδροκλῆς ἦκεν ἐς Λιβύην καὶ τὰς μὲν πόλεις ἀπελίμπανε καὶ τοῦτο δὴ τὸ λεγόμενον ἄστροις αὐτὰς ἐσημαίνετο, προσεῖ δὲ ἐς τὴν ἔρημον. Aesch. Suppl. 388, ὕπαστρον μῆχαρ ὀρίζομαι γάμου δύσφρονος φυγῇ (allusively). Cf. Phil. 454. We meet with a similar sentiment in Phil.

454, *ἐγὼ μὲν* — τὸ λοιπὸν ἤδη τηλόθεν τὸ τ' Ἴλιον | καὶ τοὺς Ἀτρεΐδας εἰσορῶν φυλάττομαι. The same idea is also found in the words of Medea in Val. Flacc. vii. 478, 'Quando hinc aberis, dic, quæso profundum | Quod coeli spectabo latum?' Virg. Aen. v. 25, 'Si modo rite memor servata remeto astra.'

795. ἄστροις, 'by the stars or the heavens,' i. e. by the sun by day, and by the moon and the stars by night. Ἀστρον, as Mitchell remarks, is sometimes used of the 'sun' (Pind. Ol. i. 9. Hyporch. iv. 2), and the full 'moon' is called *πρόσβιστον ἔστρον* Aesch. Sept. 386. The entire heavens are also sometimes styled *ἄστρα* (as in Latin, 'astra, sidera'). El. 12. There is therefore no occasion to suppose with Mitchell that Oedipus' wanderings, as regulated by the stars, were confined to the night.

796. ἔφευγον, ἔνθα —. I. e. ἐκεῖσε ἔνθα. Phil. 1465, καὶ μ' εὐπλοῖα πέμψαν — ἔνθ' &c. El. 436, κρύψαν νιν ἔνθα μήποτ' — πρόσκεισαι μήδεν. 1009, ὁδοιποροῦμεν ἔνθα χρῆζομεν. Oed. C. 168. 188. 900. Eur. Her. 1050, κομίζετ' αὐτὸν δμῶες, εἴτα (read ἔνθα) χρὴ κυσίν | δεῦμα κτανόντας. Ion. 1125, Εὐδοτος μὲν φχετ' ἔνθα πῦρ πηδᾷ θεοῦ. Xen. Anab. vii. 6. 37, καὶ πλείτε ἔνθα δὴ ἐπεθυμέτε πάλαι. For ἔνθα μὴ (not οὐ) cf. below 1412, ἐκρίψατ' ἔνθα μήποτ' εἰσόψεσθ' ἐτι. 1436, βίβον με — ὅπου | θνητῶν φανοῦμαι μηδεὶς προσήγορος. El. 380. 436. Tr. 800. 903. On the optative ὀψοίμην see Matth. § 529, 4. For κακῶν we should probably read κακᾶ. Ph. 477, ὀνείδος οὐ καλόν.

797. χρησμῶν — τῶν ἐμῶν. 'Of the oracles delivered to, or relating to me.' See Matth. § 466, 2. Cf. 907, λαλῶν θέσφατα. χρησμῶν L. P. &c. χρησμῶν γ' Ald. Trin. and some other inferior mss. 800. καὶ σοι. Perhaps καὶ σοὶ would be preferable. τὰληθὲς ἔξερω. Under the pressure of the present emergency Oedipus is led to disclose the circumstances of a murder he had in bygone years committed, and which he had no

στείχων δ' ἰκνῶμαι τούσδε τοὺς χώρους, ἐν οἷς  
 σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.  
 καὶ σοι, γύναι, τάληθές ἐξερῶ. 800  
 ὅτ' ἦν'' κελεύθου τῆσδ' ὁδοιπορῶν πελας,  
 ἐνταυθά μοι κῆρυξ τε καὶ πωλικῆς  
 ἀνὴρ ἀπήνης ἐμβεβώς, οἶον σὺ φῆς,  
 ξυνηντίαζον καὶ ὁδοῦ μ' ὃ θ' ἡγεμὼν  
 αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἡλαυνέτην. 805  
 καγὼ τὸν ἐκτρέποντα, τὸν τροχηλάτην,  
 παίω δι' ὀργῆς· καὶ μ' ὁ πρέσβυς ὡς ὀρᾷ  
 ὄχους παραστείχοντα τηρήσας μέσον

doubt from a feeling of fear hitherto kept secret in his own bosom, having little idea that any of the party in question had escaped from the scene of the assault.  
 τριπλῆς — κελεύθου. Cf. on 716.

801. ἦν. ἢ Elmsl. Whom see, Praef. p. x.

802. κῆρυξ vulg. The old and correct form κῆρυξ has been recalled. Schneid. supposes the κῆρυξ to have been seated on the pole of the chariot as driver: but I think v. 753 discountenances this opinion. It is more probable he ran by the side of the chariot, as the native drivers of vehicles do now-a-days in Malta.

πωλικῆς. Thus specified, because chariots were usually drawn by mules (ἡκυαί).

803. καὶ — ἀπήνης ἐμβεβώς. Oed. C. 934, σὺς ἐπεμβαίνων χθονός. But with the dative Fr. 599, ὄχους Ἀκασσαίοισιν ἐμβεβώς πόδα. Eur. Ph. 2.

804. ξυνηντίαζον F. G. L. M. N. P. συνηντίαζον Bodl. vulg. ξυνηντίαζε Suid. v. πωλικῆς. This meeting is thus alluded to by Pindar, quoted by Mitchell, Ol. ii. 70, ἐξ οὐπερ ἔκτεινε Λᾶον μόριμος υἱὸς | συναρτέμενος. ἡγεμὼν. 'The conductor or driver.' The same person, it would seem, as the κῆρυξ and τροχηλάτης. Gl. B: ὁ προσδοσιῶν κῆρυξ.

805. πρὸς βίαν ἡλαν. 'Attempted to drive me by force.' Cf. Eur. Ph. 39, καὶ νῦν κελεύει Λαίου τροχηλάτης | ὃ ἴνα, τυράννοισι ἐκποδὼν μεθίστασο. Cf. El. 309, πρὸς ὀργὴν 'angrily.' 464, πρὸς ἐκείβαν 'piously.'

806. τὸν τροχηλάτην. Gl: τὸν ἡνίοχον. Gl. B: τὸν ἡγεμῶνα ἡνίοχον τοῦ ἄρματος. 'Namely the driver of the chariot, or the charioteer,' τροχοὶ being used by a met-

onym for any 'wheeled carriage.' Cf. El. 49, τροχηλάτων δίφρων. Eur. Andr. 399, σφαγαὶ Ἑκτορος τροχήλατοι. Literally the word means 'he that guides the wheels' (wheeled chariot, Arist. Nub. 1302), as ἱππηλάτης, βοηλάτης &c., and seems equivalent to διφρηλάτης. This appellation is added by way of explanation, that no mistake might exist as to the person meant. So 837, τὸν ἄνδρα τὸν βοτήρα. Arist. Nub. 186, τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς. Hermann's conjecture τῷ τροχηλάτῃ is worthless. I suppose the τροχηλάτης was the slave who ran as escort by the side of the carriage: for surely Laius, who held the goad or whip, was himself the 'driver.'

807. δι' ὀργῆς. 'In anger, angrily.' So Aj. 822, διὰ τάχους 'speedily.' El. 1024, δι' αἰῶνος. 685, διὰ τέλους. 705, διὰ παντός. Eur. Bacch. 441, καγὼ δι' αἰδοῦς εἶπον. 212, διὰ σπουδῆς. The comma usually placed after ὀρᾷ I have removed.

808. ὄχου the mss. and so read the Schol., who interprets by ἄρματος. Hermann and Linwood explain: 'e curru — ferit me.' Schneid. connects ὄχου with παραστείχοντα (!). But I prefer, with Doed. Dind. Hart., to read ὄχους (ὄχον Schaeef.). Translate: 'And as the old man sees me passing by his chariot, having watched a favourable opportunity he dealt me a blow on the middle of my head with his double goad.' The plural ὄχοι is far more common of a single chariot, than ὄχος. Cf. El. 727, Βαρκαίους ὄχοις. Fr. 599, ὄχοις Ἀκασσαίοισιν ἐμβεβώς πόδα. Eur. El. 966, ὄχοις τε καὶ στολῇ λαμπρύνεται. Ph. 2, ὃ χρυσοκολήτοισιν ἐμβεβώς δίφροισι | ἥλιε —.

κάρα διπλοῖς κέντροισί μου" καθίκετο.  
οὐ μὴν ἴσην γ' ἔτισεν, ἀλλὰ συντόνως†  
σκήπτρῳ τυπεῖς ἐκ τῆσδε χειρὸς ὕπτιος  
μέσσης ἀπήνης εὐθὺς ἐκκυλίνδεται·  
κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ

810

Cf. also Ant. 1255, δόμους παραστείχοντες. Wunder is disposed to condemn the line as a mere interpolation. τῆρησας. 'Having watched, waited for.' Thuc. iii. 22, τῆρησάων νύκτα χειμέριον. i. 65, τῆρησάων ἀνεμῶν.

809. Construe, καθικέτ' μου (κατὰ) μέσον κάρα —, 'He came down upon me (struck me) on the middle of the head with his double thong,' or (as explained by Schol.) 'with his thong twice.' So Lucian Symp. 16, καθικέσθαι τινος τῇ βακτηρίᾳ. See Valck. ad Herod. vii. 35. Gl. B: καθήφατο. Cf. El. 98, ὅν — σχλίζουσι κάρα φονίῳ πελέκει. Aesch. Pr. 183, ἐξευλαβοῦ δὲ μή σε προσβάλῃ στόμα | πέμφιξ. Eur. Cycl. 7, Ἐγκέλαδον, ἰτέαν μέσσην θανάων δορὶ | ἔκτεινα. μέσον κάρα. Gl: κατὰ τὸ μέσον τῆς κεφαλῆς.

διπλοῖς κέντροισι. Schol: πληγαῖς. δις ἑκαστὴ με τοῖς κέντροις, οἷς ἐκέντριξε τοὺς ἵππους. Schol. rec: ἤγουν μαστίγι — τῇ βακτηρίᾳ. Tricl: ἡ δύο πληγαῖς, ἡ μαστίγι δύο κέντρα ἐχούσῃ. Neue explains it of a stick with a double prong. Wunder thinks the διπλῇ μαστίγι is meant. Cf. on Aj. 242. Fr. 137, μασθλήτα δίγονον (which Hesychius explains by δῖπλοῦν ἰμῶντα). It appears to me more probable that the double-pronged goad that drivers used is here meant, rather than the whip. Arist. Nub. 1297, φέρε μοι τὸ κέντρον. 1299, κεντῶν ὑπὸ τὸν πρακτὸν σε τὸν σεραφόρον. Iliad ζ'. 134, ὅπ' ἀνδροφόνῳ Λυκούργου | θεινόμεναι βουπλήγι. If the poet had meant a whip, it is probable he would have adopted the usual expression διπλῇ μαστίγι, which would equally well suit the metre. Compare the proverbial expression πρὸς κέντρα (plural, as here) λακτί. ζευ. Act. Apost. ix. 5. xxvi. 14. The verse will sound more harmonious if we transpose and read, κέντροις διπλοῖσί μου κάρα καθίκετο.

810. ἴσην. Sub. τιμωρίαν, or δίκην. Gl: ἴσην δίκην ἀπέδωκεν, ἀντίτισεν. Cf. El. 298, ἀλλ' ἴσθι τοι τίσουσά γ' ἔξιαν δίκην. Aj. 113, κείνος δὲ τίσει τήνδε, κοῦκ ἄλλην, δίκην. Fr. 94, 9. A simi-

lar ellipse occurs El. 1415, παῖσον διπλὴν (πληγὴν). συντόμως. Dobree's conjecture συντόνως ('with a smart rap,' Lat. 'vehementer'), which had also occurred to myself, is doubtless correct. He cites Trach. 923, συντόνῳ χειρὶ | λῦει τὸν αὐτῆς πέπλον. Συντόμως would mean 'concisely' (Oed. C. 1579).

811. ὕπτιος. 'Backwards.' Lat. 'supinus.'

812. ἀπήνης — ἐκκυλίνδεται. Hom. Il. ψ'. 394. V. Elmsl. ad Med. 316.

813. Construe, εἰ δὲ τῷ ξένῳ τούτῳ προσήκει τι συγγενὲς Λαῖῳ. Translate: 'Now if this same stranger is at all related to Laius' (i. e. is himself Laius, according to Gl. B., which explains συγγενὲς by κατὰ φύσιν συνάφεια, and Schol. rec: εἰ συγγενεὶς τίς ἐστι προσήκουσα τῷ Λαῖῳ, ἤγουν εἰ ἐκεῖνος ἦν ὁ Λαῖος). Schol: τοῦ ὅτ' ἐμοῦ φονευθέντος εἰ ἦν τις πρὸς Λαῖον συγγένεια. Who perhaps read τοῦ ξένου τούτου. The dative τῷ ξένῳ belongs to προσήκει, the other dative Λαῖῳ to συγγενὲς. But Bothe's emendation Λαῖου, approved by Elmsley, and adopted by Wund. Dind. Hart., is probably correct. Dindorf is of opinion that either might have been written by Sophocles, but he thinks the genitive preferable on account of the preceding dative τῷ ξένῳ τούτῳ [cf. on 353]. I venture to throw out another conjectural reading of my own, εἰ δὲ τι ξένῳ — τούτῳ προσήκει Λαῖῳ τε συγγενὲς, 'if there is any relationship between this stranger and Laius.' Cf. 487. Or else thus, τοῦ ξένου τούτου — Λαῖῳ, as perhaps the Schol. read. Oedipus shrinks from the very thought of the stranger being Laius himself, as too horrible even to conceive. Hence he adopts the milder supposition of a possible relationship between the two. Cf. Plato Crat. 429 C. εἰ μή τι αὐτῷ Ἑρμοῦ γενέσθω προσήκει. Eur. Med. 1301, αἱ προσήκοντες γένει. Iph. T. 550, μὴν προσήκει σοι; Arist. Ran. 698, προσήκουσιν γένει. Elmsley also compares Eur. Iph. A. 494, τί δ' Ἑλένης παρθένῳ τῇ σῇ μέτα;

τούτῳ προσήκει Λαίου τι συγγενές,"  
 τίς ἐχθροδαίμων μᾶλλον ἂν γένουιτ' ἀνὴρ ; 815  
 τίς τοῦδε τάνδρός" ἐστ' ἔτ' ἀθλιώτερος ; \*  
 ὃν μὴ ξένων ἔξεστι μῆδ' ἄστῶν τινι  
 δόμοις δέχεσθαι, μῆδὲ προσφωνεῖν τινα,  
 ὠθεῖν δ' ἀπ' οἴκων. καὶ τάδ' οὔτις ἄλλος ἦν  
 ἢ γὰρ 'π' ἑμαντῷ τάσδ' ἄρα ὁ προστιθείς. 820  
 λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἑμαῖν  
 χραίνω, δι' ὧν περ' ὦλετ'. ἄρ' ἔφυν κακός ;

815. ἐχθροδαίμων equivalent to θεοὶς ἐχθρός.

816. τοῦδ' γ' ἀνδρὸς vulg. τοῦδ' ἀνδρὸς B. Read τοῦδε τάνδρός with Elmsley, who compares 534. 1018. Oed. C. 1618. Tr. 1177. ἐστὶν vulg. Br. τὸν ἐστ' B. F. L. pr. M. N. P. Trin. τὸν ἐτ' Dind. Schn. μᾶλλον Herm. Elmsley conjectures ἐγένετ', as in Eur. Hec. 609, εἰ γὰρ, τίς ἡμῶν ἐγένετ' ἀθλιώτερος ; I have given ἐστ' ἐτ'. I suspect that, when the latter word had slipped out, the verse was patched up by the insertion of τὸν. Or we might write τίς τοῦδ' ἐτ' ἀνδρὸς ἐστὶν ἀθλιώτερος ; Dindorf condemns the verse as a spurious interpolation of some grammarian, who wrote τὸν ἐτ'. So also Wund. But it will not do to reject the verse ; for in the absence of it, as Schneid. remarks, ἐμοῦ would be required for ἀνὴρ in the prec. v.

817. φ vulg. φ Bodl. ὃν N. supr. Erf. Dind. Wund. Hart. Schaef. Melet. p. 89. Schneid. in vain attempts to defend the vulgate φ — τινα, on the ground of perspicuity. Dindorf (in Annot.) rightly prefers ὃν — τινι. Such inversions are frequently made by the copyists. (But cf. 993.) For the substance of the remark cf. 236—41. μῆτ' ἄστῶν Br. (without comment). μῆδ' ἄστῶν P. Ald. and probably others. So also reads Elmsley, as μῆτε after μῆ is ungrammatical. He however suspects the true reading to be, οὐ (!) μὲν ξένων ἔξεστι μῆτ' ἄστῶν τινα —, with the apodosis in v. 821, λέχη δὲ —, the words καὶ τὰδ' — ὁ προστιθείς being parenthetical. With ξένων (i. e. μῆτε ξένων) he compares Phil. 771, ἐλόντα μῆτ' ἔκοντα. Eur. Hec. 373, λέγουσα μῆτε δρώσα. I propose another emendation of my own, εἰ με ξένων ἔξεστι μῆτ' —. Cf. 823, ἄρ' οὐχὶ πᾶς ἄναγνος ; εἰ με χρὴ φυγεῖν &c.

818. μῆδ' ἐ. μῆτε F. The repetition

of τινα at the end of the line is rather inelegant. Cf. 42—3. Qu. ἐτι, or φίλως, or πάνυ. The first of these might pretty easily have passed into τινα, especially with τινα just above in the preceding line.

819. ὠθεῖν δ' —. Sub. δεῖ πάντας (cf. 241). Cf. Oed. C. 1404, οἷον οὐδὲ φωνῆσαι τινι | ἔξεσθ' ἐταίρων, — ἀλλ' ὄντ' ἀναυδον τῇδε συγκύρσαι τύχῃ (sub. δεῖ). El. 71—2, καὶ μὴ μ' ἔπιμον τῆσδ' ἀποστείλῃτε γῆς, | ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων (supply δέξασθε or the like). C. Nepos Con. iv. 'Id arbitrium Conon negavit sui esse consilium, sed ipse (sub. dixit esse), qui optime suos nosse deberet.'

820. ἢ γὰρ 'π' ἑμαντῷ. Qu. ἢ γὰρ ἑμαντῷ. But cf. Oed. C. 151, ἀλλ' οὐ μὲν ἐν γ' ἐμοὶ | προσθήσεις τάσδ' ἄρας. (Where however see note.) Whence perhaps we should read ἢ γὰρ 'ν ἑμαντῷ. But ἑμαντῷ seems to me preferable without the addition of any other preposition, as in Fr. 321, ἦν — αὐτός τις αὐτῷ τὴν βλάβην προσθῇ φέρων.

τάσδ' ἄρας. 'To wit, these imprecations' (744). Added in explanation of τὰδε. Cf. 806. Otherwise it were easy to correct, τὰσδε δ' (corrupted into τάσδ' and so into καὶ τὰδ') — τὰς ἄρας. Schneid. compares El. 1364, τοὺς ἐν μέσῳ λόγους — ταῦτά σοι δείξουσιν — σαφῇ.

821. λέχη. I. e. 'the wife.' Gl. B : γυναῖκα. Phil. 677, τὸν πελάταν λέκτρων ποτὲ Διὸς ἔξονα. ἐν χεροῖν ἑμαῖν. 'With my hands.' ἐν frequently expresses the instrument whereby a thing is done. Cf. on Phil. 60.

822. δι' ὧν περ. Qu. δι' αἰνερ, to agree with χεροῖν ἑμαῖν. Unless we read δι' οὐτερ (or δινερ) ('I, by whom').

ἄρ' (ἀρ' οὐκ F.) —. 'Am I not a villain ?' ἀρα is often thus put in the sense of Lat. 'nonne?', where an affirm-

ἀρ' οὐχί' πᾶς ἀναγνος ; εἴ με χρὴ φυγεῖν,  
καί μοι φυγόντι μὴ ᾗστι\* τοὺς ἐμούς ἰδεῖν  
μῆδ' ἐμβατεύειν πατρίδος, ἣ γάμοις με δεῖ  
μητρὸς ζυγῆναι καὶ πατέρα κατακτανεῖν  
Πόλυβον, ὃς ἐξέφυσε κᾶξέθρεψέ με.\*  
ἀρ' οὐκ ἀπ' ὧμοῦ ταῦτα δαίμονός τις ἂν  
κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον ;"

825

ative answer is confidently expected. Οὐ is indifferently added or not; but the omission of it rather contributes to the emphasis and energy of the interrogation. Cf. Aj. 277, ἀρ' ἐστὶ ταῦτα δις τόσ' ἐξ ἀπλῶν κακῶν; Oed. C. 753, ἀρ' ἔθλιον τοῦναιδος — ὠνείδισ' ἐς σὲ καμὲ δις. Eur. Alc. 787, ἀρα τὸν ξένον στυγῶ;  
823. ἀρ' οὐχί. As ἀρα in the sense of 'nonne' has preceded, perhaps we should read here ἀρ' εἰμὶ, as in Ant. 1212, ἀρ' εἰμὶ μάστις; ἀρα δυστυχιστάτην | κέλευθον ἔρω —; Cf. El. 614, ἀρ' οὐ (ἀρὰ L. pr. M. P. rightly) σοὶ δοκεῖ | χωρεῖν ἂν εἰς πᾶν ἔργον —; πᾶς ἀναγνος. 'Utterly impure.' Cf. 1383, ἀνδρα καὶ πατροκτόνον | κῆναγον. Oed. C. 945. For πᾶς thus used cf. Aj. 275, κείνός τε λύπη πᾶς ἐλήλαται κακῶ. 619, ἐν σοὶ πᾶς ἔγωγε σώσομαι. 728, πᾶς — θανεῖν. Ant. 776, ὅπως μίasma πᾶς ὀπεκφύγη πόλις. El. 1497, πᾶς ἀνάγκη. Tr. 91, πᾶσαν — ἀλήθειαν.

824. καί μοι —. Qu. κῆστιν φυγόντι μήτε — μήτ' ἐμβατεύειν. I suspect μοι crept in from a gloss, and when κῆστιν had passed into καί μοι, μήτε then became altered to μή ᾗστι. φυγόντι. φ. . . τόντι L. μήτε P. vulg. Wund. prob. Elmsl. μήστι L. μήστι N. Dind. Schn. μή ᾗστι B. F. T. (supr.). Aug. b. Br. Hart. Dobr. μή ᾗστι Herm. μή G. Elmsley is unwilling to alter the common reading, as he considers that after χρὴ we may understand ἐξεστί, just as χρὴ after ἐξεστί is understood 819.

825. μήτ' ἐμβατεύειν vulg. Br. (who makes no remark). Wund. Hart. μή μ' — B. v. r. L. pr. N. P. Herm. Schn. μή με βατεύειν F. μῆδ' ἐμβατεύειν Dind. And so we must read, if we retain μή ᾗστι in prec. v. ἐμβατεύειν πατρίδος. 'To set foot on my native land.' Oed. C. 400, γῆς δὲ μή ᾗβαίνης θρον. 924, σῆς ἐπεμβαίνων χθονός. Matth. § 379, n. 2. πατρίδος. Corinth, his reputed country.

826. μητρὸς ζυγῆναι. 'I must be

forced to a marriage with my mother.' Cf. Phil. 1025, κλοπῇ τε κἀνάγκῃ (συγείς. Oed. C. 525, κακῇ μ' εὐνῇ πόλις οὐδὲν ἴδριν | γάμων ἐνέδωκεν ἄτq. 945, γάμοι — ἀνόσιοι τέκνων (read τοκέων).

827. ἐξέφυσε κᾶξέθρεψε. ἐξέθρεψε κᾶξέφυσε Dresd. b. Ven. and perhaps G. "Uterque ordo probus. V. Eur. Med. 1349. El. 969," says Elmsley. Similar instances of πρότερον ὑστερον are compared by the commentators, Eur. El. 969, ἣ μ' ἔθρεψε κᾶτεκεν. Hec. 756, τοῦτόν ποτ' ἔτεκεν κᾶφερον ζώνης δυο. Suppl. 918, σ' ἔτρεφεν, ἔφερεν ὅφ' ἤκουσε. Hom. Od. iv. 723, δοῦμαι μοι ὁμοῦ τρέφειν ἢδ' ἐγένοντο. x. 417, ἔνα τ' ἐτρέφειν ἢδ' ἐγένοντο. Il. v. 118, ὅδς δέ τέ μ' ἔδρα ἔλειν καὶ ἐς ὀρεῖν ἔγχεος ἔλθειν &c. As the metre allows of either reading, the former one, as being the more natural, should be preferred. Cf. Eur. Hipp. 628, ὁ σπείρας τε κᾶκρόφας πατήρ. Arist. Pac. 629, ἦν ἐγὼ φόνευσσα κᾶξέθρεψάμην. At the end of the line Schaefer (Melet. p. 89) would place a comma, instead of a full stop. This verse, rejected by Wund. and Dind., Schn. considers indispensable, "as giving marked expression once more to Oedipus' unshaken belief that Polybus is his real father (793): otherwise Oedipus' strange reflection might raise a doubt in the mind of the hearer."

828. 'Would not any one who judged that these things are brought upon me by a ruthless deity speak the truth?'

829. For ἐπ' ἀνδρὶ we might correct with advantage to the sense ἐπελθεῖν, 'have come upon' (or γενέσθαι, or κυρῆσαι). Perhaps ἀνδρὶ crept into the text from a gloss on τῷδε.

ἀνδρὶ τῷδε. I. e. ὁμοί, as often elsewhere. ἂν ὀρθοίη Schaefer. Mel. Crit. p. 89. Vulgo ἀνορθοίη. ὀρθοίη λόγον. I. e. ὀρθῶς λέγοι, 'Be right in his assertion.' Perhaps ἂν ὀρθοῖτ' ἂν λέγων. Herod. vii. 103, καὶ οὕτω μὲν ὀρθοῖτ' ἂν ὁ λόγος ὁ παρὰ σέυ εἰρημένος.

- μὴ δῆτα, μὴ δῆτ' ὦ θεῶν ἄγνόν σέβας, 830  
 ἰδοίμι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν  
 βαίην ἄφαντος πρόσθεν ἢ τοιάνδ' ἰδεῖν  
 κηλῖδ' ἑμαυτῷ συμφορᾶς ἀφιγμένην.  
 ΧΟ. ἡμῶν μὲν, ὦναξ, ταῦτ' ὀκνήρ· ἕως δ' ἂν οὖν 835  
 πρὸς τοῦ παρόντος ἐκμάθης, ἔχ' ἐλπίδα.  
 ΟΙ. καὶ μὴν τοσοῦτόν γ' ἐστὶ μοι τῆς' ἐλπίδος,  
 τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι,† μόνον.  
 ΙΟ. πεφασμένου δὲ τίς ποθ' ἢ προθυμία;

830. ὦ θεῶν ἄγνόν σέβας. 'Ye holy and adorable gods.' Phil. 1289, ἀπόμοσ' ἄγνόν Ζεφὺς ὕψιστον σέβας. Eur. Cycl. 589, τὸ πᾶν τε δαίμονων ἄγνόν σέβας. Med. 750, ἔμνημι γαῖαν, ἡλίου θ' ἄγνόν σέβας (so Forst.). Aesch. Eum. 888, ἄγνόν — Περσέως σέβας. Fr. 128, σέβας δὲ μαρῶν ἄγνόν οὐκ ἐπηδέου.

831. ταύτην. Perhaps τήνδε γ'.

832. βαίην ἄφαντος. Cf. 560, ἄφαντος ἔρπει —. 959, θανάσιμον βεβηκότα. πρόσθεν ἢ. Qu. πρόσθε, πριν, as in El. 1131, ὡς ἄφελον πάροθεν ἐκλιπεῖν βίον, | πριν εἰς ξίτην σε γαῖαν ἐκπέμψαι. But cf. El. 82. 1333. Above 736.

τοιάνδ' — κηλῖδ' — συμφορᾶς. 'Such a stain of calamity.' Cf. Oed. C. 1133, φ' τίς οὐκ ἐνι | κηλὶς κακῶν ξύνοικος; Incert. sp. Clement. Strom. ii. 64, οὕτως τέκεσθα καὶ με συμφορᾶς ἀεὶ | βαθεία κηλὶς ἐκ βυθῶν ἀναστρέφει. Below 1384. Eur. Hipp. 820, κηλὶς ἄφραστος ἐξ ἀλαστέρων τινός. Virg. Aen. ii. 97, 'Hinc mihi prima mali labes.' We should say, 'The stain of such a calamity.' Cf. 106, τόδ' — ἵχνος — αἰτίας. 533, τοσούδε — τόλμης πρόσωπον. 1032, πόδων — ἑρῆρα — τὰ σά. 1294, κληῖρα — τυλὼν τάδε. 1313, σκότου νέφος ἐμὸν. 1400, τοσὺν αἶμα — πατρός. Ant. 793, νεῖκος ἀνδρῶν ξύναιμον. 863, ματρῶν λέκτρων ἔται. 878, τόδε λαμπράδος ἰδὼν ὄμμα. El. 736, τοσὺν — ψυχῆς ἄκρατον αἶμα. 1299, πατρώων κτήσιν — δόμων. 1350, σὴ προσηλὶα χειρῶν. Aj. 860, πατρώων ἰστίας βάδρον. Phil. 663, ἡλίου τόδε — φος. 962, ὁ σχῆμα πέτρας δίπυλον. 1090, γῆς τόδ' αἰπεινὸν βάδρον. Tr. 508, τετράρορον φάσμα ταύρου. 615, σφραγίδος ἔπει τῷδ'. 670, προθυμίαν ἐδῆλον ἔργου. 817, ἔργον — ὀνόματος — μητρώον. 993, ὁ Κρηναῖα κρητὶς βομῶν. 999, τόδ' ἀπῆλπτον μανίας ἄνθος. Aesch. Cho. 266, κηκιδὶ πισσῆρει φλογός. Eur. Med.

214, ἀλμυρὰν πόнтου κληῖδ'. 1150, τέκνων — δίπτυχος γονή. Hipp. 335, σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν. 1381, ὦ θείον ὀδμῆς πνεῦμα. Hec. 250, φέγγος ἡλίου τόδε. Ph. 1663, τάδε σώματα νεκρῶν. Pind. P. i. 45, βαθείαν πόнтου πλάκα.

834. ὀκνήρ. 'Alarming.'

835. πρὸς τοῦ παρόντος. 'From the eye-witness, who was present (παρῆν) at the time of the murder, mentioned 756. Tr. 422, τίς — σοι μαρτυρήσει ταῦτ' ἐμοῦ κλύειν παρῶν; 431, ὅς σου παρὼν ἤκουσεν. Ant. 1192, παρὼν ἐρῶ. Oed. C. 1567, ὡς μὲν γὰρ ἐνθὲνδ' εἶπε καὶ σύ που παρὼν | ἐξοίσθα. Gl. B: παρόντος. τοῦ ἀγρότου τοῦ ἐν τῷ φόνῳ παραγενομένου. Ellendt: 'oculato teste.' τοῦ παρόντος I take to be the participle of the imperfect, as in Ant. 1192. But I do not much like either the article or the preposition πρὸς thus used. Perhaps πρὸς τοῦ παρόντος, 'from some eye-witness,' or αὐτοῦ (or κείνου or τάνδρος) without the preposition. El. 424, τοιαῦτά του παρόντος — ἔκλυον ἐξηγουμένου. Tr. 422. 431. 896. The simple genitive is used after ἐκμανθάνειν above 117, ὅτου τις ἐκμαθὼν &c. 1439, τοῦ θεοῦ — ἐκμαθεῖν. With παρὰ 286, παρ' οὗ τις ἂν — τάδ' ἐκμάθοι.

836. τοσοῦτόν γ'. γ' om F. G. L. pr. P. 'So much only.' Aj. 748, τοσοῦτον οἶδα. Valck. ad Hipp. 804. I would however connect τοσοῦτον with μόνον in foll. v. Compare the position of πάλαι 1161. The stopping must be altered accordingly. ἐστὶ μοι τῆς ἐλπίδος. The article seems unnecessary. Perhaps ἐστὶ λοιπὸν ἐλπίδος.

837. τὸν ἄνδρα τὸν βοτῆρα. V. 761. Cf. 806, τὸν ἐκτρέποντα, τὸν τροχηλάτην.

838. πεφασμένου. Sub. αὐτοῦ or ἐκείνου, 'when he has made his appearance.' The participle is frequently used without



- ΟΙ. ἐγὼ διδάξω σ'· ἦν γὰρ εὐρεθῇ λέγων  
σοὶ ταῦτ', ἔγωγ' ἂν ἐκπεφευγοίην πάθος." 810
- ΙΟ. ποῖον δέ μου περισσὸν ἤκουσας λόγον ;
- ΟΙ. ληστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν  
ὥς νιν κατακτείνειαν. εἰ μὲν οὖν ἔτι  
λέξει τὸν αὐτὸν ἀριθμὸν, οὐκ ἐγὼ 'κτανον  
οὐ γὰρ γένοιτ' ἂν εἰς γε τοῖς" πολλοῖς ἴσος 845  
εἰ δ' ἄνδρ' ἐν' οἰόζωνον αὐδήσει, σαφῶς  
τοῦτ' ἐστὶν ἦδη τοῦργον εἰς ἐμέ ρέπον.
- ΙΟ. ἀλλ' ὥς φανέν γε τοῦπος ὧδ' ἐπίστασο,"

its noun or pronoun, when the latter can readily be understood from the context. So in *El.* 1344, *τελουμένων εἰποιμ' ἂν*. τίς ποθ' ἢ προθυμία; 'Whatever is it you are so anxious for?' Schol: τίνα ἔξεις γνώμην;

839. ἦν. *ei C.* corr.

840. On *σοὶ* at the beginning of a line cf. on *Oed. C.* 1164. With *σοὶ ταῦτ'*, 'the same as you,' cf. 579, *ἔρχεις δ' ἐκείνη ταῦτά*. 283. *πάθος*. 'The occurrence.' Cf. 732. This is hardly right, without the article. Perhaps *ἔγος* (402), or *κτανεῖν* (844), or *τὸ δρᾶν*, or *μύθος*, or *φόνον*.

841. *δέ μοι*. *δέ μοι* Dred. a. Tricl. Elmsley refers to Aesch. *Pr.* 475, *τὰ λοιπὰ μοι* (so most mss.) *κλύουσα*. Cho. 154, *κλύε δέ μοι* (all the mss.), *κλύε*. *περισσόν*. 'Extraordinary, remarkable.' Eur. *Hipp.* 437, *οὐ γὰρ περισσὸν οὐδὲν οὐδ' ἔγω λόγον | πέπονθας*. Theognis 767, *χρὴ Μουσῶν θεράποντα καὶ ἔγγελλον, ἦν τι περισσὸν | εἰδείη σοφίης, μὴ φθονερόν τελέθειν*.

842. Construe, *ἔφασκες αὐτὸν* (τὸν βοτῆρα) *ἐννέπειν* ληστὰς ἄνδρας, ὥς νιν κατακτείνειαν, 'Thou saidst he made mention of freebooters as having murdered him.' For the construction cf. 224. 779. Eur. *Hec.* 976, *εἰπέ μοι τὸν Πολύδωρον εἰ ζῇ*. Quoted by Schol. ληστὰς — ἄνδρας. So *Aj.* 1071, *ἄνδρα δημότην*. Cf. on 257. Gl. B: *αὐτόν*. τὸν ἀγρότην.

843. *κατακτείνειαν* three of Brunck's mss. Trin. *κατακτείνειεν* P. L. pr. F. pr. (supr. a — ai). *κατακτείναν* L. corr. Dred. a. b. Trin. Bodl. edd. vett. Perhaps *κατακτάνοιεν*.

845. *τοῖς πολλοῖς*. 'To those many persons' he mentioned. Such being the force of the article. Brunck's conjecture *εἰς γὰρ τις* is approved of by Reisig. Conj.

p. 34. Hart. Perhaps deservedly so, but it is observable that the usual meaning of *εἰς γὰρ τις* is 'some one at least, some one or other'; but that would be no reason, I presume, why the words should not also mean 'one individual at least.' For *εἰς τις* cf. 118. Ant. 262. *τις εἰς Oed. R.* 247. Ant. 269. The common reading is retained by Herm. Dind. Wund. Schn. Ebn. Cf. Arist. *Nub.* 1181, *οὐ γὰρ ἐστ' ὅπως | μὴ ἡμέρα γένοιτ' [γένοιτ'] ἂν ἡμέραι δύο ἴσος*. Gl: *ισοριθμός*.

846. *οἰόζωνον*. 'Single.' Literally, 'Travelling by himself,' as *εἰζωνος* is said of an expeditious traveller. Schol: *μονόζωνον, μόνον*. Hesych: *οἰόζωνον μονόστολον*. Gl. B: *μόνον*. In compound adjectives the latter part seems often rather loosely added more for the sake of poetic ornament, than to convey any definite idea. Thus *πυκνόπτεροι* — *ἀηδόνες* (*Oed. C.* 17) means little more than *πυκναὶ ἀηδόνες*. Eur. *Alc.* 440, *μονόμυκας* ('single') *ἵππους*. Phoen. 742, *μονοστόλου δορός* (a single spear). Arist. *Ach.* 671, *Θασίαν* (*ἄλμην*) — *λιπαρόμυκας* (i. e. *λιπαράν*). So also *μονόζυγε*.

847. *τοῦτ' ἐστὶν* (not *ἐστὶν*) P. *ἐστὶν* — *εἰς ἐμέ ρέπον*. 'Inclines or looks to me.' Gl: *εἰς ἐμέ ἀφορᾶν*. Arist. *Pl.* 51, *οὐκ ἐστ' ὅπως ὁ χρησμός εἰς τοῦτο ρέπει*. A figure borrowed from the act of weighing, in which the falling scale is said *ρέπειν*. For *ἐμέ* (*ἐμολ* F.) Triclinius, on his own confession, substituted *ἡμᾶς*. For the lengthening of the short syllable before *ρ* cf. Ant. 708, *παρὰ βείθορσι*. 318, *τί δὲ ρυθμίσεις* — ; &c.

848. *ὥς φανέν γε τοῦπος*. 'That the tale was so reported rest assured.' Gl. B: *φανέν*. *δειχθέν παρ' ἐκείνου*. Trach. 1, *λόγος μὲν ἐστ' ἀρχαῖος ἀνθρώπων φανείς*.

κοῦκ ἔστω αὐτῷ τοῦτό γ' ἐκβαλεῖν" πάλιν  
 πόλις γὰρ ἦκουσ', οὐκ ἐγὼ μόνῃ, τάδε. 850  
 εἰ δ' οὖν τι κάκτρεπόιτο τοῦ πρόσθεν λόγου,  
 οὗτοι ποτ', ὄναξ, τόν\* γε Λαῖου φόνον  
 φανεῖ δικαίως" ὀρθόν, ὃν γε Λοξίας  
 διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ" θανεῖν.  
 καίτοι νῦν οὐ κεύθως γ' ὁ δύστηνός ποτέ' 855  
 κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὤλετο.

289, φάνει νῦν ὡς ἤματα. For εἰ ἐπί-  
 στατο perhaps ἐξεπίστατο or εἰ ἐπι-  
 στατο. Oed. C. 1584, ὡς λελειπόμενα |  
 κίων τὸν ἀεὶ βλοστον ἐξεπίστατο. For  
 the construction cf. 253, ὡς μὴδὲν εἰδέναι  
 μ' ὅν ἀνιστορεῖς. Phil. 415, ὡς  
 κρεῖν' ὅσα κεύθον ἐν φάει νόει. Cf. also  
 on El. 882. Matth. § 569, 5.

849. τοῦτό γ'. τοῦτο P. τοῦτ' G. γ'  
 M. ἐκβαλεῖν. 'To get rid of, deny,  
 retract.' Gl: μεταβαλεῖν. Schol: ἀρ-  
 νείσθαι. Usually ἔπος ἐκβάλλειν means  
 'to utter a word' (see on Arist. Ran. 595).  
 Perhaps therefore Sophocles wrote τοῦτο  
 μεταβαλεῖν.

851. ἐκτρέπαιτο. 'Relinquish.' Gl.  
 B: μεταβάλλαιτο καὶ ἐκσταίη. 'Εκτρέ-  
 πείσθαι is properly said of a person, who  
 turns out of a road: whence ἐκτροπή, 'a  
 bye-road,' met. 'a digression.'

852. οὐ τοί ποτ' P. τόν γε. τόνδε  
 F. Which Hermann, who finds fault  
 with the particle γε, has received in this  
 sense: 'this murder, which you fear you  
 may have committed.' Bothe's conjec-  
 ture σόν γε is adopted by Wund. Dind.  
 Linw. Hart. Cf. 572, τὰς (τάσδ') ἐμὰς  
 Λαῖου διαφθοράς. But, though specious,  
 I much doubt if it is true. Indeed I  
 think that τόν γε is absolutely required  
 by the following ὀρθόν. Translate: 'Never  
 can he show that this murder of Laius at  
 least was properly (strictly, literally) ful-  
 filled (according to the prediction of the  
 god).' Jocasta's object is to tranquillise  
 her husband's mind by endeavouring to  
 prove the utter miscarriage of the oracle  
 respecting Laius. Laius had indeed met  
 with an untimely end, but as it was not  
 in the manner the oracle had predicted,  
 the only conclusion to be drawn was the  
 bold one that the oracle was false, and  
 that therefore Oedipus' fears on this point  
 were altogether groundless. I am inclined  
 therefore to acquiesce in the old reading.  
 The irreverence of Jocasta towards the

gods is presently reprehended by the  
 Chorus: but there could be nothing irre-  
 verent in her attempting merely to show  
 that Oedipus could not have been the  
 murderer, since the oracle had predicted  
 that Laius should fall by the hands of his  
 son, and that that son was Oedipus she  
 as yet neither did nor could know. Her  
 irreverence consists, not in her denying  
 that Oedipus is the guilty one, but in her  
 trying to bring discredit on the divine  
 oracles (906 f.). And I find Schneidewin  
 is of the same opinion, who explains thus:  
 'still he would not thereby make out the  
 slaying of Laius, as were right, to have  
 come about correctly.' I once thought of  
 reading, τόν γε (or τόνδε) Λαῖου φόνον |  
 φῆναι δικαίως ἂν σόν: but then σόν, being  
 the emphatic word in the sentence, should  
 stand first. Or σόν γε — δίκης ἐς ὀρθόν  
 (as in Trach. 347).

853. φανεῖ. Sc. δ' θεράπων. φανεῖ  
 — ὀρθόν. 'Will he show to be rightly  
 verified, duly fulfilled.' Schol. rec: δι-  
 καίως ὀρθόν. δειλεῖ δ' βοτῆρ ἀσφαλῶς κατὰ  
 τὴν πρόρρησιν ἀποβεβηκότες. On this  
 meaning of ὀρθός ('verified') cf. 506,  
 πρὶν ἰδοίμ' ὀρθόν ἔπος. 88, κατ' ὀρθόν  
 ἐξελθόντα. Ant. 1178, τοῦπος ὡς ἄρ'  
 ὀρθόν ἤνυσας. With δικαίως ὀρθόν cf. Tr.  
 347, δίκης ἐς ὀρθόν. For δικαίως cf. 1283.  
 Aj. 547. So δίκαιος, 'true,' 1158. Tr.  
 348. Ph. 83. ὃν γε. οὐ γε Dresd. b.  
 Which Elmsley too hastily approves of.  
 Cf. 148. 817. Translate: 'whom at  
 least.' Lat. 'quippe quem.' Cf. 36.

854. διεῖπε. 'Distinctly declared.'  
 παιδὸς ἐξ ἐμοῦ. Qu. παιδὸς ἐξ αὐτοῦ, or  
 παιδὸς οὐ θανεῖν ὕπο. But cf. 714.

855. For ὁ δύστηνός ποτε perhaps ὁ  
 δύστηνος, πόθεν; ('how could it have  
 been so? far from it'). For the matter  
 cf. 720 f.

856. No caesura in the line. Cf. on  
 Phil. 1369.

ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ  
βλέψαιμ' ἂν εἵνεκ' οὔτε τῇδ' ἂν ὕστερον.

- ΟΙ. καλῶς νομίζεις. ἀλλ' ὁμως τὸν ἐργάτην  
πέμψον τιὰ στελοῦντα, μηδὲ τοῦτ' ἀφῆς. 860
- ΙΟ. πέμψω ταχύνασ· ἀλλ' ἴωμεν ἐς δόμους.  
οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὦν οὐ σοι φίλον.
- ΧΟ. εἴ μοι ξυνεῖη τρέφοντι 861 στρ. α'.

857. 'So that, as far as divination at least is concerned, I should henceforth look neither here nor there,' I should in no wise regard it. Similarly, when Teucer wishes to show his contempt of Menelaus (Aj. 1117), he says, τοῦ δὲ σοῦ ψόφου | οὐκ ἂν στραφείην. Similarly Cic. Fin. v. 31. 93, 'Ne manum quidem versare aliquid rei causa.' In like manner too we are accustomed to say, 'I will not stir a hand or foot.' Cf. Phil. 204, ἡ που τῇδ' ἢ τῇδε τάπων. Apoll. Rh. i. 1287, οὐδὲ τι τοῖον ἔπος μετεφώνειν οὐδὲ τι τοῖον. With βλέψαιμ' cf. Oed. C. 280. With the thought 723 f." SCHNEID. For μαντείας γ' — οὐνεκα cf. El. 367, ἀλλ' ἐξικαίτο· τοῦδ' ἡ οὐνεκ' ἐν τάχει. 605, τοῦδ' ἡ οὐνεκα. Arist. Eccl. 105, τοῦτον γέ τοι — τόλμημα τολμῶμεν τοσοῦτον οὐνεκα. Pind. Ol. i. 160, ἀέθλων γ' ἔνεκεν. The μαντεία or divination here spoken of refers to the denunciation of Teiresias that Oedipus is the murderer of Laius. Jocasta, having shown the non-fulfilment of the oracle that predicted the death of Laius by his son, proceeds to speak lightly of the art of divination. Since the declaration of a god had turned out false, it is absurd to regard the denunciation of a mere mortal.

858. οὐνεκ' εἵνεκ' G. Which I prefer.

860. στελοῦντα. 'To fetch.' I. q. μεταστελοῦντα. μηδὲ τοῦτ' ἀφῆς. 'And do not let this matter drop' by neglect. Schol. rec: μηδὲ ἐλάσας τοῦτο. Perhaps μηδ' ἀφῆς τὸ δρᾶν, or μηδὲ δρᾶν παρῆς.

861. ἐς Bodl. εἰς F.

862. πράξαιμ' ἂν. πράξαιμεν Hart. The particle ἂν is very frequently repeated after an optative, especially in negative sentences. ὦν οὐ σοι φίλον. I. e. ἐκείνων, ἂ οὐ σοι φίλον ἐστὶν ἐμὲ πράξαι. Phil. 1227, ἔπραξας ἔργον ποῖον ὦν οὐ σοι πρέπον; V. Matth. § 473 B. οὐ σοι vulg. Br. Elmsl. &c. οὐ σοι Wund. Dind. as in Phil. l. i.

863—910. In this sublime but rather

obscure ode the Chorus, shocked at the remarks which had escaped the lips of Jocasta, as having a tendency to bring into disrepute the responses of the sacred oracles, and to inculcate a disregard of the gods and of divine things, advocates the observance of those eternal laws of right, of which the gods themselves were the authors, and boldly denounces those, who in defiance of these laws pursue a course of wickedness. In conclusion it calls upon Jove to vindicate his character as the sovereign ruler of the world, and to make clear to all men the truth of the oracle respecting the murder of Laius, which he had given by the mouth of his representative Apollo. It thus fulfils the high office attributed to the Chorus by Horace (A. P. 193), of advocating the cause of religion and morality, now placed in jeopardy. Schol. rec: τὸ τοῦ χοροῦ τῶν δυσχορηγοῦντῶν ἐστὶ κατὰ τῆς ἰοκάστης, ὥς παρ' οὐδὲν τιθεμένης τοῖς χρησμοῖς τῶν θεῶν.

εἴ μοι ξυνεῖη τρέφοντι μοῖρα —.

'Would that fate may be with me observing' (would that it may be my fate to observe) —. Schol: εἴθε μοι συνοικεῖη τὴν ἀχραντον καὶ σεβασμίαν ἀλήθειαν διασώζοντι. οἶον, εἴθε μοι συνεῖη ἐδύναμις καὶ λόγων καὶ πραγμάτων ἀγγελίαν φυλάττοντι. Musgrave well renders: 'Fatum utinam mihi contingat pietatem colare.' Linw.: 'Utinam adsit mihi servanti (Angl. assist me in supporting).' εἴ. I. q.

εἴθε, 'would that;' Lat. 'utinam, si,' as in Il. ω'. 74, ἀλλ' εἴ τις καλέσειε θεῶν θέτιν ἄσπον ἐμείο. Eur. Hec. 836, εἴ μοι γένοιτο φθόγγος ἐν βραχίλοις &c. V. Valck. ad Phoen. 761. φέροντι. Schol: διασώζοντι, φυλάττοντι. But this use of φέρειν is strange. I have therefore ventured to give τρέφοντι. Cf. on Trach. 108. Had there been no article before ἀγγεῖαν, we might have supposed φέρειν ἀγγεῖαν to mean 'to have the credit of cultivating sanctity,' as we find δυσσέβειαν ἀφλίσκασθαι &c. The dative thus put, where we should have expected to find

μοῖρα τὰν εὔσεπτον ἀγνείαν λόγων  
 ἔργων τε πάντων, ὧν νόμοι πρόκεινται  
 ὑψίποδες, οὐρανίαν  
 δι' αἰθέρα τεκνωθέντες, ὧν Ὀλυμπος  
 πατήρ μόνος, οὐδέ νυν  
 θνατὰ φύσις ἀνέρων  
 ἔτικτεν, οὐδὲ μὴ ποτε\* λάθρα κατακοιμάσῃ

865

870

the infinitive, is worthy of notice. Cf. 317. Phil. 477, σοὶ δ' ἐκλιπόντι τοῦτ' (τόνδ'?) ὁκείδης οὐ καλόν. Heind. ad Plat. Phaed. p. 250.

864. μοῖρα, 'lot, destiny.' But Gl. B: μοῖρα εὐτυχία. τὰν εὔσεπτον ἀγνείαν — 'A religious sanctity (or purity) in every word and deed.' Εὔσεπτος (i. q. εὐσεβής) used in a neuter sense, as ἀφόβητος 865, ἀνδραγατός, ἀφθόνητος, &c. Cf. on 989. So ἀσεπτος (i. q. ἀσεβής) 890. Fr. 47, σεπτὸς Aesch. Pr. 812. Wunder quotes Hor. Od. i. 22. 1, 'Integer vitae scelerisque purus.'

865. ἔργων τε (παρὰ F.) πάντων. Hermann, for metrical reasons, gives ἔργων τε παντός (coll. 889 = 903, 892 = 905). ὧν νόμοι — 'Concerning which (pure words and deeds) exist laws, &c.' Schol. rec: ὅτις ὧν. ὧν νόμοι. So the Romans said indifferently 'legem de ambitu,' and 'legem ambitus,' as Wunder remarks. Cf. Matth. § 342. Concerning these eternal laws of birth divine the same editor refers to Xen. Mem. iv. 4. 19. Plat. Legg. vii. 793 A—C. Arist. Eth. v. 15. Pol. iii. 18. Soph. Ant. 450 f. (where these laws are called ἀγραπτα ἀσφαλῆ θεῶν νόμματα.) Add Eur. Hec. 787—9. Dem. de Cor. § 83. The same primeval laws are styled ἀρχαῖοι νόμοι Oed. C. 1382. πρόκεινται. 'Pre-exist,' i. q. ὑπάρχουσι. Or rather, 'have been promulgated, exist.' Ant. 481, νόμους τοὺς προκειμένους. Aj. 1104, ἀρχῆς ἔκειτο θεοῖς. Eur. Iph. T. 1189, τὸν νόμον ἀνάγκη τὸν προκειμένον σέβειν. Xen. Mem. iv. 4. 16, κατὰ τοὺς τῆς πόλεως αἰωμένους νόμους. V. Blomf. Pers. 377.

866. ὑψίποδες. I. q. ὑψίβατοι, 'treading aloft, sublime, heavenly.' Gl. B: ὑψηλοὶ, μεγάλοι. For these laws are personified by the poet; which will account for the otherwise bold metaphors ὑψίποδες, τεκνωθέντες, πατήρ ἔτικτεν, as having their origin and existence in heaven. Cf. Ant. 854, ὑψηλὸν ἐς Δίκας βάθρον. Oed. R. 419, δεινόπους Ἀρὰ. El. 488,

πολύπους καὶ πολέχειρ. Mitchell notices similar epithets found in Pindar, ὑψίβατος, ὑψίθρονος, ὑψίποδες, ὑψιπέτης, ὑψιχαίτης, &c. Of these I would willingly substitute ὑψίθρονοι ('enthroned on high'), or ὑψίποδοι, or ὑψίβατοι (Aj. 1404) for ὑψίποδες, if there were the least authority for so doing. The metre, as Dind. observes, consists of a paeon and a choriamb (ὑψίποδες οὐρανίαν), as in Eur. Hel. 528. Orest. 1431. A similar combination of a cretic and a choriamb occurs Eur. Hel. 1360. 1361 = 1376. 1377. οὐρανίαν δι' αἰθέρα (αἰθέρος supr. in Bodl.) τεκν. Schol. ἐν οὐρανῷ τεκνθέντες. Schol. rec: κατὰ τὴν αἰθέρα. Wunder refers to Matth. § 580, 2. Elmsley proposes to eject δι'. I should myself prefer οὐρανίαν ἂν (or κατ') αἰθέρα, or οὐρανίας δι' αἰθέρος τεκνθέντες. Cf. Eur. Or. 311, Εὐμενίδες, αἶτε τὸν ταναῶν αἰθέρ' ἀμπάλλεσθε. Schneid. compares Il. xix. 92, οὐ γὰρ ἐπ' οὐδοῖ | πύλαναται ('Ἀτη), ἀλλ' ἄρα ἡ γε κατ' ἀνδρῶν κρᾶτα βαίνει. Ant. 450 f. Aj. 1335. Empedocles 404 f. ἀλλὰ τὸ μὲν πάντων νόμιμον διὰ τ' εὐνυμέδοντος | αἰθέρος ἡνεκίως τέταται διὰ τ' ἀπλέτου αὐγῆς. Hartung reads, οὐράνιοι, διὰ αἰθέρι (!).

867. τεκνωθέντες. Gl. B: γεννηθέντες. ὧν. Sc. νόμων. Ὀλυμπος. The reputed habitation of the gods. Oed. C. 1654 f. Ant. 605.

868. νυν, 'them,' the laws. Cf. 1332. Oed. C. 43. El. 436. 624. Eur. Ph. 1175. θνατὰ φύσις ἀνέρων. 'The race of mortal men.' Ant. 346, πόντου τ' εἰναλλαν φύσιν. θνατὰ. θνητῇ F. P. θνατῇ G.

869. ἔτικτεν. So below 1391, ἰδὲ Κισθαίων, τί μ' ἔδῃχον; Cf. 1098. Oed. C. 982.

870. 880. Choriambics, with an Iambic dipodia hyperc. prefixed. Cf. Eur. Alc. 219. θεοῖσιν εὐχόμεσθα: θεῶν γὰρ δύναμις μεγίστα. οὐδὲ μὴν (μιν F. N.) ποτε vulg. Br. Wund. οὐδὲ μὴν ποτε Elmsl. οὐδὲ μήποτε conj. Elmsl. Herm. Dind. Schn. οὐδὲ μὴ ποτε (which is better) Hart. The sense of οὐδὲ μὴν ποτε would be, 'No

μέγας ἐν τούτοις θεός," οὐδὲ γηράσκει.  
ὑβρῷ φυτεῖ τυραννίς†

ἀντ. α'. 873

nor yet will oblivion ever silence.' For οὐδὲ μὴν see Matth. § 605. The correction οὐδὲ μήποτε λάβα κατακοιμῶσι is due to Elmsley, who compares Eur. Herc. 718, δ' οὐ πάρεστιν, οὐδὲ μὴ μόλη ποτέ. Plat. Phil. 15 D. καὶ τοῦτο οὐτε μὴ παύσῃται ποτε, οὐτε ἤρξατο νῦν, as well as other similar passages. And I have little doubt this is the true reading. κατακοιμῶσι G. L. M. N. P. Elmsl. Herm. Dind. Schn. Hart. κατακοιμῶσι vulg. Br. Wund. κατακοιμῶσι Līv. b. Schol. rec: κατακοιμῶσι, ἤγουν ἀφανίσει. Κοιμῶμαι, 'I put to sleep; κοιμῶμαι, 'I put myself to sleep, I fall asleep.' Cf. Eur. Hipp. 1387, εἴθε με κοιμῶσι τὸν δυσδαίμονα Ἀιδου μέλαινα νύκτερός τ' ἀνάγκα. Below 1222, κατεκοίμῃσα τοῦμιν ὄμμα.

871. μέγας ἐν τούτοις θεός. Schol: τουτίσσι, θεία δύναμις καὶ μεγάλη τοῖς νόμοις ἐνεστίν. Schol. rec: μεγάλη δύναμις θεοῦ ἐστίν ἐν τούτοις ἀτελετύχῃς. Gl. B: θεός ἡ ἀλήθεια (i. e. 'the divine principle'). I. e. 'mighty in these is the power divine, nor ever waxes old.' Cf. 654, ἐν δρῶν μέγαν. According to which passage however the sense should rather be, 'great by (through, on account of) these is the deity.' As I do not see much sense in the common reading, I would willingly read, if I had the least authority: μέγα γ' ἐν τούτοις (or μέγα δὴ τούτων) σθένος, οὐδὲ γηράσκει. Cf. Oed. C. 727, τὸ τῆσδε χάρας οὐ γεγήρακε σθένος. οὐδὲ γηράσκει. Cf. Ant. 898.

873. Schol: ταῦτα μὲν φησι περὶ τῆς Ἰοκάστης, ὅτι ἀνεπιτήδεια λέγει περὶ τῶν θείων νόμων τὸν δὲ λόγον ποιοῦσι περὶ τῆς τυραννίδος, ἵνα μὴ δόξωσιν ἐμφανῶς αὐτὴν διελέγχειν. The observations of the Chorus appear to be directed covertly against the queen for her irreverent and presumptuous language as regards the divine will expressed in oracles. But on this point they say so much more than they need have done, and introduce other particulars which cannot well apply to Jocasta, that we must either consider them to launch out into a general statement in favour of virtue, and against vice; or else we must conclude that their remarks are pointed indirectly against some great delinquent in the state. Those who are acquainted with the history of Athens at this period, can hardly fail to trace in this short but graphic description of the Chorus a close resemblance to the wan-

ton, turbulent, and ambitious Alcibiades, whose character is well summed up in these few words, ὕβρις φυτεῖ τυραννόν, as Musgrave observes, who quotes Plutarch's description of him from his life, c. 16, οἱ μὲν ἔνδοξοι μετὰ τοῦ βδελύττεσθαι καὶ δυσχεραίνειν ἐφοβοῦντο τὴν ὀλιγωρίαν αὐτοῦ καὶ παρανομίαν, ὡς τυραννικὰ καὶ ἀλλόκοτα. Hermann likewise thinks there is an allusion to the haughty and profane behaviour of Alcibiades; and he infers accordingly that the poet must at this time have been an octogenarian. He also thinks that besides the contemptuous disregard of the divine oracles displayed by the royal couple, the overbearing conduct of Oedipus towards Creon is also commented upon in this ode. It would hardly be consistent with the impartial character of the Chorus to suppose their remarks to refer to the supposed ambitious designs of Creon; especially as they had already expressed themselves as to the insufficiency of the grounds for such belief. ὕβρις φυτεῖ τυραννόν vulg. 'Wantonness begetteth the tyrant.' ὕβρις, as opposed to ἡ εὐσεβία ἀγνεία λόγων ἔργων τε πάντων. Schneid. remarks: "As Olympus is the father of the moral laws, so is arbitrary rule the child of ὕβρις: hence the same metaphor φυτεῖ." "Ὑβρις φυτεῖ τυραννίς" is the conjecture of the Lond. edit. But I suspect Sophocles wrote ὕβριν φυτεῖ τυραννίς, 'Sovereignty is apt to beget arrogance; and arrogance' &c. The cause of the error, if error it be, was doubtless the similar beginning of the verse following. The use of the noun τύραννος in the modern sense of the word 'a tyrant' is certainly suspicious in an old author like Sophocles; besides that the expression ὕβρις φυτεῖ τυραννόν (a thing engendering a person, instead of another thing) sounds harsh and unpoetic. This alteration is also favoured by a line of Dionysius ap. Stob. Tit. 43, ἡ γὰρ τυραννίς ἀδικίας μήτηρ ἐστίν. Similar expressions are of constant occurrence in ancient writers. Thus Pind. Ol. xiii. 10, Ὑβριν, Κόρον ματέρα θρασύμυθον. Bacis ap. Herod. viii. 77, διὰ Δίκη σβέσσει κρατερὸν Κόρον Ὑβριος υἱόν. Aesch. Ag. 741, φιλεῖ δὲ τίκτειν ὕβρις — μελαινὰς μελάνθοισιν ἔτας. Eum. 533, δυσσεβίας μὲν ὕβρις τέκος ὡς ἐτύμως. Sept. 226, πειθαρχία γὰρ ἐστὶ τῆς εὐπραξίας | μήτηρ

ὑβρις, εἴ' πολλῶν ὑπερπλησθῇ μάταν,  
 ἂ μὴ 'πίκαιρα μηδὲ συμφέροντα,  
 ἀκρότατον' εἰσαναβᾶσ'  
 αἴπος\* ἀπότομον ὥρουσεν εἰς ἀνάγκαν,  
 ἐνθ' οὐ ποδὶ χρησίμῳ"

875

— Theognis 153, τίκτει τοι κόρος ὕβριν, ὅταν κακῇ ἄλβος ἔπηται | ἀνθρώπῳ, καὶ ὅταν μὴ νόος ἄριστος §. 751, ὑβρίῃ πλούτῳ κενωμένους. Phocylides, ἔρις ἔριν ἀντιφτεῖται. Diog. L. i. 59, τὸν μὲν κόρον τοῦ πλοῦτος γενναῖσθαι, τὴν δ' ὕβριν ὑπὸ κόρου. Proclus in Cratyl. p. 59, ὕβριν γὰρ, φασί, τίκτει κόρος. Pythag. ap. Stob. Serma. xli. p. 247, πρῶτον τρυφὴν, ἔπειτα κόρον, εἰτα ὕβριν, μετὰ δὲ ταῦτα ἄλθρον. Stob. 22. 31, εὐδαιμονία ὑπερφηρίας ποιεῖ. Zenob. Prov. iii. p. 328, διακ' ἄλθρον ἔτικτε καὶ βλάβη βλάβην. James Ep. i. 15, εἰτα ἡ ἐπιθυμία συλλαβῶσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία τελευθεύουσα ἀποκτείνει θάνατον (which passage appears greatly to support my proposed emendation). Seneca de Ben. ii. 12, 'Gratia gratiam parit.' V. Donalds. N. Crat. p. 413.

874. Schol.: ὅταν (καὶ ὅταν Suid.), φησί, πολλὰ διαπράττειται, τότε εἰς μεγάλην ἐμπίπτει (κακὰ add. Br. εἰς μεγάλην ἀνάγκην ἐμπίπτει Suid.), διὰ τῆς ὑβρεως ἐπαρθείς. Another Schol.: "Ἵβρις, φησὶν ὁ ποιητής, μηδὲν καίριον διαπραττομένη, εἰς δυσβάτον ἀκρόρειαν ἀναβιβάσασα τοὺς χρημένους αὐτῇ, κατεκρήμινεν. The reflections of the Chorus, as the Schol. observes, evidently bear upon the impious language of Jocasta, though out of respect to her high station they are generalized and directed against τυραννίς in the abstract.

ὕβρις. Qu. ἡ δ' ἐπεὶ (σὺ ὅταν) πολλῶν, or ἦτις, εἰ πολλῶν, or εἴτε δ' ἂν πολλῶν —. Probably ὕβρις crept in from a gloss. ei C. P. Laud. Bodl. Trin. Aug. Mosq. a. &c. Stob. S. xlix. 11. Ald. Suid. v. ὕβρις. ἦν T. This passage is expressly adduced by a grammarian in Bekk. Anecd. p. 144, 22, where he is treating of the construction of εἰ with the subjunctive. Hermann prefers ei, as being "melicæ dictioni accommodatus." Mitchell quotes Pind. P. xi. 84, εἴ τις ἄκρον ἔλων ἀσυχᾷ τε νεμμένους αἰνὰν ὕβριν ἀπέφυγεν. μάταν. I. q. μάταλας, 'vainly, foolishly, pre-emptuously.' Cf. 1057.

875. συμφέροντα most mas. συμφέροντ' Bodl. Ald. ἐμφέροντα B. v. r.

876. Schol. rec.: ἀναβιβάσασα εἰς ἀκρότατον ἀπορρώγα, ἔρριψεν ἐκείθεν εἰς δυστυχίαν, ἔνθα οὐ πορεῖα συμφορῶν καὶ ὠφελίμῳ χρήται. Schol.: εἰς δυσβάτον ἀκρόρειαν. Whence Arndt makes out, ἀκρότατον εἰσαναβᾶσ' | αἴπος ἀπότομον. ἀκρότατον Erf. ἀκροτάταν vulg. Suid. v. ὕβρις. Perhaps ἀκρόβατον, ἀκρόλοφον, ἀκρότομον, or ἀκροπόλον (Il. v. 523, ἐν ἀκροπόλοιςιν ὄρεσσιν. Od. xix. 205). εἰσαναβᾶσ'. εἰσαναβιβάσας D. ἀναβιβάσασα Schol. in interpr. εἰσαναβᾶς Suid. For the meaningless εἰσαναβᾶσ' I conjecture αἰψ' ἀναβᾶσ', or εἰτ' ἀναβ. Compare a similar passage in Ant. 853, προβᾶσ' ἐπ' ἔσχατον θρόνους | ὑψηλὸν εἰς Δίκας βάθρον | προσέτερες, ὧ τέκνον, πάλιν. The audience are here prepared, it seems, for the punishment about to overtake Jocasta for her levity and impiety.

877. The metre itself shows that this verse is imperfect; and the sense also requires a substantive for the epithets ἀκρότατον, ἀπότομον, to agree with. Arndt with much probability supplies αἴπος before ἀπότομον. In which he is followed by Schneid. and Hart. Dind. is content to mark the deficiency thus — ∪. I had myself thought of ὕψος. How easily αἴπος could have fallen out before ἀπότομον is obvious to all. So we find αἴπος and ἄπος confused Eur. Ph. 852. ἀπότομον. ἀπότιμον (γρ. ἀπότομον) F. ἄποτομον (gl. δυστυχῇ) Dresd. b. ἀπότομον κείθ' ὥρουσεν (gl. ἐκείθεν ἔρριψεν) Liv. a. Lucian i. 186. ἀπότομόν τε πέτραι. Eur. Alc. 118, ἀπότομος μόρος. 983, ἀποτόμου λήματος. ὥρουσεν, 'is wont to rush headlong.' The Schol. explains it by κατεκρήμινεν or ἤλατο, Schol. rec. by ἔρριψεν. Suidas by ἐμπίπτει. Gl. B: ὥρουσεν, ὥρησε, πέτωκε. On this aorist see Matth. § 502, 3. Mitchell quotes Pind. Ol. vii. 66, κορυφὰν κατ' ἄκραν ἀνορούταις' &c. ἀνάγκαν. I. q. ἀναγκαλὰν τύχην, 'doom, ruin.' Cf. on Aj. 483.

878. ἐνθ' (δὲ T.) — χρήται. 'Where she uses her foot without advantage,' i. e. where she finds her foot of no use to save

χρήται. τὸ καλῶς δ' ἔχον  
 πόλει πάλαισμα μήποτε λύσαι" θεὸν αἰτοῦμαι. 880  
 θεὸν οὐ λήξω ποτὲ προστάταν ἰσχων.  
 εἰ δέ τις ὑπέροπτα" χερσὶν ἢ λόγῳ πορεύεται, στρ.β'.  
 Δίκας ἀφόβητος οὐδὲ δαιμόνων ἔδη σέβων, 885  
 κακά νιν ἔλοιτο μοῖρα, δυσπότημον" χάριν χλιδᾶς,"

her, being hemmed in by stern necessity. There is a dash of irony in the expression οὐ ποδὶ χρησίμῳ χρήται. Similar instances of alliteration are given by Lobeck on Aj. 306. For χρησίμῳ I once thought of φεσίμῳ. Cf. Fr. 751, (ὦντι ποδὶ χρέμενον. Mitchell compares Pindar's picture of the ψεφνὸς ἀνὴρ, who ἄλλοτ' ἄλλα πνέων — καταβαίνει οὐ ποτ' ἀτρεκέϊ ποδὶ (Nem. iii. 71), which he thinks Sophocles may have had in view.

879. τὸ καλῶς δ' ἔχον —. δ' om. Suid. v. τὸ καλῶς ἔχον. 'But the contest of rivalry which is for the good of the state (as opposed to the turbulent efforts of overweening ambition) I pray that the god may never put down.' Schol. ἀξιώ τὸν θεὸν μὴ λύσαι τὸ συμφέρον τῇ πόλει, ἐξ οὗ κρατεῖ τῶν ἀντιπάλων. Schol. rec: τὴν (ῥήτησιν τοῦ φόβου τοῦ Λαίου. Gl. B: πάλαισμα' ἐρευναν. Musgrave conceives πάλαισμα, as far as Thebes is referred to, to mean the duty of investigating the murderer of Laius; in as far as Athens is hinted at, the incrimination of Alcibiades with a view to the diminution of his excessive power by the more influential members of the state. Dindorf approves of the interpretation of the Schol. Schneid. understands the πάλαισμα to mean the deliverance by Oedipus from the Sphinx (!). Wunder understands it of the honest struggle of the good in defence of laws human and divine against evil-doers, as in the present instance against the murderer of Laius. (For this better sort of ἐρις cf. Hesiod. Op. 24. Aesch. Eum. 973, νικᾷ δ' ἀγαθῶν ἐρις.) That the allusion cannot be confined to the investigation of the murderer of Laius is evident from μήποτε. For πάλαισμα cf. Aesch. Eum. 776, πάλαισμ' ἀφυκτον τοῖς ἐναντίοις ἔχοις. 589. Ag. 63. Arist. Ran. 689, κεί τις ἡμαρτε σφαλεῖς τι φρονίχου παλαίσμασιν ('designs, manoeuvres, tricks'). πόλει πάλαισμα. πάλαισμα πόλει F.

880. μήποτε λύσαι. μήτε λύσαι Trin. μὴ (μὴ om. cod. Leid.) λύσαι Suid. Qu. μὴ καταλύσαι. El. 1247.

881. θεὸν οὐ λήξω —. τὸν ἐγὼ οὐ λήξω is the conjectural reading of Wunder. προστάταν. 'For my protector or patron.' Tr. 209, 'Ἀπόλλωνα προστάταν. Cf. on El. 637, φοῖβε προστατήριε. 411 above.

883-91. This description of the ὑπερόπτης ἀνὴρ seems to point to Alcibiades. For who more haughty and contumelious than he, who more regardless of the punishment of the laws, who more given to habits of luxury, and who more irreverent towards the gods and things sacred?

ὑπέροπτα — πορεύεται. 'Walks (bears, carries himself) haughtily, arrogantly.' Gl. B: ὑπεροπτικῶς. Gl: καταφρονητικῶς. Cf. Oed. C. 1635, οὐκ καταμέμπτ' ἔβητον. Aj. 197, ἀτέρβητα ὀρμᾶται. Eur. Ion. 717, λαίφηρά τῃδ' Ph. 1753, ἀπαρθένευτ' ἀλαμῖνα. For ὑπέροπτα perhaps ὑπέροπλα. Pind. P. ix. 14, Λαπιθῶν ὑπερόπλων. Cf. on Trach. 1096. Ant. 130. χερσὶν ἢ λόγῳ. 'In deed or word.' Cf. 864, λόγων ἔργων τε. Aesch. Suppl. 502, χερσὶ καὶ λόγοις. Eur. Ph. 322, χερσὶ καὶ λόγοισι. Gl. B: χερσὶν διὰ ἔργων. The accidental connection of χερσὶν with πορεύεται is somewhat curious.

885. Οὐδὲ must be connected closely with δίκας ἀφόβητος, 'fearless of justice, and disregarding' &c. Otherwise, after εἰ we should have found μηδέ. For Elmsley rightly, I think, holds that οὐ or οὐδέ after εἰ is ungrammatical. The exceptions to this rule are only apparent, and must be explained on other distinct grounds. Cf. on Aj. 1131. Herm. ad Viger. p. 833. ad Med. 87. 348.

886. δαιμόνων ἔδη. 'Temples of the gods.' Lat. 'deorum sedes.' On the word ἔδος v. Ruhnke. Tim. p. 93. Cf. on El. 1374, πατρῷα προσκύνασθ' ἔδη | θεῶν. There may possibly be an allusion here to the supposed participation of Alcibiades in the mutilation of the Hermæ.

887. κακά νιν ἔλοιτο μοῖρα. 'May an ill fate seize him' (for its own). Schol. rec: ἔλοιτο. ἔλοι, ἔγγουν κατέσχευ. The middle ἔλοιτο is not very suitable here.

εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως"  
καὶ τῶν ἀσέπτων ἔρξεται,"

890

ἢ τῶν ἀθίκτων ἔξεται" ματᾶζων†.

τίς ἔτι ποτ' ὦν τοιόσδ'† ἀνὴρ θεοῦ† βέλλη

Qu. κακὰ καθέλοι σφε μοῖρα —. (Cf. Aj. 516, ἢ μοῖρα τὸν φύσαντά με καθείλεν 'Αἰδων.) Or. κακὰ τις ἔλοι σφε —. Or. κακὰ δούλοιο (or 'ἐκπόλοιο, El. 588. Fr. 226) μοῖρα. Compare however Oed. C. 1460, Διὸς πτερὰ τὸς ἦδε μ' αὐτίκ' ἔξεται | βροτὴ —. Hom. Il. ε'. 673, ἢ — Λυκίων ἀπὸ θυμὸν ἔλαστο.

883. δυσπότημον χάριν χλιδῆς. 'Because of his wretched pride.' δυσποτμος seems used, as δυστηνος often is, in the sense of 'ecclesiastus.' Schol.: ἔνεκα, φησι, τῆς ἀνοσίτου τρυφῆς καὶ ὑπερηφανίας. Did he then read δυσσεβοῦς, not δυσπότημον? Gl. B: χλιδῆς. τρυφῆς ἔχει τῆς τῶν θεῶν ὑπερηφίας. Gl. B: χάριν. ἔνεκα. Cf. Ant. 371, τόλμας χάριν μήτ' ἐμοὶ παρ- ὁντίας γένοιτο — δὲ τὰδ' ἔρδοι. After χλιδῆς Musgrave proposes to place a full stop. And certainly there is a full stop in the corresponding v. 902.

889—91. εἰ μὴ — ματᾶζων. An amplification of what had been before said, εἰ δέ τις — σέβων. εἰ μὴ τὸ κέρδος —. 'Unless he makes his gain in a just manner.' Such being the force of the article. Cf. Eur. Hyps. Fr. vii. κακοῖς τὸ κέρδος τῆς δίκης σπέρτερον. For εἰ μὴ Musgrave conjectures ἢ εἰ μὴ. Dind. removes the comma after δικαίως. For δικαίως perhaps δίκη τις.

890, 1. Reiske is of opinion that these lines are made up of two distinct readings. There are evident traces of disturbance in the passage. καὶ τῶν ἀσέπτων ἔρξεται. 'And if he will not keep himself from acts of impiety.' To be construed closely with the preceding τὸ κέρδος &c. Schol. rec: καὶ, εἰ μὴ ἀπὸ κοινοῦ, ἔρξεται, ἔχουν ἀφέξεται, κωλυθήσεται τῶν ἀσεβῶν ἡγχευρημάτων. Schol.: δὲ μὴ ἀφέξεται τῶν ἀσέπτων, ἢ ἔξεται τῶν ἀθίκτων. Qu. ἢ τῶν ἀσέπτων ἔξεται, | ἢ τῶν ἀθίκτων ἀφε- ται (or θίξεται) ματᾶζων. τῶν ἀσέπτων. I. e. τῶν ἀσεβῶν. Cf. Eur. Bacch. 846, θηῶσιν τὸν ἀσεπτον. Hel. 542, Πρω- τείως ἀσέπτου παιδός. Iph. A. 1092. Above 848, τὰν εὐσεπτον ἀγγελίαν. ἔρξεται. ἔρξεται P. and some others. Gl. B: ἔρξεται. κωλυθήσεται. Schol.: ἀπὸς ἔσται. I. e. 'shall keep himself from, abstain from.' Cf. Oed. C. 836, ἀργον. With Elmsley I should much

prefer εἰρξεται. It is true ξυνέρξετε is found even in a senarius Aj. 593, but I doubt not the true reading there also is ξυνέρξετε. Hermann thinks that in Choral odes it is quite natural to expect to find the older epic forms. Cf. Matth. § 234.

891. ἢ —. καὶ Suid. v. κέρδος, but ἢ v. ὑπέρωπα. Sub. εἰ. 'Or if he will in his folly cling to (touch, violate) things that should not be touched.' Schol. rec: ἢ εἰ τῶν ἀφάστων, ἔχουν τῶν θείων, ἀφετὰ ματαιοποιῶν, ματαιᾶζων. Gl. Lips: μὴ ἀφετὰ. Perhaps for ἢ we should read εἰ (or ἢ εἰ). With τῶν ἀθίκτων ἔξεται cf. Oed. C. 424, ἢς νῦν ἔχονται (μάχης). Fr. 26, τοῦ δὲ κερδα- νειν ἔχου. 325. Dind. explains ἔξεται by 'inhaerebit, tanget'; and considers ἔξεται ματᾶζων to be equivalent to ἔξεται ματαλαῖς χερσὶ, as ψάβειν ματαλαῖς χερσὶ is found in Trach. 565. Elmsley takes ἔξεται as equivalent to θίξεται. But is not the true reading θίξεται (Eur. Hipp. 1086. Her. 652) or ἀφετὰ? Sophocles would hardly have written ἔξεται with εἰρξεται just before, and perhaps with εἰρξεται just after. Θίξεται might easily have been changed into ἔξεται. Possibly however ἢ τῶν ἀθίκτων ἔξεται is nothing more than a gloss or variant on τῶν ἀσέπ- των ἔρξεται. ματᾶζων vulg. ματαιᾶ- ζων. B. v. r. F. P. ματαλῶν (ματαλῶν cod. Leid.) δὲ τίς ἔτι —. Suid. v. κέρδος. Hence I suspect the true reading is μα- τᾶζων, Attic for ματαῖζων. The variant ματαιᾶζων is merely a confusion of the two readings ματαλῶν (i. e. ματᾶζων) and ματᾶζων. The solute Ionic form ἀπο- ματαῖζειν, 'to act indecorously,' occurs in Herod. ii. 162. So the Attics said ἦθεος (not ἡθεος), ἤσσειν (not ἀίσσειν), &c. Cf. on 18 above. Translate: 'Act- ing wantonly, in his wantonness or in- solence.' I. q. ὑβρίζων. Cf. 874. Tr. 587, εἰ τι μὴ δοκῶ | πρῶσσειν μάταιον. 565, ψάβει ματαλαῖς χερσίν. So ματαία γλώσσα Aesch. Pr. 329. Ag. 1647. Eum. 794. The verb ματᾶζειν, 'to be vain or false,' occurs also Aesch. Ag. 905, σπλάγχνα δ' οὐτὶ ματᾶζει. And ματᾶν, 'to loiter,' Aesch. Pr. 67. Sept. 37. Eum. 137.

892—4. Neither the construction, nor



εὔξεται ψυχᾶς ἀμύνειν ;  
 εἰ γὰρ'' αἱ τοιαῖδε πράξεις τίμιαί,  
 τί δέι' με χορεύειν ;  
 οὐκέτι τὸν ἄθικτον εἶμι γὰς ἐπ' ὀμφαλὸν σέ-  
 βων,  
 ἀντ. β'.

895

the exact sense of this passage is very clear. But the general tenour of it may be inferred from the interpretation of the Schol: τίς ἂν ἀπελάσειεν αὐτοῦ τὴν τιμωρίαν, τοιαῦτα πράττων; Schol. rec: ἤγουν τοιαῦτα πράττων ἄνθρωπος ἀπὸ θυμοῦ κωλύσει βέλη, τὴν θέαν δίκην ἢ τὰ κακὰ ὀρμήματα τῆς ψυχῆς, ὥστε ἀποσοβεῖν αὐτὰ τῆς ψυχῆς. Cf. Aesch. Ag. 1314, τίς ἂν εἴηαιτο βροτὸς ἂν ἀσινεῖ δαίμονι φῶναι, τὰδ' ἀκούων; Elmsley sees no difficulty in the passage, and supposes this to be the sense: 'If the murder of Oedipus pass unpunished, who will any longer restrain himself from chasing from his mind the stings of conscience?' I. e. τίς — εἴρεται ἀμύνειν θυμῷ βέλη ψυχᾶς; On the phrase ἀμύνειν τί τινα ('to ward or keep off' &c.) he quotes Eur. Or. 623. Herc. 193. Inc. Rhes. 787. For βέλη ψυχᾶς he compares Ant. 1085, καρδίας τοξεύματα. Hermann conjectures: τίς ἐτι — θεῶν βέλη ψυχᾶς ἀμύνειν; 'Quis amplius huiusmodi cum factis satis vir est, ut decorum tela a vita sua arceat?' Arndt also omits ἐρεται, and reads τίς ἐτι ποτ' ἐν τοῖσδ' ἄνθρωπος θυμῷ βαλεῖ | θεῶν βέλη ψυχᾶς ἀμύνειν; i. e. 'who any longer in this case will think of the judgments of heaven, to ward them off from their soul (by the observance of piety)?' And he compares Aesch. Pr. 708, τοὺς ἐμοὺς λόγους θυμῷ βάλε. Below 975. Hartung (from Schol.) reads: τίς ἐτι ποτ' ἐν τοῖσδ' ἄνθρωπος | θυμῷ βλάβην ψυχᾶς ἀμύνειν; Qu. τίς ἐτι ποτ' ἐν τοῖσδ' ἄνθρωπος θεῶν βέλη | εἴρεται ψυχᾶς ἀμύνων; Or τίς ἐτι ποτ' ἂν τοῖσδ' ἄνθρωπος | θεῶν βέλη ψυχᾶς ἀμύνειν; Or τίς ἐτι ποτ' οἷός τ' ἄνθρωπος | θεῶν βέλη ψυχᾶς ἀμύνειν; ἐν τοῖσδ' P. Laud. Bodl. Trin. Ald. vulg. ἐν τούτοις G. M. N. Tricl. 'In this case.' Cf. Ant. 38, εἰ τὰδ' ἐν τούτοις, 'if these things be so.' Gl. Lips: ἐν τοῖσδ'. ὁ δὲ τοιαῦτα πράττων. I should however decidedly prefer ἂν τοῖσδ', 'being such a man.' So also I find Linwood proposes Gr. Metr. p. 125. θυμῷ βέλη vulg. Schol. and Suid. v. κέρδος. θυμοῦ βέλη G. H. and v. l. in Lips. a. Mosq. a. Dindorf explains θυμοῦ βέλη of 'anger,' com-

paring Ant. 1085, ἀφῆκα θυμῷ καρδίας τοξεύματα. Bothe explains θυμοῦ βέλη of sadness, comparing 'pavoris gelida tela' from Lucret. ii. 306. Schneid. reads θυμῶν for θυμῷ, and translates: 'What man will any longer in such a state of things be able to boast of keeping aloof the arrows of wrath from his soul?' I prefer, however, to read, with Hermann, Ellendt, and Arndt, θεῶν βέλη (i. e. says Ellendt, 'mala ab iratis diis data'). Or rather θεοῦ βέλη. Cf. 205. Gl. Lips: βέλη. ἤγουν τὴν θέαν δίκην.

893. ἐρεται most mss. ἐρεται (sic) F. ἐρεται P. Tricl. ἐρεται others. ἐξε Br. Dindorf has received Musgrave's conjecture εἴρεται. Otherwise, if ἐρεται were the right reading, he would substitute ἀμύνων for ἀμύνειν, according to the Scholiast's view of the passage: τίς ἐτι τῶν ἀδίκων ἀφέρεται, τῷ θυμῷ αὐτοῦ τὰς τῆς ψυχῆς κακίας ἀπελαύνων; ἢ οὐτὼ τίς ἂν ἀπελάσειεν αὐτοῦ [αὐτοῦ] τὴν τιμωρίαν, τοιαῦτα πράττων; So also Schneid. Hermann formerly read εἴρεται, translating: 'Quis tandem amplius his in rebus (i. e. si contemnuntur divina) irae tela se ab animo suo arcere gloria-bitur?' A somewhat similar sentiment occurs El. 823, ποῦ ποτε κεραυνὸς Διὸς, ἢ ποῦ φαίθων | Ἄλιος, εἰ ταῦτ' ἐφορῶντες | κρύπτουσιν ἑκηλοῖ;

894. Gl. Lips: ἀμύνειν. ἀποσοβεῖν. Perhaps ἀμύνων, if we retain ἐρεται. For εἰ γὰρ perhaps εἰ δ' ἄρ', or εἰ δέ γ', or εἴπερ. αἱ τοιαῖδε πράξεις. Such as he describes v. 882 f. Schol. rec: τοιαῖδε πράξεις, αἱ ἀσεβεῖς, τὸ καταφρονεῖν τῶν θεῶν.

896. τί δέι' με χορεύειν; 'Why need I lead the Chorus?' In allusion to those choral dances which were held in honour of the gods. Schol. rec: πανηγυρί(ζειν) τοῖς θεοῖς. Gl. B: πανηγυρεῖς ἱστάσθαι τοῖς θεοῖς. Or, 'Why need I act the part of Chorus?' whose duty it was to support the cause of good. But this explanation would oblige us to suppose the Chorus to have forgotten the historic character they represent.

897. The Chorus, in its zeal for the

οὐδ' ἐς τὸν Ἀβαισι ναὸν, οὐδὲ τὰν Ὀλυμπίαν, 900  
 εἰ μὴ τάδε χειρόδεκτα πᾶσιν ἀρμόσει βροτοῖς.  
 ἀλλ', ὃ κρατύνων, εἴπερ ὄρθ' ἀκούεις,  
 Ζεῦ, πάντ' ἀνάσσω, μὴ λάθῃ\*

fulfilment of the divine oracle, is little conscious of the depth of misery into which that fulfilment will plunge its sovereign. The three oracles mentioned are probably selected, as being those most visited from Thebes, viz. two of Apollo, and one of Zeus, the two oracular gods. *οὐδ' ἐς* — For it was the custom to send Chorus to even distant temples. V. Musgr. ad Eur. Ion. 47b. "Not perhaps so much in a private capacity, as in that of a public *θεωρὸς*, such functionaries being usually selected out of persons of rank, like the men here composing the Chorus." MITCH. τὸν ἔδικοτον — γὰρ ἐπ' ὀμφαλῶν. The temple and oracle of Delphi are meant. Cf. 480. Musgrave (on Eur. Ion. 231) conjectures that the allusion is to a large white stone at Delphi, mentioned by Pausanias, p. 836, called 'the navel of the world' (ὀμφαλὸς τῆς γῆς), and which may have been surrounded by an enclosure, to keep off profane hands. "The ὀμφαλὸς," says Mitchell, "was in strict language that white stone, which stood in the adytum of the Delphic temple (Aesch. Eum. 40. Plat. Rep. iv. 427 B. C. Pind. Fr. Boeckh. p. 570), and on which were placed two golden eagles, representatives of that Zeus who was the real president and inspirer of the temple, Apollo being the subordinate agent or interpreter," &c. It is better, however, to understand γὰρ ὀμφαλῶν of the temple and oracle itself at Delphi. *ἔδικοτον*. 'That may not be touched, inviolable, sacred.'

898. Cf. 480, τὰ μεσόμφαλα γὰρ — μαντεῖα. Eur. Iph. T. 1252, ὃ φοῖβε, θάσσεις μέσον γὰς ἔχων μέλαθρον. Med. 667, φοῖβον παλαιὸν ἐκλιγὼν χρηστήριον. | — Τί δ' ὀμφαλὸν γῆς θεσπιωδὸν ἐστάλῃς; Ion. 222, ἄρ' οὕτως μέσον ὀμφαλὸν γὰς φοῖβον κατέχει δῆμος; Liv. xxxviii. 48, 'Delphos, umbilicum orbis terrarum, Galli spoliaverunt.' Schol. rec: σέβαν. ἐπὶ τιμῇ.

899. Ἀβαισι edd. vett. Ἀβαισι (without remark) Brunck. Hesychius also has Ἀβαι. Ἀβαί is written oxytone in the scholium, and this accentuation was noticed in some copies by Eustath. p.

279, 2. Abae, a town of Phocis, famed for its ancient and wealthy oracle of Apollo, of which Herodotus speaks, viii. 33, ἐν Ἀβαις ἦν ἱερὸν Ἀπόλλωνος πλοῦσιον &c. (where v. Wessel.). See also i. 46, and Pausan. x. 35. With the expression τὸν Ἀβαισι ναὸν Schneid. compares Arist. Lys. 1299, τὸν Ἀμύκλειος ναὸν. Trach. 173.

900. τὰν (τὴν Bodl.) Ὀλυμπίαν. Celebrated for the worship of Jupiter.

901. εἰ μὴ — 'Unless these sayings (these oracular responses, given to Laius) shall find their accomplishment so as to be clear to all mortals.' Musgrave well translates: 'Nisi haec eventui congruerint adeo perspicue, ut in exemplum cedant digito ab omnibus monstrandum.' Schol. rec: τάδε. τὰ τῶν χρησμῶν. χειρόδεκτα. 'Clear, unmistakably evident.' Gl. B: φανερά. So ἄφαντος ἔρρει 560.

902. ἀρμόσει. 'Shall turn out,' lit. agree, correspond with the result or the truth of the case, and so be confirmed. Lat: 'congruent.' Schol. rec: ἀρμόσει. ἀποθῆσεται. On ἀρμόζειν used intransitively cf. Ant. 1318. El. 1293.

903. εἴπερ ὄρθ' ἀκούεις. 'If indeed thou be rightly thus called,' viz. κρατύνων — πάντ' ἀνάσσω. Eur. Alc. 742, κακῶς ἀκούειν οὐ μέλει θανόντι μοι. Arist. Thesm. 388. 467. In Latin 'audio' bears the same meaning. Hor. Ep. i. 16, 17, 'Tu recte vivis, si curas esse quod audis.' Serm. ii. 6. 20, 'Matutine pater, seu Jane libentius audis.' ὄρθ' (ὄρθον G. L.). 'Rightly.' Gl: ὀρθῶς. Cf. 419.

904. πάντ' ἀνάσσω. 'All-ruling, lord of all.' Brunck: 'Si quidem recte vocaris omnium rector.' So Herm. But Triclin: εἴπερ ὀρθῶς Ζεὺς ἀκούεις καὶ ὀνομάζῃ, ὥσπερ οὖν εἰ. Cf. Oed. C. 1085, θεῶν παντάρχας. Tr. 274. πάντα νάσσω (?) Hart. πάντων ἀνάσσω (om. Zeu) Hermann, who considers Ζεῦ a mere gloss. Qu. πάντων ἀναξ, Ζεῦ. Or Ζεῦ, πάντα κραίνων, as in Tr. 118, ὃ πάντα κραίνων βασιλεύς. μὴ λάθῃ vulg. Br. Elmsl. μὴ λάθοι B. F. H. L. M. N. P. Bodl. Trin. Lips. a. b. Mosq. Schol. Herm. Wund. Dind. Schn. Hart. Elmsley justly prefers μὴ λάθῃ ('let him not

σὲ τάν τε σὺν ἀθάνατον αἰὲν ἀρχάν.  
φθίνοντα γὰρ τὰ Λαίου παλαιάφατα  
θέσφατ' ἐξαιρούσιν ἤδη,  
κούδαμὸν τιμαῖς Ἀπόλλων ἐμφανής·

905

escape, do not let him escape'), and compares Aesch. Pr. 388. Eur. Hipp. 889. Med. 332, Ζεῦ, μὴ λάθοι σε τῶνδ' ὅς αἰτίος κακῶν [where he would prefer μὴ λάθῃ with Rom. C.]. Arist. Ach. 221, μὴ γὰρ ἐγγάνῃ (ἐγγάνοι wrongly Br. &c.) ποθ' ἡμᾶς—ἐκφυγῶν. So also Oed. C. 174, μὴ δῆτ' ἀδικηθῶ (= μὴ δῆτ' ἀδικήσῃ με). Cf. likewise on 49 above, and on Tr. 1227, μὴδ' ἄλλος—λάβῃ (λάθοι the mss.) ποτέ. Μὴ λάθοι would mean 'may he not escape' (εὐκτικῶς). The former therefore is evidently the more correct. Hermann takes a different view: "Hic quidem quum optet atque oret Chorus, non moneat, optativo erat utendum." The subjunctive, as conveying a request or petition, is far more appropriate than the optative, which, while it expresses a wish or hope, seems at the same time to imply a doubt as to the power of the person to whom it is addressed. The subject to λάθῃ appears to be τῷδε (901), or rather 'the author of this deed' to be supplied from it.

905. σὲ τάν τε σὺν — ἀρχάν. Aj. 1147, οὕτω δὲ καὶ σε καὶ τὸ σὺν λαβρὸν στόμα —. El. 622, ἐγὼ καὶ τὰμ' ἔπη —. Eur. Ph. 1688, ὁ δ' Οἰδίπους ποῦ καὶ τὰ κλείν' αἰνίγματα;

906. Λαίου παλαιὰ θέσφατ' Laud. Bodl. Ald. and (θέσφατα) Trin. παλαιὰ Λαίου θέσφατ' A. G. H. Bodl. Dresd. b. Lips. Mosq. Ven. πάλαι Λαίου — Trin. Λαίου θέσφατα παλαί only M. Λαίου θέσφατ' (om. παλαιὰ) L. pr. N. P. and Suid. v. ἐξαιρούσιν. That παλαιὰ found its way into the text from the interpretation is probable from the Scholiast's remark: φθίνοντα γὰρ ἀπὸ τοῦ παλαιὰ, παρεληλυθότα (πάλαι παρ. conj. Herm.). For φθίνοντα the same grammarian mentions the v. r. φθίνων [i. e. φθίνων, τὰ γὰρ —], with this explanation, μὴ λάθοι σε ὁ Δαίος φθίνων, ἀλλὰ δείξαις αὐτοῦ τὸν θάνατον. Schol.: τὰ γὰρ περὶ Λαίου μαντεύματα ἐκβάλλουσι καὶ οὐ παραδέχονται τὰ παρὰ τῶν θεῶν εἰρημένα ὡς ἀληθῆ. Schol. rec.: φθειρόμενοι γὰρ οἱ παλαιοὶ χρησμοί, οἱ δοθέντες τῷ Λαίῳ, ἀφανίζονται ἤδη, καὶ ἐν οὐδενὶ φαίνεται ὁ Ἀπόλλων τιμώμενος. 'For already they are nullifying the fast

dying oracles respecting Laius,' or rather, 'they are already nullifying, so as to render insignificant (bring into contempt) the oracles respecting Laius.' Triclinius reads: φθίνοντα δ', ὡς ἐμοὶ δοκεῖ, τὰ Λαίου (om. παλαιὰ). Hermann: φθίνοντα γὰρ Λαίου | θέσφατ' —. And so (except that he writes τὰ θέσφατ') Hart. Arndt: φθίνοντα γὰρ Λαίου παλαιάφατα | θέσφατ' ἐξαιρούσιν ἤδη. Cf. on 892.

Dind: φθίνοντα γὰρ — — — Λαίου. Schneid.: φθίνοντα γὰρ Πυθόχρηστα Λαίου —. Linwood proposes: φθίνοντα γὰρ τὰ Λαίου παλαιάφατα (the confusion between παλαιὰ θέσφατ' and παλαιάφατα being obvious. Cf. on 892). Which I have ventured to adopt. Qu. φθίνοντα γὰρ τοι (or δὴ, or ὅν) τὰ πρόσθε Λαίου &c. φθίνοντα. Schol.: παλαιὰ, παρεληλυθότα. Gl. B: φθίνοντα. ἀτιμαζόμενα. 'Decaying, becoming obsolete,' the opposite of (ῶντα above 482. Lat: 'irrita.' Ant. 1013, φθίνοντα — μαντεύματα. With Λαίου θέσφατα, 'the oracles given to Laius,' cf. 797, χρησμάτων — τῶν ἐμῶν. Oed. C. 355, μαρτεῖα — ἃ τοῦδ' ἐχρήσθη σέματος. Matth. § 342. Παλαιάφατα θέσφατα is a Homeric expression (Od. i. 507, v. 172). The former ancient oracle is meant, which predicted that Laius should perish by the hand of his own son. Cf. 916.

907. ἐξαιρούσιν L. pr. N. Aug. b. Suid. h. v. Erf. ἐξαιρούσιν P. edd. vett. Br. 'They are attempting to abolish, to nullify, to do away with.' In allusion to Jocasta's profane remarks. Schol.: ἀπὸ τοῦ ἀφανίζουσιν. τὰ γὰρ ἐπὶ Λαίῳ θεσπισθέντα ἐκφανλίζεται ὑπὸ Ἰοκάστης καὶ παραγράφεται καὶ ψευδῇ νομίζεται. Gl. B: ἐξαιρούσιν. ἐκβάλλουσιν, ἀτιμάζουσιν. Lat: 'tollunt.'

908. 'And no where is Apollo distinguished with honours.' Eur. Herc. 841, ἢ θεοὶ μὲν οὐδαμῶς, | τὰ θεῖα δ' ἔσται μεγάλα, μὴ δόντος δίκην.

909. ἐμφανής. This word in Sophocles usually means 'clear, manifest.' I think ἐμπρεπής, 'conspicuous,' would give a better sense. Cf. Fr. 706, γυναικαίμεν ἐμπρεπείς ἐσθήμασιν.

ἔρρει δὲ τὰ θεῖα.

910

10. χώρας ἄνακτες, δόξα μοι παρεστάθη  
ναοὺς ἰκέσθαι δαιμόνων, τὰδ' ἐν χερσὶν  
στέφη λαβούσῃ κάπιθυμιάματα.  
ὑψοῦ γὰρ αἶρει θυμὸν Οἰδίπους ἄγαν  
λύπαισι παντοίαισιν οὐδ' ὅποι' ἀνῆρ  
ἔννουσ τὰ καινὰ τοῖς πάλαι τεκμαίρεται,

915

910. ἔρρει δὲ τὰ θεῖα. 'And respect for the gods is on the wane.' El. 249, ἔρρει τ' ἂν αἰδὼς ἀπάντων τ' εὐσέβεια ἡκάντων. 905. Eur. Tro. 27, ἐρημία γὰρ τέλος ἔσταν λάβρ κακῇ, | νοσεῖ τὰ τῶν θεῶν οὐδὲ τιμᾶσθαι θέλει. Suppl. 712, εἰχεται τὰ Παλλάδος. Lucret. vi. 1274 — 5. For τὰ θεῖα cf. Phil. 452, τὰ θεῶν ἡκάντων.

911. χώρας ἄνακτες. 'Ye nobles of the land.' Lat. 'primores.' Gl. B: ἄνακτες. προῆχοιτες. Cf. 85. 1223. Oed. C. 831, ὁ γῆς ἄνακτες. Ant. 940, Θέβης οἱ κοίρανίδαι. 988, Θέβης ἄνακτες. It is worthy of observation that our poet with much propriety usually makes a point of adapting the Chorus in age, sex, and position to the hero or heroine of the play; no doubt in order that they may be better qualified to express their sympathy or to offer their advice to the same. Thus in the Oedipus Coloneus the Chorus consists of old men, in the Electra of maidens, in the Philoctetes of mariners, in the Ajax of comrades. In the Antigone and the Trachiniae on the other hand this practice is purposely forsaken, because the plan of these dramas requires the sympathies of the Chorus to go with others than the protagonist. δόξα μοι παρεστάθη. 'The determination suggested itself to me,' the idea occurred to me. I. q. ἐδοξέ μοι. Wunder quotes in illustration Plut. Nic. 9, δόξα τε παρέστη τοῖς πλείστοις ἀπαλλαγὴν κακῶν σαφῇ γενομένη. Herod. vii. 187, οὐδὲν μοι θυμῳ παρίσταται. And in a different sense Inc. Rhes. 780, καὶ μοι καθ' ὕπνον δόξα τις παρίσταται. Add Plato Phaed. p. 58 E., ὥστε μοι παρίσταται, ἐκείνον καθ' εἰς Ἀΐδου ἰόντα ἐνευ θέλας μοίρας ἵκται.

912. ναοὺς — δαιμόνων. The shrines of the family or household gods are no doubt meant. Cf. 919. El. 1374 f. In like manner we find Clytemnestra offering sacrifice in El. 634 f. ἐν χερσὶν λα-

βούσῃ. Hom. Il. xv. 229, ἀλλὰ σὺ γ' ἐν χεῖρεσσι λάβ' αἰγίδα θυσανόεσσαν.

913. στέφη. I. q. στέμματα. Cf. on 3. λαβούσῃ. Elmsley would prefer λαβούσαν, if he had sufficient authority. Cf. Bruck. on El. 480. Perhaps the poet wrote λαβούσα, as if some single verb signifying 'I resolved' had gone before.

914. ὑψοῦ γὰρ αἶρει θυμὸν. Schol: μετεωρίζεται τὴν ψυχὴν. Apoll. Rh. iii. 368, ὑψοῦ δὲ χόλῳ φρένες ἡρέθοντο. Polyb. iii. 82. 2, μετέωρος καὶ θυμοῦ πλήρης. iv. 59. 4, μετεωρισθεὶς ἐπὶ τῷ γεγονότι. "So Achilles in Eur. Iph. A. 925, ὑψηλόφρων μοι θυμὸς αἰρεται (χόλῳ). Plaut. Truc. ii. 8. 10, 'Animos sustulit' (of haughtiness)." SCHNEID. Wunder notices the expression as put for ὑψοῦ αἰρεται θυμὸς Οἰδίπου. Cf. Arist. Eq. 631, ἡ βουλή — τὰ μέτωπ' ἀνέσπασεν. Ibid. 646, οἱ δ' εὐθέως τὰ πρόσωπα διεγαλήρισαν. ἄγαν. ἀναξ Tricl. Schol: υπερβαλλόντως.

915. οὐδ' ὅποι' —. 'Nor, like a sensible man, does he conjecture (interpret) new things by old ones,' consider that as the former oracle given to Laius passed unfulfilled, so the present one will never have an accomplishment. ὅποι'. I. q. ὅπως, as Eur. Hec. 398, ὅποια κισσὸς δρυὶς, ὅπως τῇσδ' ἔξομαι. So οἶα for ὥς 763. Trach. 105, οἶα τιν' ἄθλιον ὄρνιν. And 'qualia' ('as') in Catull. 65. 13.

916. ἔννουσ. 'Sensible.' Gl. B: συν-ετός. Aesch. Pr. 444, σφᾶς νηπίους ὄντας τὸ πρὶν | ἔννουσ ἔθηκα. Eur. Bacch. 1270. τὰ καινὰ —. The more recent oracle, which declared that Oedipus should become the murderer of his own father. τοῖς πάλαι. 'By the former one,' which had declared that Oedipus should be united to his mother, and by her beget an incestuous offspring: which according to her view was never fulfilled.

ἀλλ' ἐστὶ τοῦ λέγοντος, εἰ φόβους λέγοι."  
 ὅτ' οὖν παραινοῦσ' οὐδὲν ἐς πλεόν ποιῶ,  
 πρὸς σ', ὦ Λύκει' Ἀπολλων, ἄγχιστος γὰρ εἰ,  
 920 ἱκέτις ἀφίγμαι τοῖσδε σὺν κατάργμασιν,\*  
 ὅπως λύσω τιν' ἡμῖν εὐαγῇ πόρης·  
 ὡς νῦν ὀκνοῦμεν πάντες ἐκπεπληγμένον  
 κεύον βλέποντες ὡς κυβερνήτην νεώς.

## ΑΓΓΕΛΟΣ.

ἄρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου

917. 'But is led by the speaker who may suggest fears.' Schol: *μόνοις προσέχει τοῖς τὰ δεινὰ καὶ φοβερά ἀπαγγέλλουσιν τῶν δὲ παραμυθουμένων οὐκ ἀνέχεται*. V. Matth. § 315. Brunck aptly compares Arist. Eq. 860, ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι. We have the same construction Phil. 386, πόλις γὰρ ἐστὶ πᾶσα τῶν ἡγουμένων. εἰ F. L. Tricl. Herm. Dind. Wund. Schn. Hart. ἦν P. Laud. Bodl. Trin. Ald. Br. λέγοι F. L. (supr. η). P. Tricl. Herm. Dind. Wund. Schn. Hart. Linw. λέγῃ Laud. Bodl. Trin. Ald. Br. φόβους. I. e. φοβερά, 'alarms, alarming things.'

918. ὅτ' οὖν. 'Since then.' "Ote and εἴτε are sometimes used as ἐπεὶ. Cf. on Oed. C. 84. οὐδὲν ἐς πλεόν ποιῶ, 'I gain nothing.' Cf. Aj. 876. Eur. Hipp. 284, εἰς πάντ' ἀφίγμαι, κούδεν εἰργασμαι πλεόν. Iph. A. 1383, καὶ πλεόν πράξωμεν οὐδέν. Plat. Apol. init., πλεόν τι — ποιῆσαι ἀπολογούμενον. With ἐς πλεόν cf. Oed. C. 739, πενθεῖν — εἰς πλείστον πόλεως. Perhaps however the true reading may be οὐδὲν εἰργασμαι πλεόν, 'I have accomplished nothing.' ποῶ P.

919. πρὸς σ'. πρὸς σ' Ald. ὦ Λύκει'. Λύκει' L. pr. P. On Apollo Λύκειος, one of the 'dei avertendi,' cf. above on 203. She addresses the god under this title, as expecting deliverance from him. ἄγχιστος. 'Nearest at hand.' Schol: *πρὸ τῶν θυρῶν γὰρ ἴδρυτο*. Cf. on 16. Plaut. Merc. iv. 1. Bacch. ii. 1. Hesych. v. *πρὸς ταῖς ἑρμῆς*. Donaldson (on Ant. 174) wrongly explains ἄγχιστος, 'nearest at hand to protect,' as 'praesens numen' in Latin.

920. ἱκέτις P. vulg. ἱκέτης G. L. pr. κατεύγμασιν. I. q. θύμασιν. 'Offerings,' the usual accompaniments of supplication (239). Cf. El. 634 f. Gl.

B: *κατεύγμασιν. θύμασι, καθ' ὃν εἰσχωρταὶ ἄνθρωποι*. V. Kust. ad Arist. Eq. 666. Schol. *rec: τοῖς θυμιάμασι καὶ ἀναθήμασι*. For κατεύγμασιν I have with Hartung adopted Wunder's emendation κατάργμασιν (i. q. θύμασιν, ἀπαρχαίς), who compares Eur. Iph. T. 244, χέρνιβας δὲ καὶ κατάργματα | οὐκ ἂν φθάνοις ἂν εὐτρεπῇ ποιομένη. Plat. Thes. c. 22, τὴν δὲ εἰρεσιώνην ἐκφέρουσι, κλάδων ἐλαίας ἐρίφ' μὲν ἀνέστερμένον, ὥσπερ τότε τὴν ἱκετηρίαν, παντοδαπῶν δὲ ἀνάγκων κατάργμάτων.

921. λύσω — εὐαγῇ. 'Some solution (delivery from this painful position) which may establish the innocence of Oedipus.' This is Jacobs' interpretation, approved of by Wunder. Hermann explains εὐαγῇ to mean 'prosperous,' citing Plat. Epist. ii. 311 E., τοῦτο δ' οὐκ εὐαγὲς μοι ἀπέβη. Gl. B: εὐαγῇ. καλῇ. Cf. Ant. 521. Hartung reads εὐακῇ. πόρης Laud. Bodl. and others. Ald. vulg. πόροις B. G. M. N. P. T. supr. Trin. Eust. p. 1112, 37. Which Ebner prefers.

923. ὡς κυβερνήτην — Wunder explains this, 'ut qui navis (i. e. civitatis) gubernator sit.' So Peter Ep. i. 2. 13, ὁποτάγητε — βασιλεῖ ὡς ὑπερέχοντι. Does it not rather mean: 'as if it were (as we should fear, if we saw) the pilot of our vessel (stricken)?' Ovid. Met. xi. 492, 'Ipse pavet, nec se qui sit status ipse fatetur | Scire ratis rector.'

924. Arist. Ran. 431, *ἔχοντ' ἂν οὖν φράσαι νῶν | Πλούτων' ὅπου νῦν οἶκε*. Trach. 430. In answer to Jocasta's prayers a messenger arrives with what at first appears good news, but which in reality turns out to be the very contrary. Another example of the irony which so much characterises the plays of Sophocles. Cf. 928. 937.

- τὰ τοῦ τυράννου δάματ' ἐστὶν Οἰδίπου ; 925  
 μάλιστα δ' αὐτὸν εἶπατ', εἰ κάτισθ' ὅπου.
- ΧΘ. στέγαι μὲν αἶδε, καὐτὸς ἐνδον, ὧ ξένε  
 γυνὴ δὲ μήτηρ ἦδε τῶν κείνου τέκνων.
- ΑΓ. ἀλλ' ὀλβία τε καὶ ξὺν ὀλβίοις αἰὲ  
 γένοιτ', ἐκείνου γ' οὔσα παντελὴς δάμαρ. 930
- ΙΘ. αὐτῶς δὲ καὶ σύ γ', ὧ ξέν'. ἄξιος γὰρ εἶ  
 τῆς εὐεπείας εἶνεκ'.† ἀλλὰ φράζ' ὅτου  
 χρήζων ἀφίξει χῶ τι σημήναι θέλων.
- ΑΓ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῷ, γύναι.

926. κάτισθ'. κάτοισθ' F. G. H. L. M. N. P. Lips. a. b. According to some grammarians Sophocles used *οἶσθε* for *ἴσθε*: v. Herm. ad h. l. Ellendt v. *οἶδα*.

αὐτὸν εἶπατ' — So El. 1101, Αἴ-  
 γισθον, ἐσθ' ἔφακεν, ἱστορῶ πάλαι. Ph.  
 573, τόνδε μοι πρῶτον φράσον, τίς ἐστιν.  
 Arist. Ran. 450, ἔχουτ' ἂν οὖν φράσαι  
 ἡμῖν | Πλοῦτων', ὅπου ἴσθ' οἰκεῖ; Eccl.  
 1125, φράσατέ μοι τὸν δεσπότην, ὅπου  
 ἴσθ'. Eur. Rhes. 613. Hec. 972.  
 ὅπου. For ὅπου thus placed absolutely  
 cf. Oed. C. 1218, τὰ τέκνοντα δ' οὐκ ἂν  
 ἴδωις ὅπου. Ant. 318, τί δὲ βυθίζεις τὴν  
 ἑμὴν λύπην ὅπου; Aj. 103, ἡ τοῦπί-  
 τραπετον εἰσαδὸς ἐξήρου μ' ὅπου; 890,  
 ἀμείνητον ἄνδρα μὴ λεύσσειν ὅπου. [33,  
 ποῦα ἔχω μαθεῖν ὅπου.] Eur. Hipp. 588,  
 σαφὲς δ' οὐκ ἔχω γεγῶναι ὅπου. Arist. Ach.  
 748, ἐγὼν δὲ καρυῖζ Δικαῖοπολιν ὅπου.

927. αὐτός. 'He himself,' our lord  
 or master. Lat. 'ipse.' Cf. 531.

928. γυνὴ δὲ μήτηρ — 'And this  
 lady here is mother,' &c. But there is a  
 studied ambiguity, which is noticed by the  
 Schol., in this juxtaposition of the two  
 nouns γυνή and μήτηρ, which is intended  
 to point to the unnatural situation of the  
 hapless Jocasta as wife-mother. Cf. 264.

929. ξὺν ὀλβίοις. With happy ones  
 (her husband and children).

930. παντελὴς δάμαρ, 'rightful or  
 wedded wife' (wife in full, as opposed to  
 concubine). The rite of marriage was  
 called τέλεος, and married people τέλειοι,  
 according to Pollux iii. 38. Hence also  
 προτέλεια the feast before a wedding  
 (Hesych. h. v.). The Schol. however  
 and glosses explain παντελής in the sense  
 of τέκνα ἔχουσα, 'blest with children,'  
 with reference to the mention of her  
 having children (928), such being the  
 great object of marriage. Which inter-

pretation Fritzsche approves of (ad Thesm.  
 973). Παντελής δάμαρ would thus mean,  
 'the complete wife' (as having children).  
 A house, where the wife is childless, is  
 called by Homer ἡμιτελής (schol. ἄτεκ-  
 νος). Hence the house of Proteus, slain  
 without his leaving issue, is termed  
 ἡμιτελής Il. ii. 700. Cf. Lucian. Dial.  
 Mort. xix. 1. The word occurs besides  
 Ant. 1163, παντελὴ μοναρχίαν. Aesch.  
 Sept. 118, ὦ Ζεῦ πάτερ παντελής. Cho.  
 965, παντελής χρόνος. 560. Suppl. 601.  
 Dindorf compares the compound παμ-  
 μήτωρ Ant. 1282.

931. αὐτῶς. αὐτῶς (from αὐτός) Herm.  
 Linw. 'In like manner.' Cf. Ant. 85.  
 715. 1040. Aj. 1179. So ὡς δ' αὐτῶς  
 Eur. Med. 313. (ὡς δ' αὐτῶς B. Pors.)  
 Andr. 674. Elmsley (in Med. 313) ap-  
 proves of the rough breathing αὐτῶς,  
 considering it to be derived from the  
 feminine αὐτή, as οὐτῶς from the mascu-  
 line οὗτος. Rather, I should say, as  
 οὐτῶς comes from οὗτος 'this,' so αὐτῶς  
 from αὐτός 'the same;' the only difficulty  
 being about the accent. But I am in-  
 clined to think that αὐτῶς is contracted  
 from ὡσαύτως (ὡς αὐτῶς, 'in this self-  
 same manner'); and that therefore, when  
 δὲ intervenes, we should write ὡς δ' αὐτῶς,  
 both adverbs resuming their proper ac-  
 centuation.

932. τῆς εὐεπείας. 'Thy courteous  
 address.' Phocyl. v. 115, εὐεπίην ἀσκέιν.  
 οὐρεκ'. I have given εἶνεκ'.

933. χῶ τι. χ' ὥστ' P. χ' ὡς τί N.  
 καὶ τί F. Cf. on 72.

934. δόμοις τε. δόμοις γε Elmsley,  
 with some probability. But, if the par-  
 ticle had been added, it is more likely it  
 would have been placed after ἀγαθὰ. The  
 pronoun σῷ is here joined with the second  
 noun, as elsewhere.

- IO. τὰ ποῖα ταῦτα ; παρὰ\* τίνος δ' ἀφινγμένος ; 935  
 ΑΓ. ἐκ τῆς Κορίνθου· τὸ δ' ἔπος οὐξερῶ τάχ' ἂν  
 ἦδοιο μὲν, πῶς δ' οὐκ ἂν ; ἀσχάλλοις δ' ἴσως.  
 IO. τί δ' ἔστι ; ποῖαν δύνάμιν ᾧδ' ἔχει διπλὴν ;  
 ΑΓ. τύραννον αὐτὸν οὐπιχώριοι χθονὸς  
 τῆς Ἰσθμίας στήσουσιν, ὡς ἠὺδατ' ἐκεῖ. 940  
 IO. τί δ' ; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι ;  
 ΑΓ. οὐ δῆτ', ἐπεὶ νῦν θάνατος ἐν τάφοις ἔχει.  
 IO. πῶς εἶπας ; ἡ τέθνηκε Πόλυβος ; ΑΓ. εἰ δὲ μὴ

935. παρὰ D. M. N. P. Dresd. b. Trin. Ald. Burt. Br. Herm. Wund. Hart. πρὸς A. H. L. T. Aug. b. Bodl. Liv. b. Dind. Schn. I think παρὰ is decidedly preferable.

936 and 955. ἐκ γῆς (I) for ἐκ τῆς Hart. τὸ δ' ἔπος—. 'And as for the matter' (1144) &c. Cf. on 717. Or, 'with the matter.' τὸ δ' ἔπος—ἦδοιο. On ἦδομαι with an accusative v. Matth. § 414, 12. Arist. Ach. 2, ἦσθην δὲ βαῖδ. Below 785, τὰ μὲν κείνου ἐτερπόμεν. In these words again there is a studied ambiguity. The messenger's meaning is doubtless that the news of the death of Polybus, of which he was the bearer, would be partly agreeable to Jocasta, as announcing the succession of Oedipus to the throne of Corinth; and partly painful, as announcing the death of her father-in-law. But the words have an ulterior signification in allusion to the terrible disclosures that were to result from this apparently good piece of intelligence. δ' ἔξερῶ P. τάχ' ἂν Brunck. τάχα all the mss. and Eust. p. 737, 6. Cf. Aj. 778. Phil. 20.

937. πῶς δ' οὐκ ἂν; 'For how can you be otherwise?' So πῶς γὰρ οὐκ El. 865. Aj. 1010. Blomf. on Pers. 1013. Perhaps ἦδοιο· πῶς γὰρ (or δ' ἂν) οὐκ ἂν; So πῶς δοκεῖς and other clauses are placed parenthetically in the middle of sentences. ἀσχάλλοις δ' ἴσως. Schol: ἀλογίης δ' ἂν. Aesch. Pr. 764, γαμει γάμον τοιοῦτον, ᾧ ποτ' ἀσχαλῆ (ἀσχαλεῖ?). Because, as the Schol. explains it, you will be obliged with Oedipus to leave your native place Thebes for Corinth. The particle ἂν must here be supplied from what has gone before. So Aesch. Ag. 1058, πείθοι' ἂν, εἰ πείθοι· ἀπειθοῖς δ' ἴσως (supply ἂν). Arist. Eq. 1057, ἀλλ' οὐκ ἂν μαχεῖσαιο· χέσαιο γὰρ, εἰ μαχεῖσαιο.

938. ποῖαν—διπλὴν; 'What is this twofold meaning it possesses,' that it should at once cause pleasure and pain?

939. The messenger, as might be supposed, first communicates the joyful part of his intelligence, discreetly reserving the mention of the more sad part. Cf. Eur. El. 228, ζῆ· πρῶτα γὰρ σοι τὰ γὰρ ἀγγέλλειν θέλω.

940. τύραννον—στήσουσι. Ant. 666, ἀλλ' ὅν πόλις στήσειε, τοῦδε χρὴ κλέειν. Arist. Pl. 917, οὐκ οὐν δικαστὰς—ἡ πόλις ἀρχεῖν καθίσταται;

941. οὐχ ὁ πρέσβυς. οὐχὶ πρέσβυς Trin. ἐγκρατὴς. 'In power.'

942. ἐν τάφοις. ἐν δόμοις G. Aug. b. Trin. Perhaps τάφοις is an interpretation of δόμοις. The plural τάφοι occurs also 987. Oed. C. 411. 1410. El. 443, οὐν τάφοισι—νέκυς.

943. ἡ τέθνηκε Πόλυβος; ΑΓ. εἰ δὲ μὴ — H. L. M. N. P. Ald. and indeed most mss. Br. Elmsl. ἡ τέθνηκε του Πόλυβος γέρον Trin. Dresd. a. and so (supr. γέρον) Aug. b. ἡ τέθνηκε Πόλυβος, δ γέρον Both. Erf. Herm. Dind. Wand. Schn. Hart. The gradations of error appear to have been as follows, εἰ δὲ μὴ λέγ' ἐγὼ, then εἰ δὲ μὴ λέγω, then εἰ μὴ λέγω, lastly δ γέρον was interpolated to supply the deficiency in the metre. Dindorf, on the contrary, thinks the reading was interpolated, because of δ γέρον having slipped out. But how came δ γέρον to have slipped out? Benedict suspects γέρον is nothing more than the designation of the ἀγγελος, who is called γέρον and γεραίος 1001. 990. Cf. Arist. Ach. 317, κἂν γε μὴ λέγω δίκαια—ὑπὲρ ἐπιζήνου βελήσω—λέγω.

λέγω γ' ἐγὼ L. P. and most mss. Ald. Br. Elmsl. λέγω γὰρ M. λέγ' ἐγὼ Laud. pr. Trin. Junt. εἰ μὴ λέγω γὰρ G. εἰ μὴ λέγω F. Dresd. a. Trin. Both. Herm. Dind. Wund. Schn. Hart. εἰ δὲ μὴ

- λέγω γ' ἐγὼ\* τὰληθές, ἀξιώ θανεῖν.
- IO. ὦ πρόσπολ', οὐχὶ δεσπότη τάδ' ὡς τάχος 945  
 μολοῦσα λέξεις; ὦ θεῶν μαντεύματα,  
 ἵν' ἐστέ τούτον Οἰδίπους πάλαι τρέμων  
 τὸν ἄνδρ' ἔφηνε μὴ κτάνοι," καὶ νῦν οὐδ'  
 πρὸς τῆς τύχης ὀλωλεν οὐδὲ τοῦδ' ὕπο.
- OI. ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα, 950  
 τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων;
- IO. ἄκουε τὰνδρὸς τοῦδε, καὶ σκόπει κλύων  
 τὰ σέμν' ἵν' ἦκει τοῦ θεοῦ μαντεύματα.
- OI. οὗτος δὲ τίς ποτ' ἐστὶ καὶ τί μοι λέγει;
- IO. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγέλων 955  
 ὡς οὐκέτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα.
- OI. τί φῆς,† ξέν'; αὐτός μοι σὺ σημήνας γενού.

λέγω Aug. b. γ' ἐγὼ after λέγω may easily have fallen out. But qu. λέγω γέ γε.

945. ὦ πρόσπολ'. Jocasta addresses her female attendant. ὡς τάχος. 'With all haste.' Cf. 1154. Oed. C. 1461. Aj. 578. 593. Phil. 924, &c.

947. ἵν' ἐστέ. 'Where are ye!' 'See where ye are!' (said sarcastically). 'That ye should have come to this!' Schol: ἴσθι [observe, not ποῦ] ἐστέ. V. Matth. § 620. 'ἴνα thus used is σχετλιαστικόν, as Schneid. observes, not directly interrogative, as in Hom. Il. ii. 339, πῇ δὲ συνθεσθαι τε καὶ ὄρκια βήσεται ἡμῖν; viii. 229, πῇ ἔβαν εὐχόμεθα. Bruck therefore was wrong in putting a note of interrogation after ἐστέ. Cf. 1311, ἰὼ δαίμων, ἵν' ἐξήλω. Arist. Vesp. 188, ὦ μιαιρότατος, | ἵν' ὑποδέδουκε! Compare also 953.

948. κτάνοι F. G. L. (supr. η m. sec.). M. N. P. Trin. Dresl. a. Br. edd. rec. κτάνη B. pr. &c. edd. vett. Elmsley would prefer τὸν ἄνδρα φεύγει μὴ κτάνη. (Cf. 1010. For πᾶσαι with the present tense cf. 450. 1067. 1112.) Cf. Eur. Bacch. 1113, ὁ δὲ μίτραν κόμης ἀπο | ἔρραφεν, ὥς νιν γνωρίσασα μὴ κτάνη (κτάνη Br.). Μὴ κτάνη is very probably correct, the object of apprehension not being confined to any single point of time, but being of a continuous character. Cf. Tr. 359, ἀλλ' ἥνίκ' οὐκ ἔπειθε νιν φουροσκόρον | τὴν παῖδα δοῦναι, κρύψας ὥς ἔχοι (ἐχρ L. corr. ead. m.) λέχος.

948. We should have expected ἐκείνος, in opposition to τοῦδε. Perhaps we should read καὶ νῦν ἰδοῦ, or rather, μὴ κατακτείνει', ὁ δὲ (1264, &c.) —.

949. πρὸς τῆς τύχης. 'By the hand of fate,' by a natural cause, in contradistinction to a violent death. Cf. 1236, τέθηκε—πρὸς τίνος ποτ' αἰτίας; For οὐδὲ, 'and not,' cf. 731, οὐδέ πω λήξαν' ἔχει. In such passages we should perhaps write οὐ δὲ, separately.

950. Ἰοκάστης κάρα. On this periphrasis cf. on Ant. 1.

951. τί μ' ἐξεπέμψω; 'Why didst thou send for me out?' Elsewhere ἐκπέμπεσθαι means 'to send away from oneself,' above 309. Oed. C. 1347. Aj. 612. Cf. also Oed. C. 602, πῶς δῆτ' ὅν πεμψάλας, and 556 above.

953. τὰ σέμν' —. 'These fine oracles.' Cf. Aj. 1107, τὰ σέμν' ἔπη. Above 556, τὸν σεμνόμεντον ἄνδρα. ἵν' ἦκει. 'To what (lit. where) they have come.' Cf. 947.

954. τί μοι λέγει; 'What does he announce for my good?'

955. ἐκ τῆς Κορίνθου. Sc. ἐστὶ. 'He is from Corinth.'

956. Cf. Oed. C. 1580. El. 676.

957. φῆς. φῆς P. Which I have preferred. σημήνας (γρ. σημάντωρ) F. L. Dind. Wund. Schn. Hart. σημάντωρ vulg. and so P. Br. Herm. Ebn. Gl. B: σημάντωρ. μηνυτής. Wunder compares Aj. 588, μὴ προδοὺς ἡμᾶς γένῃ. Phil. 772, μὴ σαυτὸν—κτείνας γένῃ. Ant. 1067. Below



ΑΓ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,  
εὖ ἴσθ' ἐκείων θανάσιμον βεβηκότα.

ΟΙ. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ ; 960

ΑΓ. σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή.

ΟΙ. νόσοις ὁ πλῆμων, ὡς ἔοικεν, ἔφθιτο.

ΑΓ. καὶ τῷ μακρῷ γε συµµετρούµενος χρόνῳ.

ΟΙ. φεῦ φεῦ, τί δῆτ' ἂν, ὦ γύναι, σκοποῖτό τις  
τὴν Πυθόμαντιν ἐστίαν, ἢ τοὺς ἄνω 965  
κλάζοντας ὄρνις, ὧν ὑφηγητῶν' ἐγὼ

1146. V. Elmal. Praef. p. xxxviii. Ση-  
μάντωρ is no where found in Tragedy.

958. The messenger speaks reluctantly,  
being unwilling to begin with bad news.

ἀπαγγεῖλαι σαφῶς, | εὖ ἴσθ'. ἀπα-  
γγεῖλαι, σαφῶς | κἀτίσθ' Hart.

959. εὖ ἴσθ'. σάφ' ἴσθ' is preferred by  
Porson, who compares a line of Aeschylus,  
wherein εὖ οἶδα is a various reading for  
σάφ' οἶδα. θανάσ. βεβ. 'Has gone  
dead, has gone the way of death.' Cf.  
Aj. 517, 'Αἰδοῦ θανάσιμους οἰκήτορας.  
Phil. 819. Oed. C. 1678, βέβηκεν;  
(= obijt'). Phil. 494. Oed. R. 832, ἐκ  
βροτῶν βαλὴν ἄφαντος. Wunder com-  
pares the expressions οἴχεται θανάων Phil.  
414. [Aj. 999.] and θανάων φροῦδος ibid.  
425. El. 1162.

960. νόσου ξυναλλαγῇ. Cf. on v. 34.

961. σμικρὰ — ῥοπή. 'A slight turn  
(of the balance, or tilt) consigns or sends  
to sleep aged bodies,' the bodies of the  
aged. Gl. B: ἡ τυχούσα πρόφασις ἐξ-  
αρκεῖ ὥστε &c. Plat. Rep. viii. 566 E.,  
ὥσπερ σῶμα νοσῶδες μικρὰς ῥοπῆς ἐξωθεν  
δεῖται προσλαβέσθαι πρὸς τὸ κἀμνειν &c.  
Seneca Oed. 787, 'animam senilem mollis  
exsolvit soror.' Oed. C. 1508, ῥοπή βίου  
μοι. Tr. 82, ἐν οὖν ῥοπή τοῖδε κειμένῳ  
&c. Fr. 499, λεπταῖς ἐπὶ ῥοπαῖσιν. Eur.  
Hipp. 1163, 'Ἰππόλυτος οὐκέτ' ἐστίν, ὡς  
εἰπεῖν ἔπος' | δέδορκε μέντοι φῶς ἐπὶ  
σμικρὰς ῥοπῆς. σώματ'. 'Persons.' So  
Eur. Hec. 904, λευκὰ γῆρα σώματα (i. e.  
γέροντες). Above 643. Oed. C. 200,  
γέραιν — σῶμα σὺν προκλίνας. εὐ-  
νάζει. 'Consigns to sleep, composes.' Tr.  
1040, γλυκὺς Ἀῖδης, εὐνασον (μ'), εὐ-  
νασον. Aj. 832, καλῶ δ' — 'Ερμῆν χθό-  
νιον εὖ με κοιμίσαι. So κατενύζειν Ant.  
833. Tr. 95.

962. ὁ πλῆμων. 'The poor man.'

963. 'Yes and suitably to (in accord-  
ance with) his advanced age,' lit. being

measured against length of days. Schol.  
rec: συμπαρεκτενόμενος. Cf. 73. 1112,  
and also 561, μακροὶ παλαιοὶ τ' ἂν μετ-  
ρηθεῖεν χρόνοι. For συµμετρούµενος  
Hartung conjectures συµμαραίνεται. The  
messenger endeavours to console Oedipus  
by the consideration of the great age of  
the deceased.

964. φεῦ φεῦ is here an exclama-  
tion indicative of wonder and surprise,  
'Strange! wonderful!' as in Arist. Av.  
1720. Eur. Hipp. 431. Her. 536. 553,  
&c. τί δῆτ' ἂν —; Borrowed, it  
would seem, from Homer, Il. μ'. 237,  
τύνη δ' οἰωνοῖσι ταυνοπτερόγεσσι κελεύ-  
εις | πειθεσθαι τῶν οὐτι μετατρέπον' οὐδ'  
ἀλεγίζω, | εἴτ' ἐπὶ δεξι' ἴωσι πρὸς ἡὺ τ'  
ἠέλιόν τε, | εἴτ' ἐπ' ἀριστερα τοίγε ποτὶ  
ζόφον ἡρρόντα. — εἰς οἰωνὸς ἄριστος,  
ἀμύνεσθαι περὶ πατρὸς.

965. τὴν Πυθ. ἐστ. I. e. τὴν μαν-  
τικὴν Πυθοῦς ἐστίαν. 'The prophetic  
shrine of Delphi (Pytho), the Pythian  
oracular shrine.' "Oed. C. 414, Δελ-  
φικῆς ἀφ' ἐστίας. Pind. Proseod. Fr. iii.  
χρυσέα κλυτόμαντι Πυθοῖ. Plutarch. Lys.  
ii. 116 D, λόγια πυθόχρηστα." Μίττχ.  
τοὺς — ὄρνις. In allusion to the  
disclosures made by Teiresias. Cf. 310.

966. κλάζοντας ὄρνις. Ant. 112, ὀξεία  
κλάζων αἰετὸς — ὅς. 1002, φθόγγον  
ὄρνιθων — κλάζοντας. Fr. Inc. 782, οὐνοῦ  
τίς ὄρνις οὐχὶ κλαγγάνει; 890, ἱκτίνος  
ὡς ἐκλαγγε παρασῶρας κρέας. Cf. the  
Latin 'clangere.' Compare Eur. Hipp.  
1062, τοὺς δ' ὑπὲρ κἀρα | φοιτῶντας ὄρνις  
πόλλ' ἐγὼ χαίρειν λέγω. The contracted  
Attic accusative ὄρνις occurs also in Arist.  
Av. 1609. Dem. p. 417, 21, τὸν εἰς τοὺς  
ὄρνις εἰσιόντα. ὧν ὑφηγητῶν. Gl.  
B: ὑφηγητῶν. προμηνυτῶν. Supply  
ὄρνων. V. Matth. § 563 n. Cf. 1260, ὡς  
ὑφηγητοῦ τιнос. Oed. C. 83, ὡς ἐμαυ-  
τοῦ πέλας. 1688, ὑφηγητῆρος οὐδεὶς

κτενεῖν ἔμελλον πατέρα τὸν ἐμόν; ὁ δὲ θανὼν"  
 κάτω κέκευθεῖ γῆς· ἐγὼ δ' ὁδ' ἐνθάδε  
 ἄψανστος ἔγχους, εἴ τι μὴ τῶμῳ πόθῳ  
 κατέφθιθ'. οὕτω δ' ἂν θανὼν εἴη 'ξ ἐμοῦ.  
 τὰ δ' οὖν παρόντα" συλλαβὼν θεσπίσματα

970

ρίαν. ἐγώ. δ' ἐγὼ C. N. P. Trin.  
 Qu. γ' ἐγώ.

967. κτενεῖν vulg. Br. Herm. Wund. Schn. Hart. κτενεῖν Dresd. b. Which reading is justly preferred by Elmsley and Dind. The concurrence of so many short syllables, such as we find in this verse, is very inelegant, and is generally avoided by the tragedians in senarii. Phil. 932. 1029. 1232. 1420. In choral odes the case is different, greater liberty being allowed in them. Thus in Ant. 600, ῥίξας ἐτέτατο (or δ τέτατο) φῶς ἐν Οἰδίπῳ δέμοις. Schneidewin however thinks that, "The sudden excitement of hope is expressed in the metre by the unusual resolution of three feet successively. Cf. 719." Qu. — πατέρ' ἐμόν; καὶ μὴν (or καίτοι) θανὼν &c. Or — πατέρ' ἐμόν γ'; ὁ δ' ἀποθανὼν &c. Or κτενεῖν τὸν ἄμυν πατέρ' ἔμελλον; ὁ δὲ θανὼν &c. Cf. on Phil. 1314. κτενεῖν ἔμελλον. 'I was destined to be the murderer.'

968. κεύθει. 'Lies buried.' Schol: ἐπὶ τοῦ κεύθεται, κρύπτεται. So Aj. 634, πείσσω γὰρ (παρ') Αἰδᾷ κεύθων ἢ ροσῶν μάταν. But this neuter sense of κεύθειν is very unusual, its usual meaning being an active one, 'to cover, conceal.' El. 1120, εἴπερ τόδε | κέκευθεν αἶψαν (f. κείνον γε κεύθει) τεύχος. The usual Greek word for 'to lie hid' is κενυθῆναι. Burges also (Epist. Crit. p. 76) contends that κεύθειν is invariably transitive, and κενυθῆναι intransitive. He therefore would read here κέκευθε κατὰ [δὴ?] γῆς. I have given κάτω κέκευθε γῆς. Cf. Ant. 911, μητρὸς δ' ἐν Αἰδῷ καὶ πατρὸς κενυθόσθων. 869, κέκευθεν —. Oed. C. 1523, μήθ' οὐ κέκευθε μήτ' ἐν οἷς κείται τόποις. El. 868, κέκευθεν. Aesch. Sept. 585, κενυθὼς τελεμίας ὑπὸ χροῦός. κάτω δὴ P. vulg. δὴ om. F. N. and L. pr. (δὴ add. ead. m.). Whence Dindorf has with little probability given κάτωθεν. 88. ὦδ' N. B. v. r.

969. ἄψανστος ἔγχους. 'Without having touched a weapon.' Schol. rec: μὴ ἀφάμενος. Gl. B: ιστέον δὲ ὅτι τὸ ἄψανστος καὶ ὁ ψαυόμενος καὶ ὁ ψάων. Cf. Bekk. Anecd. p. 18. Matth. § 344.

Pors. Hec. 1117. Blomf. Ag. 352. The following verbals are found used either in an active or a neuter sense. Περιβόητος Oed. R. 192. ἀτελεύτητος 336. εὖσεπτος 864. ἀφόβητος 885. ἔσεπτος 890 (Fr. 46). πιστὸς Oed. C. 1031. ἄδερκτος 1200. ἀφώρητος 1283. ἔθικτος 1521. ἀλύπητος 1662. ἀπώματος Ant. 394. ἀγευστος 583. πολὺπλαγκτος 615. πᾶμφλεκτος Ant. 1006 (El. 1139). καλυπτὸς 1011. προσήγορος 1185 [Oed. R. 1437]. κροτητὸς El. 714. ἔκλαυτος 212. μεμπτὸς Tr. 446. βαρυδάλκτος Aj. 200. ἀψόφητος 321. ἀμφίπληκτος Phil. 687. πιστὸς Aesch. Pr. 55. 891. πυργοδάκτος 105. ναρθηκοπλήρωτος 109. 832, προσήγορος. νυκτιφρούρητος 863. αἰακτὸς 1025. ἔκλαυτος Sept. 678. δορύπαλτος Ag. 116. κάτοπτος 298. πανάλωτος 352. πᾶμφθορτος Cho. 294. ἔθικτος Eum. 674. ὑποπτος Eur. Hec. 1117. ἔκλαυτος, ἀστένακτος Alc. 171. περὶρρυτος Ph. 209. πολυπλάνης Hipp. 1110. ἀνευκτος Plat. Alc. ii. 143 A. It is to be observed that verbals formed from intransitive verbs (as ἀνάλκτος) are far more common than those formed from transitive ones. Others, with little or no probability, connect ἄψανστος with κεύθει, and consider the words ἐγὼ δ' 88' ἐνθάδε as parenthetical. εἴ τι μὴ. I. q. εἰ μὴ τι as in 124. τῶμῳ πόθῳ. 'Through regret for me.' Cf. on Oed. C. 419, τοῦμοῦ πόθου. Lat. 'mei desiderio.' Hom. Il. xix. 321, σὴ ποθῇ.

970. οὕτω δ'. 'For thus.' Perhaps οὕτω γ', 'thus at least.'

971. 'But the present oracles at all events he has taken with him,' &c. Schol. rec: τοὺς ἐνταῦθα διδομένους χρησμούς μεθ' ἑαυτοῦ λαβών. I do not see the sense of this passage. Qu. τὰ δ' οὖν πρόειθε (cf. on 1477, or παλαιὰ, or πάλαι νῦν, or φθίνοντα, or δοθέντα, or παρ' οὐδέν), or τὰ δ' οὐδέν (or οὐκ ἔσ' ) ὄντα. συλλαβῶν (ξυλλ. two of Br.). 'Taking with him.' Oed. C. 1383, σὺ δ' ἔρρε — τάσδε συλλαβὰς ἀράς. Ph. 577, ἐκπλεῖ σεαυτὸν συλλαβών. El. 1160. Arist. Av. 1469. Ran. 1409. Pl. 1079.

κεῖται παρ' Ἀιδῆ Πόλυβος ἄξι' οὐδενός.

IO. οὐκουν ἐγὼ σοι ταῦτα προὔλεγον πάλαι ;

OI. ἡὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμενην.

IO. μὴ νυν\* ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλλης. 975

OI. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ ;

IO. τί δ' ἂν φοβοῖτ' ἄνθρωπος, ᾧ' τὰ τῆς τύχης

κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής ;

εἰκὴ κράτιστον ζῆν, ὅπως δύναίτο τις.

σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα· 980

972. ἄξι' (ἄξιος Laud. Ald.) οὐδενός. 'So as to be utterly worthless.' Cf. 560, ἄφαντος ἔρρει.

975. μὴ νυν Elmal. μὴ νῦν the mss. and the other edd. ἐς θυμὸν βάλλης. 'Think seriously of them.' Hom. Il. α'. 297, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι. Od. α'. 200, ὡς ἐνὶ θυμῷ | ἀθάνατοι βάλλουσι. Hesiod. Opp. 294, ὅς δέ κε — ἀκούων | ἐν θυμῷ βάλλεται. Herod. i. 84, ἐφράσθη καὶ ἐς θυμὸν ἐβάλετο. vii. 51. viii. 68. Aesch. Pr. 705, τοὺς ἐμοὺς λόγους | θυμῷ βάλ'. Phil. 1325, καὶ ταῦτα — γράφου φρενῶν ἔσω. El. 1347, οὐχὶ ξυρίης ; — Οὐδέ γ' ἐς θυμὸν φέρω. Fr. 535, θές δ' ἐν φρενὸς δέλτοισι τοὺς ἐμοὺς λόγους. ἐς. eis F.

976. λέκτρον. λέχος F. G. P. and (supr. λέκτρον ab ead. m.) L. If λέχος be the true reading, we can readily transpose, λέχος τὸ μητρὸς (as Schneid. proposes), or καὶ πῶς τὸ μητρὸς οὐκ ὀκνεῖν με δεῖ λέχος (or λέχος με δεῖ) ; Cf. 980, τὰ μητρὸς νυμφεύματα.

977. ᾧ τὰ τῆς τύχης κρατεῖ —. 'For whom the events or casualties of fortune rule.' Burton: 'cui res fortunae dominantur.' Grot.: 'quando fortuna omnia versat.' The general sentiment conveyed, as Elmsley observes, is, τύχη δὲ θνητῶν πράγματ', οὐκ εὐβουλία. For similarity of sentiment they adduce Ant. 1158, τύχη γὰρ ὁρθοὶ καὶ τύχη καταρρέπει δc. Thuc. iv. 62, τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ πλείστον κρατεῖ. τὰ τῆς τύχης nearly equivalent to ἡ τύχη. Similar instances of periphrasis abound every where. So Thuc. iv. 55, καὶ ἅμα τὰ τῆς τύχης — αὐτοῖς ἐκπληξιν μεγίστην παρείχεν. Eur. Alc. 788, τὰ (τὸ vulg.) τῆς τύχης γὰρ ἀφανὲς οἱ προβήσεται. Mitchell compares Oed. C. 268, τὰ μητρὸς καὶ πατρός. 351, τὰ τῆς | οἰκοὶ διαίτης. Ant. 162, τὰ πόλεος. El. 92, τὰ παν-

νυχίδων. 261, τὰ μητρὸς. Tr. 439, τὰνθρόπων. Ph. 300, τὸ τῆς νόσου. Eur. Ph. 414, τὰ φίλων. 1217, καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει. [393, τὰ τῶν θεῶν.] Herc. 503, τὰ τοῦ βίου. Add from Schaefer (Mel. Crit. p. 32) Eur. Iph. T. 609, τὰ τῶν φίλων. Lucian. ii. 160, τὰ μὲν τῆς ματίας αὐτῷ τέλεον πέπαιται, τὰ δὲ τῆς ὀργῆς μάλλον ἐπιτείνεται. Paus. p. 736, τὰ τῆς ὑβρέως. Perhaps ᾧ may mean, 'in the opinion or belief of whom,' in this sense: 'Why should a man fear, who (like Oedipus) believes that fortune is every thing, and that there is no clear foresight of any event?' Or perhaps we should read οἷ, 'where.'

978. πρόνοια. 'Prescience, foresight.' Trach. 823, τὰς παλαιφάτου προνομίας. For the sentiment Brunck compares Pind. Ol. xii. 10, σύμβολον δ' ὅπως τις ἐπιχthonίων πιστὸν ἀμφὶ πράξις ἐσσομένης εὖρεν θεόθεν. Add Eur. Alc. 788, τὰ τῆς τύχης γὰρ ἀφανὲς οἱ προβήσεται. Hor. Od. iii. 29. 29, 'Prudens futuri temporis exitum | Caliginosa nocte premit deus.'

979. εἰκὴ. 'In a careless, easy manner,' heedless of divine admonitions. Gl: ὡς ἔτυχε· ἀπλῶς καὶ ἀπροστίτως. Arist. Nub. 44, βλος — εἰκὴ κείμενος. ὅπως δύναίτο τις. 'As best one may.' Cf. 315. Oed. C. 1172. Ant. 666. Phil. 694. Arist. Vesp. 1431, ἔρδοι τις ἢν ἑκάστος εἰδελὴ τέχνην. Xen. Cyr. i. 4. 14, ἄφες πάντας — διαγωνίζεσθαι, ὅπως ἑκάστος τὰ κράτιστα δύναιτο. V. Matth. § 528 n.

980. σὺ δ' ἐς τὰ —. 'But do you have no fear about (on the score of) this alliance with your mother.' Cf. Tr. 1211, εἰ φοβεῖ πρὸς τοῦτο. Ant. 376, ἐς δαιμόνιον τέρας ἀμφινῶ | τόδε. Phil. 1042. Oed. C. 804. Matth. § 578 c. Suet. Calig. 51, 'ad minima tonitrua et fulgura connivere — solebat.' Perhaps σὺ δὲ γε τὰ, or σὺ δὲ τὰ γε —.

πολλοὶ γὰρ ἤδη κὰν δνειράσιν" βροτῶν  
μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ' ὅτ'  
παρ' οὐδέν ἐστι, ῥᾶστα τὸν βίον φέρει.

- ΟΙ. καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,  
εἰ μὴ 'κύρει ζωσ' ἡ τεκούσα· νῦν δ' ἐπεὶ 985  
ζῇ, πᾶσ' ἀνάγκη, κεῖ καλῶς λέγεις, ὀκνεῖν.
- ΙΟ. καὶ μὴν μέγας γ' ὀφθαλμὸς" οἱ πατρὸς τάφοι.
- ΟΙ. μέγας, ξυνήμ'· ἀλλὰ τῆς ζωσσης φόβος.
- ΑΓ. ποίας δὲ καὶ γυναικὸς ἐκφοβείσθ' ὑπερ ;
- ΟΙ. Μερόπης, γεραῖε, Πόλυβος ἥς ᾤκει μέτα. 990
- ΑΓ. τί δ' ἔστ' ἐκείνης ὑμῖν ἐς φόβον φέρον ;
- ΟΙ. θεήλατον μάντευμα δεινὸν, ᾧ ξένε.

981. κὰν δνειράσιν. 'Also in dreams.' But as the force of καὶ is not very plain here, perhaps we should read πολλοὶ γὰρ 489 'ν τοῖς δνειράσιν.' "Hippias in Herod. vi. 197, ἰδόμεν τῇ μητρὶ τῇ ἑωυτοῦ συνευνάσθησαν, and Julius Caesar Suet. 7. Cf. Plat. Rep. ix. init. Cic. de Div. i. 29." SCENICUS. The cause of such monstrous dreams Plato attempts to explain ap. Cicero de Divin. i. 29. δνειράσιν Dresd. b. Erf. δνειράσι edd. vett. Bodl. Br.

982. ξυνευ. ξυνευνάσθησαν Elmsl.  
983. παρ' οὐδέν ἐστι. 'Are as (count for) nothing.' Gl. B: οὐδενὸς ἔξια λογίζεσθαι. Cf. Ant. 34, καὶ τὸ πρᾶγμ' ἔγειν | οὐχ ὡς παρ' οὐδέν. 465, οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν | παρ' οὐδέν ἄλγος. El. 1527, πότερα παρ' οὐδέν τοῦ βίου κήδεσθ' ἔτι; Eur. Or. 569, παρ' οὐδέν αὐταῖς ἦν ἂν ἀλλῶναι πόσεις. V. Blomf. Gl. Aesch. Ag. 221. The same sentiment Fr. 236, πειρᾶσθαι δὲ χρὴ | ὡς ῥᾶστα τὰναγκαῖα τοῦ βίου φέρειν.

987. μέγας the mss. μέγας γ' ed. Lond. 1746. Porson. on Eur. Ph. 1638. Erf. &c. ὀφθαλμός. 'A ground of assurance, a presumptive proof or evidence.' Gl. B: ὀφθαλμός. μεγάλη ἀπόδειξις, δῆλωσις, ὡς τὰ μαρτυρήματα ψευδῶς ἔχει. Gl. Bodl: τεκμήριον. Burton explains ὀφθαλμός thus: "quo scilicet videre possis in anem esse hujusmodi sollicitudinem; cum de patris morte fallatur oraculum." Erfurd explains it to mean 'consolation, alleviation, relief' (lux, solatium, levamen), as in Eur. Andr. 407, ὀφθαλμός βίου. So also Orestes is called ὀφθαλμός οἴκων Aesch. Cho. 931. Pind. Pyth. v. 55, ὁ Βάττου παλαῖος ἔλβος, πύργος ἑστέος ἔμμα τε φαιενότατον ξένοισι. See Blomf.

Gl. Aesch. Pers. 173. I suspect the common reading is corrupt. Qu. καὶ μὴν μέγ' ἐστὶν ὀφελος (or ὀφελός ἐστιν). (Unless εἶναι be preferable to ἐστίν.) Or καὶ μὴν μέγιστον ὀφελος. Or καὶ μὴν μέγ' ὀφελος ἡμῖν —. The word ὀφελος, 'good, advantage,' is very suitable here. Cf. Phil. 1384. Hom. Il. xiii. 236, αἶ κ' ὀφελός τι γενόμεθα. xvii. 152, ὅς τοι πόλλ' ὀφελος γένητο. xiii. 513, οὐδὲν σοὶ γ' ὀφελος. Aeschin. 31, 23, τὸ μέγα ὀφελος. Or μέγας γε κόμπος, i.e. 'a great thing to boast of,' ground of confidence. Cf. Eur. Herc. 1116, μέγας γ' ὁ κόμπος. οἱ — τάφοι. For the plural τάφοι cf. on 942.

988. τῆς ζωσσης φόβος. For ἡ ζωσσα φοβεῖ με, as Wunder remarks.

989. ποίας δὲ καὶ —; 'Besides what woman is it you are so afraid about?' Cf. 1129, ποῖον ἄνδρα καὶ λέγεις; Aesch. Ag. 278, ποίου χρόνου δὲ καὶ πεπρόθηται πόλις; But καὶ does not seem over suitable to the sense here. Perhaps we should read ποίας δὲ δὴ —. ἐκφοβείσθ. εὐλαβεῖσθ M. N. B. v. r. Trin. Hart. 'Are ye so exceedingly alarmed?' Perhaps ἐτι φοβεῖσθ. Cf. on 1253.

989—90. ἕτερ and μέτα thus placed after their respective nouns in two succeeding lines are somewhat observable.

991. 'But what is there in her (as respects her) to cause you alarm (lit. leading to alarm)?' On τί ἐκείνης ('what of, in, or about her') v. Matth. § 317. Possibly, however, ἐκείνης may depend on φόβον (as in 988, τῆς ζωσσης φόβος). ἐς φόβον φέρον. 'That leads you to fear.' Cf. 517.

992. θεήλατον. Cf. 255.

- ΑΓ. ἡ ῥητόν; ἡ οὐχὶ θεμιτὸν ἄλλον' εἰδέναι;  
 ΟΙ. μάλιστά γ' εἶπε γάρ με Λοξίας ποτὲ  
 χρῆναι μιγῆναι μητρὶ τήμαντοῦ, τό τε 995  
 πατρώον αἷμα χερσὶ ταῖς ἐμαῖς ἐλεῖν.  
 ὦν οὐνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλα  
 μακρὰν ἀπωκείτ'. εὐτυχῶς μὲν, ἀλλ' ὅμως  
 τὰ τῶν τεκόντων ὄμμαθ' ἡδιστον βλέπειν.  
 ΑΓ. ἡ γὰρ τὰδ' ὀκνῶν κεῖθεν ἦσθ' ἀπόπτολις; 1000  
 ΟΙ. πατρός γε\* χρῆζων μὴ φονεὺς εἶναι, γέρον.

993. ῥητόν. Aesch. Fr. 765, εἰ ῥητόν, φράσσον. — οὐ γὰρ ῥητόν αἰδᾶσθαι τὰδε. The opposite of ἐρητόν. ἡ οὐχὶ θεμιτόν Br. Dind. Schn. Hart. Pors. Adv. p. 40, ἡ οὐ θεμιτόν all the mss. Which false reading, as Dindorf observes, is due to the transcriber's ignorance of the synizesis. Cf. on 630 and 1002. So Oed. C. 1758, ἀλλ' οὐ θεμιτόν. Plato Phaed. p. 67 B, μὴ οὐ θεμιτόν ῥ. Eur. Or. 97, σοὶ δ' οὐχὶ θεμιτόν (οὐ θεμιτόν Wund. Em. Trach. p. 62, οὐ lemm. Schol.) πρὸς φίλον στείχειν τάφον; Johnson's correction ἡ οὐ θεμιτόν is adopted by Both. Elmsl. Herm. Wund. Blomf. Gl. Sept. 691. Cf. on Trach. 809. The form θεμιστός is found in Aesch. Sept. 694, αἵματος οὐ θεμιστοῦ. Cho. 645, οὐ θεμιστός. In Homer we find ἀθέμιστος ῥ. 106. ῥ. 363. Perhaps we should read: ἡ οὐκ ἄλλοισι (ἄλλοις several mss.) θεμιτόν εἰδέναι, or ἡ οὐ θέμις νιν ἄλλον εἰδέναι. ἄλλον. ἄλλοις Dresd. a. Laud. Bodl. Elmsley compares Eur. Protesil. Fr. i. οὐ γὰρ θέμις βεβήλοισ [Βεβήλον Musgr.] ἀπεσθαι δόμον.

994. μάλιστά γ'. 'Certainly it is,' sub. ῥητόν. Similarly ἡκιστά γ' 1386. ποτέ. πάλα Aug. b. Tricl.

995. τῇ 'μαντοῦ vulg. Br. Herm. Hart. τήμαντοῦ Elmsl. Dind. Wund. τήμαντοῦ Schn.

996. τό τε πατρώον αἷμα — ἐλεῖν. 'And to take the blood (the life) of my father.' Wunder translates: 'sanguinem paternum capere.' But I imagine that ἐλεῖν signifies here, as elsewhere, 'to destroy, kill,' so that πατρώον αἷμα ἐλεῖν must mean 'to kill one's father by shedding his blood.' Schol. rec: ἐξελεῖν, ἐκχέαι. Gl. B: ἐλεῖν. λαβεῖν καὶ ἐκχέαι. The expression is a superabundant one, for ἐλεῖν τὸν πατέρα would have sufficed. The change of ἐλεῖν into χέαι, 'to shed,' would much simplify the expression;

though I am by no means prepared to support it. Sophocles is fond of using obsolete and unusual phrases, many of them such as few modern scholars would dare to risk their reputation on.

997. ἡ Κόρινθος — μακρὰν ἀπωκείτ'. 'Corinth was dwelt in at a long distance (was avoided) by me,' i. e. I dwelt at a long distance from Corinth. So a place is said βῶσθαι, ἀδεσθαι by any one, the verb that properly belongs to the agent being transferred in a passive sense to the object or thing acted on. V. Matth. § 490. Similarly in Martial Ep. iv. 30, 'Sacris piscibus hae natantur undae,' ἐξ ἐμοῦ. For ὅν' ἐμοῦ, as elsewhere.

998. μακρὰν. Sub. ὀδὸν (Arist. Pac. 825). 'Afar off.' Cf. Eur. Ph. 920, οὐ μακρὰν ἄπεστι. Iph. A. 664, μακρὰν γ' ἀπαίρεις. Cycl. 12. Arist. Ran. 450, μηδὲν μακρὰν ἀπέλθης. ἀπώκειτ'. ἀπώκεισθ' B. v. r. F. Hart. εὐτυχῶς, with reference to his marriage and accession to the vacant throne of Thebes. Schneid. cites Od. ix. 34, ὅς οὐδὲν γλῶκιον ἦς πατρίδος οὐδὲ τοκῆων | γίγνεται, εἰ περ καὶ τις ἀπόπροθι πλοῖνα οἶκον | γαίῃ ἐν ἁλλοδαπῇ ναίει ἀπάνευθε τοκῆων.

999. ἡδιστον βλέπειν. Perhaps ἡδιστα βλέπειν, or ἡδιστ' εἰσβλέπειν. Cf. on 1409.

1000. ἡ γὰρ τὰδ' — τὰδ' strongly emphatic. 'What! was it from fear of these things that you kept away from that quarter?' The interrogative particles ἡ γὰρ often occur, as 1039. 1173. Oed. C. 64. 863. Ant. 44. 574. Aj. 1133. Ph. 243 322, &c. At other times they are found separate. ἡ — γὰρ, El. 1221, ἡ ζῆ γὰρ ἀνὴρ; (but in the next verse, ἡ γὰρ σὺ κεινός;) 385. Phil. 654. For ἀπόπτολις cf. Oed. C. 208.

1001. πατρός τε — πατρός γε Elmsl. And I have no doubt this is the true reading, for Oedipus had already given this as one reason for his quitting his

- ΑΓ. τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἀναξ,  
ἐπείπερ εὐνους ἦλθον, ἐξελυσάμην ;
- ΟΙ. καὶ μὴν χάρις γ' ἂν ἀξίαν λάβοις ἐμοῦ.
- ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως 1005  
σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.
- ΟΙ. ἀλλ' οὐποτ' εἰμι τοῖς φυτεύσασίν γ' ὁμοῦ.
- ΑΓ. ὦ παῖ, καλῶς εἰ δῆλος οὐκ εἰδὼς τί δρᾷς.

supposed country (996—7). Besides τᾶδε in prec. v. evidently includes the murder of his father as well as his alliance with his mother. He is content to mention the former as being the more flagrant crime of the two, and that upon which the other might well be supposed to depend. Not to mention that the particle γε is here apparently required. Translate: 'Yes (to be sure, as well I might), from a desire not to become my father's murderer.' Cf. 1011, ταρβῶν γε (τε M.) —, and on Oed. C. 1109. For the force of the particle γε cf. 1030. 1175. γέρον. γέρον Trin.

1002. Here begins the ἀναγνώρισις, bringing in its train a dreadful περιπέτεια. The best kind of ἀναγνώρισις, as Aristotle (Poet. c. 16 and 11) justly remarks, is that which arises spontaneously ἐξ αὐτῶν τῶν πραγμάτων, and which itself forms also the περιπέτεια, as an example of which he instances the one in this play.

τί δῆτ' ἐγὼ οὐχὶ — ἐξελυσάμην; The aorist is frequently used after τί. See Matth. § 503. Heind. ad Plat. Prot. p. 460. So Aesch. Pr. 747, τί δῆτ' — οὐκ ἐν τάχει | ἔρριψ' ἐμαντὴν τῆσδ' ἀπὸ στήθους πέτρας; Arist. Vesp. 213, τί οὐ κατεκοιμήθημεν —; Lys. 181, τί δῆτα ταῦτ' οὐχ ὡς τάχιστα, λαμπινοί, | ξυν-αμείβεσθαι —; 905, φιλεῖς; τί οὖν οὐ κατεκλίσθης; 1162, τί δ' οὐ διηλλάγητε; Eur. Her. 805, τί τήνδε γαῖαν οὐκ εἶδασθαι —; Where v. Elmsl. Plat. Gorg. 503 B, τί οὐχὶ καὶ ἐμοὶ ἔφρασας; ἐγὼ οὐχὶ Liv. a. (?) Erf. Pors. Adv. p. 41. edd. rec. ἔργω' οὐχὶ F. G. L. (eras. χι) N. P. Trin. Aug. b. c. Ald. ἔργω' οὐ Liv. b. Bodl. ac. Tricl. Br. (who makes no remark).

1003. ἐξελυσάμην. 'Set free from.' It is difficult to see here the force of the middle. Qu. ἐξερυσάμην, or ἐξέλυσα νῦν. But cf. Ant. 1112, ἐκλύσσομαι. Tr. 21, ἐκλέττα με. Cf. also on Phil. 130. Aesch. Pr. 225, ἐξελυσάμην (ἐξερυσάμην most of the mss.) βροτοῦς | τοῦ μή —. Eum. 174, καὶ τὸν οὐκ ἐκλύσεται. Eur. Andr. 818,

θανάτου νιν ἐκλύσασθε. El. 1352, χαλεπῶν | ἐκλύοντες μόχθων. Soph. Tr. 181, πρῶτος ἀγγέλων | ἔκνον σε λύσω.

1004. λάβοις ἐμοῦ. 'Receive or get from me.' Cf. 1012. 1022, and on 142.

1005. τοῦτ'. 'On this account.' Schol: ἤγουν διὰ τοῦτο. Elmsley adduces Oed. C. 1291, ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι, πάτερ. Arist. Pl. 966, ἀλλ' ὅ τι μάλιστ' ἐλήλυθας λέγειν σ' ἔχρη. Wunder cites Plat. Prot. p. 310, ἀλλ' αὐτὰ ταῦτα καὶ νῦν ἤκω παρὰ σέ. p. 316, ὦ Πρωταγόρα, πρὸς σέ τί ἦλθον; Matth. § 470, 7. In this sense, however, ταῦτα is far more usual than τοῦτο. Eur. Andr. 212, ταῦτά τοι σ' ἔχθει πόσις. Plato Symp. 174 A, ταῦτα δ' ἐκαλλώπισάμην, ἵνα &c.

1006. On σοῦ at the beginning of the line cf. on Oed. C. 1164. πρὸς δόμους. 'To your home,' Corinth. εὖ πράξαιμί τι. 'I might get some good from you.' Burton: 'ut a te aliquid beneficii consequeretur.' They compare Arist. Pl. 341, χρηστὸν τι πράτταν. Pac. 215, εἰ δ' αὖ τι πράξαιτ' ἀγαθὸν —. Eur. Herc. 729, προσδόκα δὲ δρῶν κακῶς | κακὸν τι πράξειν. Cf. also Trach. 190—1, ἀπῆρξ', ὅπως τοι πρῶτος ἀγγείλας τᾶδε | πρὸς σοῦ τι κερδάναιμι καὶ κτῆμιν χάριν. Eur. Med. 487, δοκοῦσα μὲν τί πρὸς γε σοῦ πράξειν καλῶς; Hom. Od. ε'. 152, εὐαγγέλιον δέ μοι ἔστω. Oed. C. 391, τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν ἂν;

1007. τοῖς φυτεύσασιν. Those that begat me. Gl. B: τῇ γεννησάσῃ μητρὶ. But why should not both parents be meant? Cf. 1012. 1015—6. ὁμοῦ. I. e. ἐγγύς. Cf. on Ant. 406.

1008. ὦ παῖ. Would a messenger be likely to address a sovereign thus? Qu. ἀναξ. But cf. 1030. καλῶς. 'Clearly, very.' Schol: περιφανῶς. So 'pulchre' in Latin. They compare Theocr. iii. 3, τὸ καλὸν (Schol: ἀντὶ τοῦ λίαν) πεφιλαμένε. Diod. Sic. xiii. 108, ὅσα μὴ καλῶς ὑπὸ τοῦ πυρὸς ἐδόκει διεφθάρθαι. xviii. 9, μήπω καλῶς ἐγνωμένῃς τῆς Ἀλεξάνδρου τελευτῆς. Charit. p. 156. 22, πρὶν καλῶς

- ΟΙ. πῶς, ὦ γεραιέ ; πρὸς θεῶν διδασκέ με.  
 ΑΓ. εἰ τῶνδε φεύγεις εἵνεκ'† εἰς οἴκους" μολεῖν. 1010  
 ΟΙ. ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής.  
 ΑΓ. ἡ μὴ μίasma τῶν φυτευσάντων λάβῃς ;  
 ΟΙ. τοῦτ' αὐτὸ, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.  
 ΑΓ. ἄρ' οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων ;  
 ΟΙ. πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν ; 1015  
 ΑΓ. ὁθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.  
 ΟΙ. πῶς εἶπας ; οὐ γὰρ Πόλυβος ἐξέφευσέ με ;  
 ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τάνδρως, ἀλλ' ἴσον.  
 ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί ;"

τὴν ναῦν καταχθῆναι. Add Ev. Marc. vii. 9, καλῶς ('full well') ἀθετεῖται τὴν ἐντολὴν τοῦ Θεοῦ.

1010. εἰ τῶνδε —. Perhaps ἡ τῶνδε —; Cf. 1000. For εἰς οἴκους ('intro') qu. ἐς δόμους. Cf. 1006. οὐνεκ'. I may mention once for all, that I always write εἵνεκα, when it is used as a preposition.

1011. ταρβῶ Ald. Erf. Elmsl. edd. rec. ταρβῶ F. G. H. L. M. N. Turn. P. and probably all the mss. Br. The participle is evidently required. Cf. 1001, πατρός γε χρεῖων —. Ant. 403, ἡ καὶ ξυνίης καὶ λέγεις ὁρθῶς ἂ φῆς ; | Φυ. ταύτην γ' ἰδὼν (ἴδον or εἶδον the mss.) θάπτουσαν. γε. τε M. ἐξέλθῃ. ἐξέλθοι F. G. L. N. Trin. 'Come, turn out.' Schol. rec. μὴ οἱ χρησμοὶ τοῦ φοίβου τελεσθῶσιν ἀληθεῖς. Cf. 88, κατ' ὁρθὸν ἐξεληθόντα. Cf. 1182, τὰ πάντ' ἂν ἐξηκοὶ σαφῇ. 953. 1519. 1182. σαφής. 'Sure, clearly fulfilled, true.' Cf. 286. 390. 439. 1182. Oed. C. 623, εἰ Ζεὺς ἔτι Ζεὺς, χὼ Διὸς φοῖβος σαφής. 792.

1012. ἡ μὴ — λάβῃς ; So El. 1503, ἡ μὴ φύγω σε ; 'Lest you should take (contract) pollution from those who begat you?' (1007.) For the omission of the preposition after λάβῃς cf. 1022, δῶρον — τῶν ἐμῶν χειρῶν λαβῶν. 1004. 580, and on 142. λαμβάνειν, 'to get,' is used equally of good and bad acquisitions. El. 1008. So χίμετλον λαμβάνειν &c.

1013. Trach. 408, τοῦτ' αὐτ' ἔχρησον, τοῦτό σου μαθεῖν.

1014. πρὸς δίκης. 'With justice, justly.' El. 1211, πρὸς βίκης γὰρ οὐ στένεις.

1015. γ' om. F.

1016. ὁθούνεκα, 'because.' Cf. El. 1190. Tr. 277. 571. Aj. 123. 553. 1052. 'That,' Oed. R. 572. 1271. Oed. C. 853.

944. 1006. El. 47. 617. 1308. Tr. 813. Ph. 634. ἐν γένει. I. q. ἐγγεγῆς, συγγεγῆς. So 1430, τοῖς ἐν γένει. Oed. C. 1167, εἰ τις ὅμην ἐγγεγῆς | εἴσθ. Eur. Alc. 903, ἐμοὶ τις ἦν ἐν γένει, φ —. Wunder quotes Dem. p. 1160. 22, οὐ γὰρ ἐστὶν ἐν γένει σοὶ ἡ ἀπορωπτος (coll. 1161, 12). Similarly El. 1124, ἐν δυσμενείῃ.

1018. ἴσον. 'Just as much.'

1019. 'And how then can he who begat me (Polybus) be the same as he who is nothing (in respect of having begotten me)?' For Oedipus as yet firmly believes that Polybus is his father. Schol: τῷ ἡλλοτριωμένῳ καὶ μὴ οἰκείῳ. ἔτι γὰρ Πολύβου νομίζει αὐτόν. τῷ μηδενί from the nominative ὁ μηδὲν (ὄν), it would seem, as explained by Wex ad Ant. 1294 (1325). Cf. Oed. C. 918, καὶ ἴσον τῷ μηδενί (ἰσοῦς εἶναι). Aj. 797, ὁ μηδὲν ὄν. 1094, ὅς μηδὲν ὄν —. 1231, ὅτ' οὐδὲν ὄν τοῦ μηδὲν ἀντίστοιχός ἐστι. Eur. Ph. 601, τὸν οὐδὲν ἐν μάχῃ. Plat. Apol. p. 41 E, εἰς δοκῶσί τι εἶναι, μηδὲν ὄντες. Below 1187, ἴσα καὶ τὸ μηδὲν ζώσας. Compare also for similarity of expression Ant. 1325, τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. Perhaps however τῷ μηδενί may here be from the nom. ὁ μηδὲς, 'he who is nobody' (in respect of me, no wise connected). For τῷ μηδενί a writer in Class. Journ. vi. 343 proposes τῷ μηδένα (sc. φύσαντι). I will venture to add a conjecture or two of my own, τῷ μὴ (sc. φύσαντι) πέλη (or φανῶ), or — τῷ μὴ ; λέγε (or φράσον, cf. 1037). The common reading certainly appears unintelligible. καὶ πῶς —. 'And how —?' Καὶ is often thus put before interrogative nouns and adverbs, to give greater force and emphasis to the question. See Wunder ad h. l.

- ΑΓ. ἀλλ' οὐ σ' ἐγέναιτ' οὐτ' ἐκῶνος οὐτ' ἐγώ. 1020  
 ΟΙ. ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο";  
 ΑΓ. δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών.  
 ΟΙ. καὶ θ' ὧδ' ἀπ' ἄλλης χειρὸς ἔστερξεν μέγα;  
 ΑΓ. ἡ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.  
 ΟΙ. σὺ δ' ἐμπολήσας, ἡ τυχὼν μ' αὐτῷ δίδως; 1025  
 ΑΓ. εὐρὼν ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.  
 ΟΙ. ὠδοιπόροις δὲ πρὸς τί τοῦσδε τοὺς τόπους;  
 ΑΓ. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτουν.  
 ΟΙ. ποιμὴν γὰρ ἦσθα καπὶ θητεία πλάνης;  
 ΑΓ. σοῦ γ'\*, ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ. 1030

1020. For ἐγέναιτ' perhaps ἐγέννησ'. Cf. 1167.

1021. ἀντὶ τοῦ; 'Wherefore?' Cf. 1155. 84. δῆτα F. M. ὠνομάζετο. Elmsley observes that he has no where else met with the middle form of this verb. Perhaps therefore we should read, with Markl. ad Suppl. 749, ὠνόμαζεν ὃν (or — δῆτ' ὠνόμαζε παῖδά μ' ὃν). Cf. 1248, τοῖς οἰσιν αὐτοῦ. Aj. 442, τῶν ὅλων τῶν ὃν πέρι. Trach. 266, τῶν ὃν τέκνων. Oed. C. 1630, ψάσας ἀμαυραῖς χερσὶν ὃν παῖδων λέγει. Cf. Eur. Ph. 27, ὅθεν νῦν Ἑλλάς ὠνόμαζεν Οἰδίπουν. Schneid. compares Eur. Iph. A. 417, ἦκω παῖδά σοι τὴν σὴν ἔγων, | ἣν ἰφίγένειαν ὠνόμαζες ἐν δόμοις. But the middle voice may well be explained in this sense: 'Called me' (as being his own child). So a parent was said θείσθαι ὄνομα (not θείναι) to his own son. V. ad Arist. Nub. 65. Cf. on Aj. 647, also on 1003 above.

1022. δῶρον —. According to Sophocles, therefore, Polybus was aware that Oedipus was not his son. Whereas Euripides (Ph. 31) makes Merope impose upon her husband and persuade him that the child was his. τῶν — λαβών. On the genitive after λαβών cf. 1004. 1012. Otherwise the correction ἴσθ', ἐκ τῶν — would be easy. τῶν ἐμῶν χειρῶν. τῆς ἐμῆς χειρὸς Dresd. b. Ven. (from next verse perhaps). Erf.

1023. καὶ θ' —; Cf. 1500, καὶ τα τίς (l. τῷ) γαμοί; Oed. C. 418. 1005. ὧδε — μέγα, 'thus greatly.' ἀπ' ἄλλης χειρὸς. Supply λαβών from prec. v.

1024. ἐξέπεισ'. 'Induced.' Perhaps τοῦτ' ἐπεισ'.

1025. τυχὼν Bothe (or Foertsch). old. rec. τεκνών the mss. 'Having

accidentally met with me.' This emendation is confirmed by v. 1039, ἡ γὰρ παρ' ἄλλου μ' ἔλαβες, οὐδ' αὐτὸς τυχών; Compare also 1018—20. δίδως. The historic present, as in 118. 1031. 1034. 1040.

1026. ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς. 'In the woody dells of Cithaeron.' "Eur. Suppl. 767, τάφῳ δέδονται πρὸς Κιθαιρῶνος πτυχαῖς. Bacch. 62, εἰς Κιθαιρῶνος πτυχὰς | ἔλθων. 796. 943. 1217." MITCH. Il. xi. 77, πτόχες Οὐλύμποιο. Pind. P. ix. 288, Πίνδου κλειενναῖς ἐν πτυχαῖς.

1027. πρὸς τί; 'With what object?' Cf. 1144.

1028. ἐπεστάτουν. 'I was set over, I tended.' Aj. 27, ποιμνίων ἐπιστάτας.

1029. καπὶ θητεία πλάνης. 'And a mercenary wanderer.' Schol: μισθιος καὶ (ἡ?) ἐπὶ μισθῷ πλάνης. Gl. B: θητεία. μισθαργία. By the term θῆς was more particularly understood 'a serf, villain, or land labourer,' Lat. 'adscriptus glebae.' Mitchell reminds us of Hesiod's direction θῆτά τ' ὅκον ποιεῖσθαι. Even in the present day in Greece these wandering shepherds (chiefly Wallachs) move about during the warm months from one part of the country to another with their herds or flocks in quest of pasture. πλάνης. Eur. Iph. Fr. 25, πόντου πλάνητες.

1030. σοῦ δ' F. Elmsl. Dind. Wund. σοῦ γ' the other mss. vulg. Br. Herm. Matth. Schn. Hart. For the particles δὲ — γε cf. 372. 931. 943. Oed. C. 840. Aj. 1150. Phil. 1193. Cf. 372, σὺ δ' [γ' Aug. c.] ἀθλιός γε —. But I am inclined to think σοῦ γ' is the correct reading, and would translate thus: 'I was, and your deliverer withal' &c. For the force of γε cf.



ΟΙ. τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς" με λαμβάνεις ;

ΑΓ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.

ΟΙ. οἴμοι, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν ;

ΑΓ. λύω σ' ἔχοντα διατόρους ποδοῶν ἀκμαῖς.

ΟΙ. δεινόν γ' ὄνειδος σπαργάνων ἀνελόμην.

1035

1001. 1175. The former γε, as Matthiae remarks, qualifies the entire sentence; the latter belongs only to σωτήρ. For γε thus repeated he refers to Eur. Ph. 554. Med. 125. 856. Schneid. also retains σοῦ γ', observing that the first γε belongs to the whole sentence, the other emphasizes the expression σωτήρ. Dindorf's σοῦ δ' — he considers inadmissible, since there was nothing menial in being a 'hired' servant. A similar variation of reading is found Ant. 518, οὐ γάρ τι δοῦλος ἀλλ' ἀδελφὸς ἔλετο. | KP. πορθῶν γε (δὲ L. R. Aug. Dind., wrongly, I think) τήνδε γῆν. El. 593, ἧ καὶ τοῦτ' ἐρεῖς | ὥς — ; | αἰσχρῶς γ' (δ' vulg.) ἐδὼν περ καὶ λέγῃς. If any one should find any difficulty in the messenger thus addressing Oedipus by the appellation δ τέκνον, he may compare δ καὶ 1008. σωτήρ. This word gives occasion to Oedipus to inquire more particularly into the nature of his early sufferings. The reply thereby elicited at once opens the eyes of Jocasta; but Oedipus and the Chorus remain still in the dark.

1031. ἐν κακοῖς. ἐν καιροῖς L. (om. με.) Whence Wunder conjectures ἐν καλῷ, 'opportune,' comparing El. 384, νῦν γὰρ ἐν καλῷ φρονεῖν (Schol. νῦν εὐκαιρὸν ἐστὶ καλῶς φρονῆσαι). Cf. also on Phil 1153. Perhaps ἡ κακόν. Cf. 1033. Oedipus is naturally led to inquire from what particular evil he had been delivered.

1032. ποδῶν — ἄρθρα — τὰ σά. 'Your foot-joints, or ancles.' Tr. 779, μάρψας ποδὸς νῦν, ἄρθρον ἢ λυγί(σ)ται. Ph. 1202. Above 718. We should have expected, in accordance with our own way of speaking, ἄρθρα τῶν σῶν ποδῶν; but in Greek the possessive pronoun is frequently joined with the former of two nouns, especially where those nouns form but one idea, or are otherwise closely connected. Cf. 1400, τοῖμδ' αἶμα — πατρός. Ant. 788, νεῖκος ἀνδρῶν ξύναιμον (for ξυναίμων). Eur. Ph. 1515, τῷδε σώματα νεκρῶν. Ibid., ὁμματος αὐγαῖς σαῖς. Cf. also on 832. μαρτυρήσειε P.

1034. ποδοῖν ἀκμαῖς. 'The extremities of your feet.' Cf. 1243, ἀμφιδεξίαις ἀκμαῖς. Aesch. Eum. 370, μάλα γὰρ οὖν

ἀλομένα | ἔκκαθεν βαρυνεσθῇ καταφῆρ ποδὸς ἀκμάν. Perhaps however it will be better to understand ἀκμαῖς of 'spikes or spike nails.' So at least Gl. B: ἀκμᾶς. κέντρα. Cf. Oed. C. 978, κερκίδων ἀκμαῖσι. We must then translate: 'having spikes run through (piercing through) your feet.' Cf. Aesch. Pr. 76, ἐρρωμένους νῦν θεῖνε διατόρους πέδας. Sept. 122, δίδδοται — γενύων ἱππέων — χαλινοί. Διάτορος is active also Aesch. Pr. 181, διάτορος φόβος. Eum. 567. Or διατόρους ἀκμαῖς πέδας, i. e. 'pierced with spikes.'

1035. δεινόν γ' ὄνειδος. καλόν γ' ὄνειδος Eust. p. 88, 16, and 1097, 25. Who probably confounded this passage with Eur. Med. 514, καλόν γ' ὄνειδος —. This reading is approved of by Porz. Adv. p. 165, and Wakef. ad Phil. 477, not by Valck. ad Phoen. 818. Cf. Phil. 477, σοὶ δ' ἐκλιπόντι τοῦτ' (τόνδ') ὄνειδος οὐ καλόν. Eur. Med. 514, καλόν γ' ὄνειδος τῇ νεωστὶ νυμφίῳ, | πτωχοῖς ἀλῶσθαι παῖδας. Ph. 828, Θήβαις κάλλιστον ὄνειδος. In such passages as the one from Medea, the irony is conveyed, not by the adjective, but the particle γε. For 'ὄνειδος (i. q. φήμη, κλέος) is a μέση λέξις or word of 'middle' signification, i. e. capable of being used equally in a good or bad sense.

σπαργάνων ἀνελόμην. 'Did I get from my cradle' (lit. did I take up from my swaddling-clothes). Aesch. Cho. 755, παῖς ἔτ' ὦν ἐν σπαργάνοις. 529. Ag. 1606. Eur. Ion. 955, σπαργανώσαντες πέπλοις (τὸν παῖδα). Some explain σπαργάνων of 'tokens.' Donatus on Terence iv. G. 15, "Monumenta sunt, quae Graeci dicunt γνωρίσματα καὶ σπάργανα." By these γνωρίσματα (monumenta, crepundia), which were generally attached to children when exposed, they were frequently recognized in after life. But I know not why we should not take σπάργανα here in its more usual signification. Gl. B: ἔλαβον. Lat. 'nactus sum.' Cf. El. 1193, πυρὸς ἀνελόμην — ἔθλιον βάρος. 1140, οὔτε (σε) παμφλέκτου πυρὸς | ἀνελόμην. Tr. 558, δ (δῶρον) — παρὰ | Νέσσου φθίνοντος ἐκ φόνων ἀνελόμην. Arist. Ach. 810. For the omission of the pre-

- ΑΓ. ὥστ' ὠνομάσθης ἐκ τύχης ταύτης ὡς εἰ.  
 ΟΙ. ὦ πρὸς θεῶν, πρὸς μητρὸς, ἡ πατρός; φράσον.  
 ΑΓ. οὐκ οἶδ'. ὁ δούς σε ταῦτ' ἐμοῦ λῶον φρονεῖ."  
 ΟΙ. ἡ γὰρ παρ' ἄλλου μ' ἔλαβες οὐδ' αὐτὸς τυχών;  
 ΑΓ. οὐκ, ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι." 1040  
 ΟΙ. τίς οὗτος; ἡ κάτοισθα δηλῶσαι λόγῳ;  
 ΑΓ. τῶν Λαῶν δήπου τις ὠνομάζετο.  
 ΟΙ. ἡ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;  
 ΑΓ. μάλιστα· τούτου τάνδρὸς οὗτος ἦν βοτήρ.  
 ΟΙ. ἡ καὶ σὺ ἐτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ; 1045  
 ΑΓ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὔπιχώριοι.  
 ΟΙ. ἔστιν τις ὑμῶν τῶν παρεστῶτων πέλας,  
 ὅστις κάτοιδε τὸν βοτήρ', ὃν ἐννέπει,  
 εἴτ' οὖν ἐπ' ἀγρῶν εἴτε κἀνθάδ' εἰσιδῶν;

position cf. on 142. Schol: ἐκ σπαργάνων. Gl. B: σπαργάνων. ἀπό.

1036. 1045. ὥστ'. ὡς L. pr. 'So that you were named from this incident the person you are' (Οἰδίπους, as if οἰδῶν τὸ πᾶν). Said in continuation of v. 1034. Cf. Aj. 97, ἡ καὶ πρὸς Ἀτρεΐδαισιν ὄψ' ἐτιμάσθης χεῖρα; | — ὥστ' οὐ ποτ' Αἰανθ' οὐδ' ἐτιμάσθης ἐτι. But perhaps the true reading is, ὡς (so L. pr.) ὠνομάσθης, 'Know that thou wast named' &c. Cf. Aj. 39. For the matter cf. Eur. Ph. 26, σφυρῶν σιδηρὰ κέντρα διακείρας μέσον | ὅθεν νιν Ἑλλὰς ὠνόμαζεν Οἰδίπουν. Arist. Ran. 1192, εἴθ' ὡς Πόλυβον ἤρρησεν οἰδῶν τὸ πᾶν. 1036. Seneca Oed. 812, 'Forata ferro gesseras vestigia, | Tumore nactus notum ac vitio pedum.' ὡς εἰ. 'The person you are,' i.e. Oedipus. Cf. 1068.

1037. Qu. ὦ (not ὦ) πρὸς θεῶν. — Though I am aware the vocative frequently follows this exclamation, as in ὦ (qu. ὦ) χαῖρε δέσποτα and the like. πρὸς μητρὸς. — 'Was it by my mother, or my father,' that I was thus maltreated? Trichin: ἐκαστον τοῦτο δηλονότι, ἡγουν τὸ διατρυνθῆναι τοὺς ἀστυγάλους. Which is preferable to supplying ὠνομάσθην. We have only to refer these words to v. 1034, and to consider as parenthetical the exclamation of Oedipus and the reply it draws forth in vv. 1035—6.

1038. ὁ δούς δὲ —. I should greatly prefer ὁ δούς σε. — Or perhaps ὁ δούς εἰν — φρονεῖ. Cf. 1053. Gl. B: ταῦτ'. εἴτε ἐκ πατρὸς ἡ μητρὸς ἐλαβες. λῶον

φρονεῖ. 'Knows better.' Cf. 570, εἰ φρονῶν.

1039. οὐδ' αὐτὸς τυχών. Sub. ἔλαβες. Unless we write οὐκ αὐτὸς τυχών. Schol. rec: τυχών. ἐντυχών. εὐρών.

1040. οὐκ —. Supply ἐτυχον αὐτὸς from the latter clause of the preceding sentence. Neue compares Plato Gorg. 453 D, πότερον, δὲ διδάσκει, πείθει ἢ οὐ; — Οὐ δῆτα, ἀλλὰ — πείθει, and Theaet. 149 E. ἐκδίδωσί μοι. Qu. ἦν ὁ δούς σέ μοι.

1041. τίς οὗτος; Perhaps τίς ἦν, τίς; But cf. Eur. Ph. 418. ἡ κάτοισθα —; 'Dost thou know him so as to (ὥστε) declare him by word of mouth?'

1042. 'He was assuredly (I know) called one of Laius' domestics.' Cf. 1117. 1122, also 1167. For δήπου perhaps τοίνυν, as in 1167. τῶν Λαῶν. Schol. rec: οἰκετῶν δηλονότι.

1043. πάλαι ποτέ. 'Long ago.' So πρῶην ποτέ &c. Arist. Pl. 1002, πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι.

1044. μάλιστα· τούτου. μάλιστα μὲν τοῦδ' F. τούτου. τοῦτ' G.

1046. γ'. γὰρ F. G. L. M. P. The particle might well be dispensed with. εἰδῆτ' the mss. εἰδεῖτ' Heath, and so, it appears, the Schol. Cf. on Ant. 215. εἰδεῖτ' for εἰδείητε. So εἰδείμεν Plat. Rep. ix. 581. εἴτε Hom. Od. xxi. 195. σωθεῖμεν Eur. Hel. 824. λυπηθεῖμεν 777. ἐκβαίμεν Herc. 82. οὔπιχώριοι Elmsl. οἱ πῆχώριοι D. T. vulg.

1049. εἴτ' οὖν — εἴτε καὶ. Aesch. Ag.

- σημήναθ', ὥς ὁ καιρὸς εὐρήσθαι τάδε." 1050
- XO. οἶμαι μὲν,† οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,  
ὃν καμάτευες πρόσθεν εἰσιδεῖν ἀτὰρ  
ἦδ' ἂν τάδ' οὐχ ἦκιστ' ἂν Ἰοκάστη λέγοι.
- OI. γύναι, νοεῖς ; ἐκείνον ὄντιν' ἀρτίως  
μολεῖν ἐφίεμεσθα, τόνδ' οὗτος λέγει ;† 1055
- IO. τί δ' ὄντιν' εἶπε ; μηδὲν ἐντραπήῃς. τὰ δὲ  
ῥηθέντα βούλου μηδὲ μεμνήσθαι μάτην.

843, εἴτ' οὖν θανόντος εἶτε καὶ ζῶντος  
πὲρι | λέγω. But Cho. 613, εἴτ' οὖν —  
εἴτ' οὖν. Soph. Phil. 345, εἶτε — εἴτ'  
ἄρ' οὖν. El. 199. 560.

1050. ὥς ὁ καιρὸς εὐρήσθαι τάδε. 'For  
it is time for these things to have been  
discovered.' The force of the article not  
being very apparent, I once thought of  
correcting καιρὸς γ' ἐφευρήσθαι (or ἀνευρ.)  
τάδε, or ὥς καιρὸς τάδ' εὐρήσθαι πάλαι.  
But cf. Arist. Pl. 255, ὥς ὁ καιρὸς οὐχὶ  
μέλλειν. εὐρήσθαι. ηὔρησθαι Elmsl.

1051. οἶμαι μὲν οὐδέν' ἄλλον —. Write  
οἶμαι μὲν, οὐδέν' ἄλλον (ἐγγέκει from v.  
1048) —. Οἶμαι μὲν, as δοκῶ μὲν, is  
frequently thus put, the apodosis being  
suppressed, 'I think indeed' (though I  
may be mistaken). Cf. on Arist. Pac.  
47. Gl. B: εἶπαι. Wrongly.

1052. καὶ μάτερες odd. vett.  
καματεύεις B. Elmsley conjectures ὃν  
καί ματεύεις. πρόσθεν (γρ. πρῶτον) B.

1054 f. γύναι, νοεῖς ἐκείνον — ; These  
two verses Wunder deservedly considers  
to be faulty, though I think he is wrong  
in suspecting a third verse to be missing.  
The sense required he supposes to be  
this, 'Woman, thinkest thou that the  
man, whom we just now wished to be  
sent for (860), is the same as this man of  
whom this messenger speaks?' But νοεῖν  
cannot mean to know in the sense of  
γινώσκειν or εἶδέναι; and τόν θ', thus  
put for ὃν θ' or rather ὃν, is very inelegant.  
I venture therefore to correct, γύναι,  
νοεῖς ; ἐκείνον ὄντιν' ἀρτίως | μολεῖν  
ἐφίεμεσθα, τόνδ' (so G.) οὗτος λέγει.  
'Madam, perceivest thou? that man whom  
we just now wanted to come here, is the  
one of whom this fellow speaks.' As if he  
had said, ὅδ' ἐκεῖνος ἀνὴρ. We may con-  
sider ἐκείνον as put in the accusative by  
attraction to ὄντινα (cf. on Oed. C. 1150),  
or as an 'accusativus pendens.' Schneid.  
renders: 'perceivest thou that yonder  
person is he, whom on the one hand

we sent for, and whom on the other hand  
this person means?' Though he thinks  
a break may perhaps be put at the end of  
1055 to mark the question as not finished.

1055. τόν θ'. τόνδ' G. Gl. B: τόν.  
ὄντινα. (As in 1379. 1427. Aj. 226.)  
τὸν χ' οὗτος λέγει Benedict. τόν θ' for  
τόν θ' Reisch ad Oed. C. 1110. Read  
τόνδ' αὐτός or τόνδ' αὐτὸν —. Cf. 1145,  
ὅδ' ἐστίν, ὃ τῶν, κείνος, ὃς τότ' ἦν νέος.

1056. τί δ' B (with v. r. τίς δ'). L. pr.  
M. Elmsl. τίς P. and vulg. Br. εἶπε  
vulg. εἶπὲ L. pr. M. P. Supply ἐρωτᾷς or  
ζητεῖς εἶδέναι, 'But why inquire of whom  
he spoke?' This conciseness of expression  
is well adapted to Jocasta's hurried and  
animated expostulation. Elmsley compares  
Aesch. Pr. 766, θέοτρον ἢ βρότειον; εἰ  
ῤῥὸν, φράσον. | PP. τί δ' ὄντιν'; οὐ γὰρ  
ῤῥὸν αὐδᾶσθαι τάδε. Where Schol. sup-  
plies ἐρωτᾷς. Schneid. cites Arist. Nab.  
1261, τί δ' ὅστις εἰμὶ, τοῦτο βούλεσθ' εἰ-  
δέναι; Elmsley (Praef. p. xi) conjectures,  
τί δ' ὄντιν'. εἶπέ. Linwood prefers τίς δ'  
ὄντιν' εἶπε, 'quis est quem ille dixit?'  
Which words he supposes her to utter  
awakened as it were from the reverie into  
which she had fallen. T'is may appear to be  
supported by 463, τίς ὄντιν' ἂ θεοπέτεια  
Δελφίς εἶπε πέτρα — ; Aj. 1043, τίς δ'  
ἐστίν, ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ;  
Perhaps we should read, τίς ὄντιν' εἶπε;  
Cf. 1300, τίς δ' (τί δ' ὁ Bar. τίς δ' ὁ  
Laud.) πηδήσας — ; ἐντραπήῃς. 'At-  
tend to it.' Gl. B: φροντίσῃς. τὰ  
δὲ — μάτην. 'And as to what has been  
said be unwilling so much as to remember  
it (much less to trouble yourself about it)  
for no good.' Jocasta, perceiving at  
length the real state of the case, and  
anxious to confine the evil within her own  
bosom, dissuades from further investiga-  
tion; which only excites in proportion  
the fatal curiosity of her consort.

1057. μάτην, 'for no good end.' Cf.  
874. Gl. B: μάτην. τὸ γὰρ τοῦτο

- ΟΙ. οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν  
σημεῖα τοιαῦτ' οὐ φανῶ τοῦμὸν γένος."
- ΙΟ. μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαντοῦ βίου 1060  
κῆδει, ματεύσῃς τοῦθ'. ἄλῃς νοσοῦς' ἐγῶ.
- ΟΙ. θάρσει· σὺ μὲν γὰρ, οὐδ' ἂν ἐγὼ 'κ τρίτης\*  
μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακὴ.
- ΙΟ. ὁμῶς πιθοῦ μοι, λίσσομαι, μὴ δρᾶν\* τάδε.

κηροθῆναι μάταιον. Burton would connect μάτην with τὰ βηθέντα.

1059. ταῦτ' for τοιαῦτ' P. Whence one may conjecture σημεῖα ταῦτ' οὐκ ἐφανῶ (or ἀποφανῶ) —. But I doubt whether οὐκ ἂν γένοιτο τοῦθ', ὅπως — οὐ φανῶ be good Greek. The instance cited by Wunder, Trach. 455, ὅπως δὲ λήσεις οὐδὲ τοῦτο γίγνεται, is not to the point. Perhaps οὐ μάθοιμ' (or φράσαιμ') ἐμὸν γένος. Or οὐ γένος φαίνοιμ' (φῆναιμ') ἐμόν. Or σημεῖα ταῦτ' οὐκ ἐκμαθοῦμ' —. Cf. 1035, ὥστε μὴ 'κμαθεῖν τοῦμὸν γένος.

1060 f. Fr. 104, μὴ πάντ' ἐρένα· πολλὰ καὶ λαθεῖν καλόν. εἴπερ τι — εἴθε. 'If you have any regard for,' Arist. Nub. 106, ἀλλ' εἰ τι κῆδει τῶν πατρῶν ἀλφίτων. Ach. 1028, ἀλλ' εἰ τι κῆδει Δερκέτιον Φυλασίον.

1061. ἄλῃς νοσοῦς' ἐγῶ. 'Tis enough that I am in trouble.' Cf. Ant. 547, ἐρέσω θνήσκουσ' ἐγῶ. Aj. 76, ἐνδον ἐρεῖται μένων. Trach. 332, ἄλῃς γὰρ ἡ παρῆσσα (λίπη). Phil. 892, οὐπὶ νῆϊ γὰρ | ἄλῃς πότος. Below 1515. Eur. Herc. 1330, ἄλῃς γὰρ ὁ θεὸς ὠφελῶν, ὅταν ὄλῃ. Or. 1039, ἄλῃς τὸ μητρὸς αἵμ'. ἐγὼ δὲ σ' οὐ κτενῶ. Arist. Eth. N. x. 11, μεταδιδοῖναι γὰρ ὡς ἥκιστα δεῖ τῶν κακῶν ὅθεν τὸ, 'Ἄλῃς ἐγὼ δυστυχῶν. Eur. Ph. 1737, ἄλῃς ὀδυρμάτων ἐμοί. Alc. 1041, ἄλῃς δὲ κλαίειν τοῦμὸν ἦν ἐμοί κακόν. Schneid. cites Isæus de Menecle. hæc. 7, ἱκανὸς γὰρ ἔφη αὐτὸς ἀτυχῶν εἶναι. ἔχω the mss. ἐγῶ was rightly restored by Brunck (and Valck. ad Ph. 1737) from the Schol. on v. 1056. ἐγῶ is also found in a Chigian ms. ap. Schow. 'de charta papyr.' Cf. on Ant. 321.

1062. θάρσει Brunck. θάρρει the mss. Cf. on Oed. C. 491, and below 1459. Oedipus is again misled, conceiving that the reason why Jocasta wishes to smother further inquiry into his early history, is a suspicion lest he should be found to be of low extraction, which would be a shock to her pride. οὐδ' ἂν ἐκ τρίτης vulg. P. οὐδ' ἂν ἐκ τρίτης Aug. c. οὐδ' ἂν

τρίτης [Herm.] Erf. Elmsl. Neu. Dind. Wund. Hart. οὐδ' ἂν εἰ 'κ τρίτης Herm. οὐδ' ἂν εἰ τρίτης ἐγῶ [Herm.] Linw. οὐδ' ἂν ἐγὼ 'κ τρίτης Schn. Schol. rec: ἐκ τρίτης μητρὸς, ἦγουν ἐκ προμάμης. It is possible the ἐκ may have crept into the text from the interpretation, and caused the disturbance. Schneidewin's correction is not improbable, and had long since occurred to myself. But it is not unlikely that τρίτης may have crept in from the interpretation, and that the genuine reading is οὐδ' ἂν ἐγῶ τὰ πρὸς | μητρὸς &c. The disturbance, I suspect, arose from the ignorance of some grammarian, who was not aware of the possibility of the second syllable in ἂν being lengthened in the arsis. On which question see Dind. ad Arist. Vesp. 228. Translate: 'Not even though I should be shown to be a very slave by three descents' (i. e. δοῦλος ἐκ τριγονίας, δοῦλος ἐκ δούλων). Cf. Eur. Andr. 636, κεί τρις νόθος πέφυκε. Ovid, Met. xiii. 21, 'Sic ab Jove tertius Ajax.' Schneid. compares the term ἐπτάδουλος in Hipponax, and the contrary mark of γενναϊότης, ἐπτά πάππους πλουσίους ἔχειν Plat. Theæt. 174 E. Heath renders: 'ne quidem si ex matre, avia, abavia servis tripliciter servus sim oriundus.' The interpretation of the Scholiast is certainly incorrect: τρίτον πεπραμένης καὶ αὐτὸς τρίπατος.

1063. κακῇ. 'Low-born.' Ant. 38, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακῇ. So ποιοτρὸς Arist. Ran. 731, &c. Contrariwise ἀγαθὸς, ἐσθλὸς, χρηστὸς frequently mean 'well-born.' The notion of goodness being connected by the Greeks with high birth.

1064. μὴ δρᾶ τάδε L. pr. M. N. P. Dresd. a. b. Aug. b. Bar. and three of Brunck's. Br. Herm. Neu. Dind. Wund. Schn. Hart. Ebn. μὴ δρᾶν Ald. some few mss. and L. (sec. m.) This latter reading with Elmsley I much prefer: it is far more probable that μὴ δρᾶν should

- ΟΙ. οὐκ ἂν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς. 1065  
 ΙΟ. καὶ μὴν φρονοῦσά γ' εὖ τὰ λῶστά σοι λέγω.  
 ΟΙ. τὰ λῶστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.  
 ΙΟ. ὦ δύσποτμ', εἴθε μήποτε γνοιῖς ὅς εἰ.  
 ΟΙ. ἄξι τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι ;  
 ταύτην δ' ἔατε πλουσίῳ χαίρειν' γένει. 1070  
 ΙΟ. ἰοὺ ἰοὺ, δύστηνε· τοῦτο γάρ σ' ἔχω  
 μόνον προσειπεῖν, ἄλλο δ' οὐποθ' ὕστερον.  
 ΧΟ. τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας  
 ἄξασα λύπης ἢ γυνή ; δέδοιχ' ὅπως  
 μὴ 'κ τῆς σιωπῆς τῇσδ' ἀναρρήξει κακά. 1075

have been changed to *μη δρᾶ*, than the contrary. Translate: 'Comply with my request, not to do this.' Cf. 1436, *αἰ-δεῖσθ' ἄνακτος Ἥλιου, τοῖονδ' ἄγος* | *ἀκά-λυπτον οὐτῶν δεικνύμαι*. Elmsley quotes Aesch. Eum. 797, *ἔμολ' τίθεσθε μὴ βαρυ-στόνως φέρειν*. τάδε. V. 1059.

1066. *φρονοῦσα* — *εἰδ.* 'With good intentions towards you.' Aj. 491, *εἰδ' φρονῶν τὰ σά*. So El. 233, *ἀλλ' οὖν εὐνοία γ' αὐδᾶ*.

1067. *τὰ λῶστα* —. 'This best course (according to your view),' that I should not investigate my parentage. Oedipus repeats Jocasta's words in indignation at her persevering attempts to thwart his curiosity. Cf. 547—52. *πάλαι (γρ. πλέον)* B.

1068. *εἴθε* —. 'May you never discover yourself to be the person you are.' Cf. 1036. Arist. Ach. 442, *τοὺς μὲν θεατὰς εἰδέναι μ' ὅς εἰμι ἔγωγ* —.

1070. *πλουσίῳ* — *γένει*. 'In her noble birth.' *Πλούσιος* here does not mean simply 'rich,' but, in a secondary sense, 'what belongs to (or is connected with) rich people.' So El. 361, *σοὶ δὲ πλουσία | τράπεζα κείσθω*. Arist. Vesp. 1168, *πλου-σίως ('divitis instar')* — *διαλακώνισον*. So also in Latin, Juv. xiii. 96, 'locupletem optare podagram.' *Πλουσίῳ* therefore is equivalent to *εὐγενεῖ, γενναίῳ*, as Schneid. correctly explains it, who compares Arist. Pol. v. 1. 3, *εὐγενεῖς εἶναι δοκοῦσιν οἷς ὑπάρχει προγόνων ἀρετὴ καὶ πλοῦτος* (i. e. *ἀρχαῖος πλοῦτος*, El. 1393). Hence the two combined, as in Herod. ix. 93, *οἱ πλοῦτ' καὶ γένει δοκιμώτατοι τῶν ἀστῶν*. *χαίρειν*. Perhaps 'παυχεῖν'. Ant. 483, *τούτοις ἐπαυχεῖν*. Schol: *τρυφᾶν καὶ ἱναβρύνεσθαι*.

1071. Dacier notices the admirable taste displayed by our poet in the management of this delicate subject. It was proper, he observes, that Jocasta should be present at the identification of Oedipus; but when once the fatal discovery had been made, decorum required that they should no longer remain together. This is why, as soon as her own eyes are opened, she is made to leave the stage, before the course of the investigation, which she had been unable to arrest, has reached the fatal climax, which discloses to Oedipus who he is.

1072. Jocasta here leaves the stage abruptly, bent on self-destruction. Wunder observes that Sophocles is fond of suggesting tragic consequences by such abrupt departures from the stage, as in Ant. 766 f. 1244 f. Trach. 813.

1073 f. *τί ποτε βέβηκεν* —; Similarly Ant. 766. 1244. Trach. 813. Scen.

*ἀγρίας* — *λύπης*. 'Violent grief.' Cf. 1206. 1074. *ἄξασα. ἄξασα* Ald. *αἴξασα* Turn. *ὅπως* | *μὴ*, as in Aj. 1069.

1075. *ἀναρρήξει* B. D. E. Laud. Liv. b. Br. *ἀναρρήξῃ* edd. vett. M. P. A frequent error this in the mss. See on 1518. Aj. 1040. El. 956, &c. Cf. Phil. 1069, *μὴ πρόσλευσε — ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς*. El. 956, *ὅπως μὴ κατ-οικήσεις*. Aesch. Cho. 262, *σιγᾶθ', ὅπως μὴ πεύσεται τις, ὃ τέκνον, | γλώσσης χάριν δὲ πάντ' — ἀπαγγεῖλην* (ἀπαγγελεῖ Pors.) τάδε —. Cf. Eur. Hipp. 518, *δέδοιχ' ὅπως μοι μὴ λίαν φανῆς* [φανῇ ms. Flor. φανῇ Monk] σοφῇ. Her. 249, *μὴ τρέσης ὅπως — τις — ἀποσπᾶσει*. Plat. Symp. 193 A, *φόβος οὖν ἐνεστὶν — ὅπως μὴ καὶ αὐτὸς διασχισθῶμεθα* &c. Demosth. Phil. iii. p. 130. 12, *δέδεκε*

ΟΙ. ὅποια χρήζει' ῥηγνύτω τοῦμόν δ' ἐγὼ,  
 κεῖ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.  
 αὐτὴ δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,  
 τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.  
 ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων  
 τῆς εὐ διδούσης οὐκ ἀτμασθήσομαι.  
 τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς

1080

δπως μὴ πάνθ' — ποιεῖν ἡμῶν ἀνάγκη γενή-  
 σεται. Which passages are cited by Elms-  
 ley. V. Dawes. p. 227. Matth. § 519. 7.  
 Translate, 'break forth.' Cf. 1280, τάδ'  
 ἐκ θυοῦν ἔρρωγεν — κακά. So in Latin  
 'erumpere.'

1076. ὅποια χρήζει ῥηγνύτω. 'Break  
 forth what will.' Perhaps ὅποια δὴ χρὴ  
 (or χρῆσται) ῥηγνύτω. ῥηγνύτω. For  
 ἀναρρηγνύτω. I have frequently noticed  
 that when a word is repeated or taken up  
 by a second person, if it be a compound  
 one, the preposition or other affix is dropt  
 in the hurry of speaking. E. g. Arist.  
 Vesp. 1334, ἤχομέν σε προσκαλούμενοι.  
 — Ἴη λεῖ, καλούμενοι;

1077. σμικρόν. 'Humble.' Gl. B:  
 φεῖλον. σπέρμ' ἰδεῖν. Gl. B: γένος  
 γέναι. 'To ascertain my descent.' Cf.

1070. βουλήσομαι. Pretty much the  
 same as βουλοίμην ἂν ('I should like'),  
 βουλομένη μοι ἔσται. 'I wish and ever  
 shall wish to learn.' Cf. Oed. C. 1289.  
 Eur. Med. 261. Arist. Pl. 290. 319. So  
 αἰτήσομαι Aj. 825. A determination is  
 implied in the future. Schneid. compares  
 Plant. Mil. Gl. 395, 'Narrandum ego  
 istuc militi censebo.' Hor. Ep. i. 14. 44,  
 'Quam scit uterque libens censebo (that  
 will be my advice) exerceat artem.'

1078. αὐτὴ Elmsl. Dind. (who com-  
 pares Ant. 484) Wund. Schn. Hart.  
 &c. αὐτὴ vulg. Br. Herm. φρονεῖ —  
 μέγα. 'Is high-minded, vain, proud.'  
 Gl. B: μεγαλοφρονεῖ. Ant. 768, φρο-  
 νεῖτω μείζον ἢ κατ' ἄνδρ'. 479. Aj. 1087.  
 1120. Eur. Ph. 41, &c. ὡς γυνή.  
 Sub. εἶσα, 'as being (like) a woman.'

1079. δυσγένειαν. 'Low birth.' Op-  
 posed to εὐγένειαν. αἰσχύνεται. 'Is  
 ashamed of.' Eur. Ion. 341, ἀνδρὸς ἀδι-  
 αμῶν αἰσχύνεται. Arist. Pl. 774, αἰσχύ-  
 νομαι δὲ τὰς ἐμαυτοῦ συμφορὰς.

1080. παῖδα τῆς Τύχης. 'A child of  
 Fortune.' Eur. Fr. Inc. 142, ὁ τῆς Τύχης  
 παῖς κλέρος. Horat. Sat. ii. 6. 40, 'Lu-  
 scrat in campo Fortunæ filius.' This  
 passage is quoted in Plutarch de Rom.

fort. p. 318 C, ἀντικρυς οὗτος (L. Corn.  
 Sulla) τῇ τύχῃ μετὰ τῶν πράξεων ταυτῶν  
 εἰσποίει, βοῶν κατὰ τὸν Οἰδίποδα τὸν  
 Σοφοκλέους, 'Εγὼ δ' — νέμων. So Poly-  
 nices speaks of himself as τοῦ κακοῦ  
 πότμου φυτευθεῖς Oed. C. 1323. Eur.  
 Tro. 783, ὁ Τυνδάρειον ἔρνος, οὐποτ' εἰ  
 Διὶς, | πολλῶν δὲ πατέρων φημί σ' ἐκτε-  
 φυκέναι | Ἀλᾶστορος μὲν πρώτον, εἰτα δὲ  
 Φθόνου, | Φθόνου τε Θανάτου θ', ὅσα τε γῇ  
 τρέφει κακά. νέμων. I. q. νομίζων,  
 'esteeming.' Oed. C. 878, τάνδ' ἄρ' οὐκ  
 ἔτι νεμῶ πόλιν. El. 150, ἰδ — Νιδβα,  
 σὲ δ' ἔγωγε νέμων θεόν. Aj. 1330, φίλον  
 σ' ἐγὼ μέγιστον Ἀργείων νέμων. Tr. 483,  
 εἰ τι τήνδ' ἁμαρτίαν νέμεις.

1081. τῆς εὐ διδούσης. 'The dispenser  
 of good, the bountiful.' Cf. Oed. C. 642.  
 1435. Pflugk ad Eur. Andr. 751.

1082. τῆς γὰρ —. 'For from her (as  
 a mother),' &c. The article for the pro-  
 noun. V. Matth. § 286. Gl: ταύτης.  
 Cf. on El. 45, ὁ γὰρ | μέγιστος αὐτοῖς  
 τυγχάνει δορυζέων. Hom. Il. α'. 12,  
 τὴν δ' ἐγὼ οὐ λύσω. οἱ δὲ συγγενεῖς

—. 'And the kindred (congenital, born  
 simultaneously) months marked me out  
 as small and great,' i. e. the course of  
 time saw me at one period of my life in  
 humble circumstances (exposed on Cithae-  
 ron, &c.) and afterwards in better (as  
 king of Thebes). By an extremely bold  
 figure Oedipus calls 'Fortune' his mother,  
 and 'Time' his brother. Hermann ex-  
 plains συγγενεῖς as meaning simply 'co-  
 existing, concurrent with' (qui mecum  
 fuerunt), appealing to Eur. Herc. 1285,  
 συγγενῶς (perpetuo) θύστρον ἔν. We  
 may also compare the expression in Oed.  
 C. 7, ὁ χρόνος ξυνὸν μακρός, and that  
 above, 963, καὶ τῷ μακρῷ γε συμμετρού-  
 μενος χρόνῳ. Schol. rec: οἱ δὲ συγγενεῖς.  
 τῆς τύχης δηλονότι. Lastly, it may not  
 be amiss to mention Coray's ingenious  
 conjecture αἱ δὲ συγγενεῖς μοῖραι (ad  
 Plutarch. V. i. 374). For μήνες cf. Phil.  
 721, πλήθει πολλῶν μηνῶν. Ant. 607,  
 ἀκμάτοι θεῶν μήνες.

μῆνές με μικρὸν καὶ μέγαν διώρισαν.  
 τοῖόςδε δὴ φύςτ' οὐκ ἂν ἐξέλθοιμ' ἔτι"  
 ποτ' ἄλλος," ὥστε μὴ 'κμαθεῖν' τοῦμὸν γένος. 1085  
 ΧΟ. εἴπερ ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμαν ἴδρις," στρ.

1083. καὶ μέγαν. On this use of καὶ ('and then again') Schneid. compares II. xv. 634, ὁ νομὲὺς πρῶτησι καὶ ὑστατίησι βόεσσιν | αἰὲν δημοσιχάει. διώρισαν. Gl: ἔταξαν. Cf. 723, τοιαῦτα φῆμαι μαντικαὶ διώρισαν.

1084. τοῖόςδε δ' ἐκφύς vulg. Bodl. Schol. Br. Dind. Herm. Wund. Schn. Hart. τοῖόςδ' ἐκφύς G. L. N. P. Aug. b. c. τοῖόςδε γ' ἐκφύς Dresd. a. τοῖόςδε φύς τῆσδ' Dresd. b. Schol: τοιοῦτος πεφυκὸς, οὐκ ἀκνήσω τὸ γένος ἐξερευνησάμεν τὸ ἡμέτερον. Elmsley conjectures τοῖόςδε φύς ἂν οὐκ ἂν —, comparing v. 446. 339. Aj. 1144. El. 697. Eur. Andr. 307. Read τοῖόςδε δὴ (or τοῖόςδ' ἐγὼ) φύς —. As the Schol. seems to have read. Cf. 436, ἡμεῖς τοιοῦδ' ἐφυμεν &c. Oed. C. 1379, τοιῶδ' ἐφυτον. Translate: 'Being then born of such parentage.' The reading ἐκφύς, which can only mean 'having sprung from,' I consider untenable.

οὐκ ἂν ἐξέλθοιμ' ἔτι ποτ' ἄλλος —. 'Never will I turn out different (change my present intention) so as to abandon the investigation of my birth.' The sense of the passage is apparent, but the wording of it seems rather strange, so much so that Wunder is at a loss to understand how the required signification can be elicited from it. The chief difficulty that I myself see (making allowance for peculiarity of expression) is in ἔτι and ποτ' thus placed together. Suppose therefore we read ἐγὼ or ἐκὼν for ἔτι, or thus οὐκ ἂν ἐξέλθοιμ' ἐπὶ | ἄλλοισιν (in which case we may imagine ποτ' to have sprung from the double reading ἐπὶ and ἔτι, π being written over ἔτι; the next step would of course be to change ἄλλοισιν into ἄλλος for the sake of the metre). Yet the common reading ἐξέλθοιμ' — ἄλλος derives great confirmation from v. 1011, ταρβῶν γε, μή μοι φοῖβος ἐξέλθῃ σαφής.

1085. ποτ'. πότ' the mss. But ποτ' is attributed to P. For this position of ποτε at the beginning of a senarius, which Elmsley decidedly condemns, we may compare Aj. 986, οὐχ ὅσον τάχος | δῆτ' αὐτὸν ἄξει δαῖρο; Tr. 830. Perhaps ἐπὶ | ἄλλοις ποθ', or ἐγὼ | ἄλλος ποθ' —. But possibly Sophocles intended to mark

the word as emphatic. ἄλλος for ἄλλος Doederl. Schneid. ὥστε μὴ 'κμαθεῖν. Perhaps ὥστε μὴ οὐ μαθεῖν. Ant. 97, πείσομαι γὰρ οὐ(ὄν?) | τοσοῦτον οὐδέν, ὥστε μὴ οὐ (qu. μὴ) καλῶς θανεῖν.

1086—1109. "This joyous song," observes Schneid., "takes the place of a stasimon, like the hyporchema Aj. 693, as the tragedians are fond of introducing odes of this description just before the catastrophe, for the sake of contrast. V. Aesch. Cho. 770 f. Soph. Trach. 630 f."

1086. The Chorus is led by what it has just heard to make conjectures as to the birth of Oedipus; and suggests the probability of his being the concealed offspring of some mountain nymph, inhabitant of the woody heights of Cithaeron or Helicon, by some rural divinity, such as Pan, Apollo (νόμιος), Mercury or Bacchus. εἴπερ ἐγὼ μάντις —. Similarly El. 472, εἰ μὴ γὰρ παρὰ φρον μάντις ἔφην | καὶ γνώμας λειπομένα σοφᾶς &c. Oed. C. 608, εἰ τέφουκα τῶνδε τῶν ἔργων ἴδρις. 1080. 1097. Arist. Ran. 706, εἰ δ' ἐγὼ ὀρθὸς (ὁλος?) ἴδῃν &c. Mitchell compares the similar language of Milton, Sams. Agon. 1387, "If there be ought of presage in the mind, | This day will be remarkable" &c.

1087. καὶ κατὰ γνώμαν ἴδρις. Schol: ἐμπειρος κατὰ τὴν γνώμην, δ' ἐστὶ συνετός. 'Clever, discerning, wise in judgment.' Kayser thus explains: "Si rem perapicio, quantum licet per mentis mense aciem." Arndt conjectures: καὶ σοφᾶν (or καλᾶν) γνώμην ἴδρις, or καὶ καταγνώμην (?) ἴδρις. And he compares El. 472. Ant. 1250, γνώμης γὰρ οὐκ ἔπειρος. Aesch. Ag. 1101, θεσφάτων γνώμων ἄκρος. Thuc. I. 138, τῶν παραχρήμα κρᾶτιστος γνώμων. Wunder also objects to the phrase κατὰ γνώμαν ἴδρις. I should myself prefer καὶ σοφᾶς γνώμας ἴδρις (i. e. οὐ λειπόμενος, as in El. 472), or καὶ τὴν γνώμην ἴδρις. γνώμαν Erf. Elmsl. Herm. Dind. Wund. Hart. γνώμην the mss. Schol: οὐκ ἔσθ' εἰς τὴν αἰρίον ἀπείρατος τοῦ ἡμᾶς ἀβξιν σε, ὡς τροφὸν καὶ μητέρα τοῦ Οἰδίποδος. Gl. B: οὐ μὰ τὸν Ὀλύμπου ἄπειρος οὐκ ἔσθ', ὃ Κίθαιρῶν, κατὰ τὴν αἰρίον πάντῃ λαμπρὰν ἡμέραν τοῦ μὴ οὐκ

οὐ τὸν Ὀλυμπον ἀπείρων,  
ὦ Κιθαιρῶν, οὐκ ἔσει\* τὰν αὐριον\*  
πανσέληνον, μὴ οὐ σέ γε καί' πατριώταν Οἰδίπου

1090

αἴξειν ἔχουν τιμῶν σε ἡμᾶς δηλονότι καὶ ὁμοδίατον τοῦ Οἰδίποδος καὶ τροφὸν καὶ μητέρα καὶ τιμᾶσθαι παρ' ἡμῶν ὡς ἐπ' ἑρᾶστα φέροντα τοῖς ἑμοῖς βασιλεῦσιν. Translate: 'By Olympus, thou shalt not, O Cithæron, on the coming full-moon, be without experience of our extolling thee as the compatriot and nurse and mother of Oedipus, and of being visited by us in choral dance, as yielding welcome service to my sovereign prince.' The chief difficulty in this passage exists in the change of subject before χορεύεσθαι; though we must not measure an author like Sophocles, who loves to revel unrestrained in the garden of the Muses, and abounds in even violent changes of construction, by the nice and polished rules of grammatical precision. See however on each separate verse.

1068 f. A similar passage occurs in El. 1063 f., ἀλλ' οὐ τὰν Διὸς ἀστραπὴν — ἔαρν οὐκ ἐπὶνῆτοι. οὐ τὸν (γρ. οὐ μὰ τὸν) B. οὐ μὰ τὸν G. μὰ τὸν (γρ. οὐ τὸν) F. μὰ τὸν Hart. On the omission of μὰ cf. on 660 and El. 1063. Dind. removed the comma after Ὀλυμπον.

ἀπείρων. ἀπειρος some few mss. (Trin. Aug. b.), either in the text, or as an interpretation. ἀπειρον Hart. Gl: ἀμέτοχος. 'Without experience of.' Hesych: Ἀπειρώνας: ἀπειρώτους. Σοφοκλῆς Θυέστη (Fr. 245). See Erf.

1089—91. Dind. has given: ὦ Κιθαιρῶν, οὐκέτι τὰν ἐτέραν | πανσέληνον, μὴ οὐ &c., comparing Trach. 835, πῶς δδ' ἂν ἐλίων ἕτερον ἢ τανῦν ἴδοι; Wunder also considers the words οὐκ ἔσει τὰν αὐριον to be corrupt. Wherefore I know not. The corresponding verse in the antistrophe 1101 is doubtless faulty, and should be conformed to this one, which to all appearance is correct.

1089. οὐκ ἔσει vulg. οὐκ ἔση (γρ. οὐκέτ' ἔση) B. οὐκέτ' ἔσει Herm. οὐκέτι Dind.

1091. τὰν αὐριον πανσέληνον (πανσέληνον Elmal.). 'Crastinum plenilunium.' Dind. gives from conjecture τὰν ἐτέραν. Schneid. supposes 'to-morrow's full-moon' to refer to the then present time of the great Dionysia, the six days' festival in the middle of Elaphebolion, at which new tragedies were brought out. Festivals, he adds, of this description used to be celebrated by night, παννυχίδες

(Ant. 153. 1147). Are we to infer from this phrase that the tragedies were performed at the Dionysia always the day before the full-moon, or that on this occasion such was the case? All we know of this matter is, that they were performed in the middle of Elaphebolion about the full-moon, which is not sufficient to meet the case. Neue in consequence alters the stopping, and translates πανσέληνον 'lunari luce perfusum' (by the light of the moon): for, adds he, such sacred rites were usually performed at night (Ant. 153. 1147). But I do not myself see what we have to do here with the Dionysia at all. May not τὰν αὐριον here signify, not 'to-morrow,' but in a general sense 'the coming, the next full-moon,' though the usual ellipse is that of ἡμέρα (ἢ αὐριον ἡμέρα)? Musgrave seems to have caught the true meaning, who interprets it 'proximum plenilunium.' On the custom of observing sacred rites at the full-moon see Musgr. on El. 287. Πανσέληνος is feminine, the ellipse being supplied either by σελήνη, μήνη or νύξ. Aesch. Sept. 389, λαμπρά δὲ πανσέληνος —. Schol. rec: τοῦ μὴ οὐκ αἴξειν, ἔχουν τιμῶν σε, ἡμᾶς δηλονότι, καὶ ὁμοδίατον τοῦ Οἰδίποδος &c. It is usual to take αἴξειν transitively, supplying ἡμᾶς as its subject from the following χορεύεσθαι πρὸς ἡμῶν. Elmsley's explanation is as follows, μὴ οὐ καὶ τροφὸν καὶ μητέρα (Corinth and Thebes) αἴξειν σε (ὡς ὄντα) πατριώταν Οἰδίου, καὶ (σε) χορεύεσθαι πρὸς ἡμῶν &c. He considers too καὶ before πατριώταν to be answered by καὶ before χορεύεσθαι. μὴ οὐ. 'But that.' Lat. 'quin.' πατριώταν. 'Fellow-countryman.' In French, 'compatriote.' Mitchell quotes Plat. Legg. vi. 777 C, πατριώτας ἀλλήλων εἶναι. Cithæron is styled πατριώτης or compatriot of Oedipus, because he was found and supposed to have been born there. Cf. 1082, οἱ δὲ συγγενεῖς μήνες. "With a climax," observes Schneid., "the Chorus calls the mountain καὶ πατριώταν ('patrium,' i. e. πατρίδα) καὶ τροφὸν καὶ μητέρα." Hartung gives from conjecture πατέρ' φῶδαν for πατριώταν. Perhaps τὸν πατριώταν Οἰδίου —. As there is no subject before αἴξειν, suppose that for μὴ οὐ σέ γε —



καὶ τροφὸν καὶ ματέρ' αὔξειν,"  
καὶ" χορεύεσθαι πρὸς" ἡμῶν, ὥς ἐπήρα φέροντα  
τοῖς ἑμοῖς τυράννοις.

we read *μη οὐ σ' ἐμέ* —. The Chorus, as is well known, often speaks of itself in the singular. Or thus: *μη οὐ σέ γε τὸν πατριώταν Οἰδίπουν καὶ τροφὸν καὶ ματέρ' (οὐσαν) αὔξειν*, or *μη οὐ σέ γε καὶ (καὶ to be connected with αὔξειν) πατριώταν Οἰδίπουν τὰν τροφὸν καὶ ματέρ' αὔξειν* (or *αἰρεῖν*, or *αὔχειν*). Thus *σέ* becomes the subject, and *Οἰδίπουν* the object. Or thus: *μη οὐ — ματέρ' αὔξεσθαι* (or *αἰρεσθαι*, or *φθεσθαι*, or *αὐδᾶσθαι*) *χορεύεσθαι θ' ὑφ' ἡμῶν*. Or: *καὶ τροφὸν μαῖάν τ' ἀκούειν*. (*Maia* in the sense of a 'mother' occurs Eur. Alc. 393. Aesch. Cho. 45, δ *μαῖα γαῖα*, and of a 'nurse' Soph. Fr. 782. Eur. Hipp. 243. It is not unlikely *ματέρα* crept in from a gloss.) The usual interpretation of this perplexing passage is far from satisfactory, and I doubt not that there lurks some error.

1092. *τροφὸν καὶ ματέρ'*. Mitchell illustrates from Pind. P. ii. 5, *ἀνδρῶν Ἰππῶν τε — τροφοί* (Syracusae). Ol. v. 7, *πόλιν λαοτρόφον*. Pind. Isth. i. 1, *μᾶτερ ἐμὰ χρύσασπι Θήβα*. Ol. ix. 31, *λοκρῶν ματέρ' ἀγλαδένδρον*. Phil. 326, *χὴ Σκυροῖς ἀνδρῶν ἀλκίμων μήτηρ ἔφυ*. *ματέρ' for μητέρ'* Erf. *μητέρ'* the mss. *καὶ om.* Dresd. b. *αὔξειν*. 'To magnify, extol, celebrate.' Schol: *μεγαλύνειν, λέγειν*. Eur. Bacch. 183, *δεῖ γὰρ νῦν — ὅσον καθ' ἡμᾶς δυνατόν, αὔξεσθαι μέγαν*. "Pind. Ol. v. 7, *τὰν σὰν πόλιν αὔξων, Καμάρινα, λαοτρόφον*. P. viii. 52, *αὔξων πάτρην Μιδυλιᾶν &c.*" MITCH. Musgrave takes *αὔξειν* in an intransitive sense, comparing Trach. 119, *τὸ δ' αὔξει* [Schol: *ἀντὶ τοῦ αὔζεται*] *βίβλου πολύπονον*. Nicand. Ther. 536. Clem. Alex. pp. 793. 848. 920. Synes. Calv. Enc. p. 54. Thom. Mag. v. *αὔζειν*. So we say 'to increase' both in an active and a neuter sense. But this sense is mostly confined to later writers. See Ell. h. v.

1093. *χορεύεσθαι*. 'Be celebrated (in dance and song).' Schol: *ὑμνεῖσθαι, τιμᾶσθαι*. Similarly Fr. 782, *τὴν βακχίωμένην | βοροῖσι κλεινὴν Νύσσαν*. Ant. 1153. Eur. Iph. T. 367, *αὐλεῖται δὲ πᾶν μέλαβρον*. Hel. 1449, *πᾶσαν δ' ἐχρῆν γαῖαν βοᾶσθαι μακαρίαις ὁμυφδῖαις*. Her. 402, *θυηπολεῖται δ' ἄστυ*. Where see Elmsley. Pind. Ol. x. 93, *ἀελδετο δὲ πᾶν τέμενος τερπναῖσι θαλιαῖς*. Virg. G. ii.

487, 'Virginibus bacchata Lacaenis | Taygeta.' Compare also Ant. 152, *θεῶν δὲ ναοὺς χοροῖς παννυχλίας πάντας ἐπέλωμεν* — *ὁ Θήβας δ' ἐλελίχων Βάκχιος ἄρχοι*.

1094. *ἐπήρα φέροντα*. Schol: *ὥσπερ τὰ θυμῆρη προσέχοντα &c.* With reference to the discovery of Oedipus on Cithaeron. The phrase *ἐπήρα φέρειν*, or, as Buttmann (Lexil. § 62) explains it, *ἡρα ἐπιφέρειν*, is an Homeric one, and occurs Od. γ'. 164, *αὐτὶς ἐπ' Ἀτρείδῃ Ἀγαμέμνονι ἡρα φέροντες*. π'. 375, *λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῖν ἡρα φέρουσιν*. σ'. 56, *μή τις ἐπ' Ἴρῃ ἡρα φέρων &c.* Il. α'. 572, *μητρὶ φίλῃ ἐπήρα φέρον*. 578. In the former of which passages the position of *ἐπὶ* certainly seems to favour Buttmann's view, especially as we have the simple *ἡρα φέρειν* in Il. ξ'. 132, *θυμῷ ἡρα φέροντες*. And as for the tmesis of *ἐπιφέρειν* (the only way in which the verb can be admitted into an hexameter), we may compare Il. θ'. 516, *Τρωσὶν ἐφ' ἱπποδάμοισι φέρειν πολυδάκρυον Ἄρηα*. Where however *ἐπιφέρειν* has for its object an evil and unwelcome thing. The noun evidently is allied to *ἄρα*, *ἀρέσκαο*. Cf. the nouns *θυμῆρης*, *ἄρμενος*, *ἔρηρος &c.* Hesychius explains 'Ἐπήρα' *τὴν μετ' ἐπικουρίας χάριν μεγάλην, &c.* But in Homer at least the only idea attached to the word is that of 'gratifying' or 'giving pleasure.'

1095. *τοῖς ἑμοῖς τυράννοις*. 'To my sovereign.' The plural forms *κοίρανοι*, *ἄνακτες*, *βασιλεῖς*, *τύραννοι*, are often used to denote a single sovereign or prince, as is remarked by Monk ad Alc. 132. Arist. Rhet. iii. 6, *εἰς ὕγκον τῆς λέξεως συμβάλλεται τὸ ἐν πολλὰ ποιεῖν*. Longin. c. 23, *τὰ πληθυντικὰ μεγαλορρημονέστερα*. Cf. 530, *οἱ κρατοῦντες*. Tr. 316, *μη τῶν τυράννων Εὐρύτου σπορά τις ἦν*: Ant. 60, *ψῆφον τυράννων ἢ κράτη παρέξιμεν*. 1172, *ἄχθος βασιλέων*. Oed. C. 294, *τοὺς — ἄνακτας*. 1087, *γᾶς τᾶσδε δαμοῦχοις* (coll. 1348). Eur. El. 93, *λαθὼν τυράννων, οἱ κρατοῦσι τῆσδε γῆς*. Herc. 567, *κατασκάψω δόμοις | καινῶν τυράννων*. So also with nouns in general. Cf. 1176, *τοὺς τεκόντας* (his father). 495, *Λαβδακίδαις* (of Laius only). 361. 1007. Oed. C. 1377, *τοὺς φυτεύσαντας*. Ant. 1173, *τεθνῶσιν οἱ δὲ ζῶντες αἰτιοὶ θανεῖν*. 1263.

ἰήϊε Φοῖβε, σοὶ δὲ ταύτ' ἀρέστ' εἶη.

τίς σε, τέκνον, τίς σ' ἔτικτε τῶν μακραιώνων  
ἄρα"

Πανὸς\* ὀρεσσιβάταο\* 1100

προσπελασθεῖς;\* ἢ σέ γ' εὐνάτειρά τις\*

Tr. 1237, τοῖσιν ἐχθίστοις συναίειν Aj. 1306, τοὺς πρὸς αἵματος (of Ajax). Fr. 62, τοὺς τεκόντας καὶ φυτεύ-  
σοντας. Eur. Ph. 40. Med. 806, 930. 1295. Sup. 122. Iph. T. 142. Iph. A. 1087.  
1096. The same metre (=  $\underline{\text{—}} \text{—} \text{—} \text{—} \text{—}$ ), as Porson  
observes, occurs El. 486. 502. ἰήϊε  
Φοῖβε. Cf. 164. Arist. Vesp. 874, ἰήϊε  
Πανός. Lys. 1282, ἀγέχορον ἰήϊον. The  
Chorus prays that Apollo will facilitate  
the discovery of the parents of Oedipus.  
And Apollo is particularly invoked, as  
having delivered the oracle, the burden of  
which weighs so heavily upon the head of  
Oedipus.

1097. Φοῖβε, σοὶ δὲ —. When the  
discourse is suddenly turned from one  
object to another, the noun is frequently  
put first, then the pronoun, and afterwards  
the particle. So Eur. Or. 614, Μελέας,  
σοὶ δὲ τάδε λέγω. ταῦτ'. This  
discovery, with the consequent rejoicings.

1098. ἔτικτε. The imperfect, as in  
Oed. C. 982. Fr. 491. Below 1391.  
Cf. Find. P. ix. 28, ὃν ποτε Πίνδου κλεεν-  
ταῖς ἐν πτυχαῖς Ναῖς εὐφρανθεῖσα Πηνειοῦ  
λέχει Κρεῖσιος ἔτικτεν, Γαῖας θυγάτηρ. δ  
ἢ τὰν εὐώλετον θρέψατο παῖδα Κυράνα.

1099. τῶν μακραιώνων. Schneid. un-  
derstands this, from the context and from  
1109, of the nymphs, who, though mortal,  
live to a long age (Hom. H. Ven. 260,  
θάρη μὲν ζῶουσι καὶ ἄμβροτον εἶδωρ  
βροσιν), as long as a palm-tree according to  
Hesiod. Fr. 163. Cf. Apoll. Rh. ii.  
509, Νύμφην — μακράων. Ant. 987,  
Μοῖραι μακράωνες. Aesch. Sept. 524,  
βροτοῖς τε καὶ θαροβίοις θεοῖσι. Μα-  
κράων formed as δυσαίων, εὐαίων, &c.  
ἄρα the mss. and Schol. ἄρα Br. Herm.  
Dind. Wund. Schn. Hart. Perhaps τάχα.  
Translate ἄρα 'perhaps,' in which sense  
we more often find του, denoting con-  
jecture. For the position of ἄρα so far  
from the beginning of the sentence he  
refers to Aj. 925 f. Ph. 995 f. Elmsley  
reads and divides: τῶν μακραιώνων; |  
ἄρα Πανὸς ὀρεσσιβάτα. Hermann con-  
jectures: τίς σ' ἔτικτε τῶν μακραιώνων ἄρα  
θυγάτηρ, προσπελασθεῖσα Πανὸς ἢ Λοξίου;  
Arndt misses some substantive, to agree

with τῶν (or τῶν) μακραιώνων, denoting  
the name of Nymphs, citing the Schol. ad  
1086, ὁποιοῦσιν οἱ κατὰ τὸν χορὸν χρη-  
στότερόν τι περὶ τοῦ Οἰδίποδος, ὅτι θειο-  
τέρου γένους τυγχάνει ἀπὸ τινος τῶν  
ὀρειῶν νυμφῶν. He proposes there-  
fore Ὀρεσιβάτων τις instead of ὀρεσσι-  
βάτα τις. Qu. κόρα, or τῶν μακραιώνων  
κορῶν. Cf. Ant. 1128, Νύμφαι (κόραι supr.  
in Aug. Dind.).

1100. Πανὸς ὀρεσσιβάτα προσπελασ-  
θεῖς\* vulg. Dind. reads: Νύμφα ὀρεσσι-  
βάτα που Πανὶ πλαθεῖς\*. Perhaps ἄρα  
Πανὶ σ' ὀρεσσιβάτα — Λοξίᾳ. ὀρεσσι-  
βάτα E. T. Laud. Trin. ὀρεσιβάτα P.  
Bodl. Ald. ὀρεσιβάτου Bar. ὀρεσιβάτα  
που Heath. Br. ὀρεσιβάτα τις Elmsl.  
Herm. ὀρεσιβάτα τις Dind. (The tra-  
gedians frequently repeat, and the copyists  
omit τις. V. Aesch. Ag. 671. Eur. Andr.  
734, and Elmsl. on Arist. Ach. 569.) ὀρε-  
σιβάταο Wund. Both. Hart. (On which  
epic form see Matth. § 68, 9.) πατὴρς  
πελασθεῖς\* for προσπελασθεῖς\*, Bergk's  
conjecture, is adopted by Schneid. So  
ἐμπελασθῆναι κοίτης Trach. 17. (Cf.  
Phil. 678. Aj. 710). The error in this  
case must have arisen from πατὴρς being  
written compendiously for πατὴρ. I venture to  
propose another emendation, τάχ' ἐμπε-  
λασθεῖς\*. Cf. Ant. 350, θηρὸς ὀρεσσι-  
βάτα. Also for the reduplication of the  
σ cf. ὀλέσσας Aj. 390, τόσσον 185, πέ-  
λασσον Phil. 1163, ἀφυσσάμεναν Eur.  
Med. 832, βαρῖσσι Aesch. Pers. 559,  
&c. V. Monk ad Alc. 234.

1101. προσπελασθεῖσα (supr. προσπε-  
λασθ.) B. προσπλασθεῖς\* Liv. a. 'Having  
had intercourse with.' Cf. Trach. 17,  
πρὶν τῆσδε κοίτης ἐμπελασθῆναι ποτε.  
Phil. 677, τὸν πελάταν λέκτρων ποτὲ Διὸς  
ἰξίονα. Above 213, πελασθῆναι. Aesch.  
Pr. 897, μηδὲ πλαβείην γαμέτα τιμὴ τῶν  
ἐξ οὐρανοῦ. Where v. Blomf. Eur. Andr.  
25, πλαθεῖς\* Ἀχιλλῶς παιδί. Tro. 206,  
λέκτροις πλαθεῖς\* Ἑλλάδων. Hec. 878,  
Θρηκὶ πλασθεῖσα (πλαθεῖσα Pors.) ξένῃ.  
Rhes. 920, λέκτροις ἐπλασθῆν Στρυμόνος  
φυταλμίοις. Hence the noun πλαῖτις, 'a  
wife,' παρὰ τὸ πελάειν τῷ ἀνδρὶ κατὰ τὴν  
κοίτην (Schol. Arist. Ach. 132), and ἐμ-  
πελάτειρα, 'a concubine.' Cf. Musgr. on

Λοξίου ; τῷ γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι·  
 εἴθ' ὁ Κυλλάνας ἀνάσσων, 1104  
 εἴθ' ὁ Βακχεῖος θεὸς ναίων ἐπ' ἄκρων ὀρέων σ'  
 εὖρημα" δέξατ' ἐκ του  
 Νυμφᾶν Ἑλικωνίδων, αἷς πλεῖστα συμπαίξει.  
 ΟΙ. εἰ χρή τι κάμῃ μὴ ξυναλλάξαντά πω, 1110

Eur. Rhes. 914. The verb in its usual sense occurs with a genitive, Phil. 1327, Χρύσης πελασθεὶς φύλακος. 1407, εἶρξω πελάζειν σῆς πάτρας. Aj. 709, πελάσαι — νεῶν. Eur. Rhes. 14, τίνες τὰς ἡμετέρας κοίτας πλάθουσιν;

1102. ἡ σέ γε. The pronoun repeated in the second clause according to epic usage. So Hom. Od. θ'. 488, Δημόδοχ', ἔρχοχα δὴ σε βροτῶν αἰνέοιμ' ἀπάντων, | ἡ σέ γε Μοῦσ' ἐδίδασκε Διὸς παῖς, ἡ σέ γ' Ἀπόλλων. Herod. vii. 10. 8, ἡ κου ἐν γῇ τῇ Ἀθηναίων ἡ σέ γε ἐν τῇ Λακεδαιμονίων διαφορεῖσθαι ὑπὸ κυνῶν. Similarly ἡ δ γε. Hom. Il. γ'. 409, εἰσέκει σ' ἡ ἄλοχον ποιήσεται ἡ ὅγε δούλην. Hes. Op. 246, ἡ τῶν γε στρατῶν εὐρὴν ἀπώλεσεν ἡ ὅγε τείχεος. And οὐδὲ σέ γε Soph. Phil. 1118, πτόμος σε δαυμόνων τὰδ', οὐδέ σέ γε δόλος ἔσχε. Hor. Od. i. 9. 16, 'nec dulces amores | sperne, puer, neque tu choreas.' τις θυγάτηρ. τις om. G. L. Trin. Hermann reads, ἡ τοῦ σέ γέ τις θυγάτηρ. Wunder considers the words τις θυγάτηρ to be an interpretation on τις τῶν μακραιώνων, which has crept into the text and occupied the place of the true reading. Schneidewin adopts Arndt's conjecture: προσπελασθεῖσ', ἡ σέ γ' εὐνδείρα τις | Λοξίου, comparing Trach. 918. Aesch. Pr. 894, λεχέων Διὸς εὐνδείρα. Hartung reads: ἡ σέ γ' οὐρείος κόρα. Qu. ἡ σέ γέ τις τοῦ Διὸς Λοξίου (from nom. ὁ Διὸς Λοξίας), which would both suit the sense, and correspond for metre with the words in the strophe, οὐκ ἔσει &c. Λοξίου. Λοξία Elmsl. Apollo, who as being a θεὸς νόμιος is here mentioned with other mountain deities. Apollo Νόμιος, says Schneid., is here called Λοξίας improperly (cf. on 410), because the thoughts of the Chorus dwell upon Apollo's oracle. τῷ γὰρ —. 'For to him' (cf. 1082), i. e. Apollo (νόμιος). The glosses explain τῷ Παρί.

1103. πλάκες ἀγρόνομοι. 'The wild or rural slopes.' Ant. 786, ἐν τ' ἀγρόνομοις αὐλαῖς. The opposite of ἀγρόνομος is ἀστώννομος (Ant. 356).

1104. For εἶτε — εἶτε after ἡ — ἡ Wunder refers to his note on Aj. 178.

ὁ Κυλλάνας ἀνάσσων. Mercury, who was born on mount Cyllene in Arcadia. So Virg. Aen. viii. 138.

1105. ὁ Βακχεῖος θεός. I. e. Bacchus, just as Ποσειδῶνιος θεός is Poseidon Oed. C. 1494. Ibid. 678, ὁ βακχιδάτας — Διόνυσος. "Hom. H. xviii. 46, Βακχεῖος Διόνυσος. Arist. Th. 988, Βάκχειε δέσποτ' [κισσοφόρ' ἀναξ Βάκχει]. Herod. iv. 79, Διονύσῳ Βακχεῖω." MITCH. Should we not accentuate Βάκχειος rather than Βακχεῖος? ναίων. ἐναύ. ων (the letter after ὅ has faded) L. pr.

1107. εὖρημα δέξατ' Bodl. Laud. Trin. Ald. vulg. εὖρημ' ἐδέξατ' P. Bar. Dresd. b. The augment in a choral ode is often omitted. 'Received as a present,' was presented with (you by one, &c.). Schneid. compares the account of the birth of Pan in Hom. H. Pan. 40 f. Schol: ἀπὸ τῶν Νύμφης γεννηθέντα σε ἀνεδέξατο. Dale: "Did the king, Cyllene, swaying, Did gay Bacchus ever straying Woods and lofty crags among, With the maids of sweetest song, Greet thee, his illustrious son, From fair nymph of Helicon?" εὖρημα. 'A welcome treasure, a godsend, or present.' Εὖρημα ἐδέξατο nearly equivalent to εὐρετο, 'came by, became possessed of.' Εὖρημα means 'a foundling' in Eur. Ion. 1349. But that sense, I expect, would not suit this passage. Qu. ἀγαλμα (Ant. 1115, Καμειλὰς νόμφας ἀγαλμα — ὁ Βακχεῖ. 704), or γέννημα (1167. Tr. 315. Ant. 627), with σ' omitted. Or γέννημά σ' εὔρετ' (or ἔσχετ'). Νυμφᾶν. Νυμφῶν Bar. Bodl. Trin. Mosq. Dresd. b.

1108. Ἑλικωνίδων the mss. Corrected by Porson, ad Orest. 614. Erf. &c. By a similar correction Ἀμμωνίδας ἔδρας has been restored for Ἀμμωνίδας ἔδρας Alc. 116. So Σαλαμινίδες and Σαλαμινίδες, Λειμωνίδες and Λειμωνιάδες, κρηνίδες and κρηνιάδες. V. Blomf. ad Pers. 965. Cf. Phil. 1454, Νύμφαι — Λειμωνιάδες. Also Eur. Herc. 791.

1109. πλεῖστα. 'Mostly, very often.' Superlative of πολλά, 'oft-times.'

1110 f. The herdsman whose coming

πρέσβυ,\* σταθμᾶσθαι, τὸν βοτῆρ' ὄραν δοκῶ,  
 ὄνπερ πάλαι ζητοῦμεν. ἔν' τε γὰρ μακρῶ  
 γήρᾳ" ξυνάδει τῷδε τάνδρῃ σύμμετρος,  
 ἄλλως τε τοὺς" ἄγοντας ὥσπερ οἰκέτας  
 ἔγνωκ' ἔμαντοῦ· τῇ δ' ἐπιστήμῃ σύ μου 1115  
 προὔχοις τάχ' ἂν που," τὸν βοτῆρ' ἰδὼν πάρος.  
 ΧΟ. ἔγνωκα γὰρ, σάφ' ἴσθι· Λαῖου γὰρ ἦν,†  
 εἵπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνὴρ."

had been so anxiously looked for by Oedipus appears; and is recognized by the Corinthian herdsman as the person who formerly delivered to him the infant Oedipus. In consequence of which discovery (or ἀναγνώρισις) he is not questioned about the topic for which he was originally summoned, the murder of Laius.

χρή. Gl. B: πρέπει. κάμει. 'Me also,' as well as yourself (1115). Schneid. compares Phil. 192, εἶπερ καὶ ὅτι φρονῶ. Oed. C. 53. Ant. 719. Add Oed. R. 1239, ἴσων γε κἂν ἐμοὶ μνήμης ἐνι. μὴ ξυνελλέξαντα. 'Not having had dealings with, not having met.' Schol: μὴ κοινοῦσσαντα, τουτέστι μὴ συντυχόντα, μὴ εἰς ἀμοιβὴν καὶ ὀμλίαν ἐλθόντα. Cf. 1130.

1111. πρέσβυ B. v. r. N. P. Bar. Br. δ πρέσβυ G. πρέσβυν C. D. F. H. L. corr. Lips. Liv. a. Laud. Bodl. Trin. Dread. b. πρέσβεις B. L. pr. Ald. &c. Either πρέσβυ or πρέσβεις, as Dind. observes, must be the true reading, as Oedipus is evidently addressing the Chorus. Wunder thinks that πρέσβυ is liable to be referred erroneously to the Corinthian messenger, and therefore reads πρέσβεις, comparing Aesch. Pers. 842, ἡμεῖς δὲ, πρέσβεις, χαίρετε (where the Chorus is addressed, cf. 911). Schneidewin also prefers πρέσβεις, supposing that πρέσβεις may have been changed into πρέσβυ because of οὐ in 1115. Elmsley and Hartung read πρέσβυν: but in this sense the article would certainly be required. That πρέσβυ is the true reading appears to me to be well-nigh established by the following σύ μου προὔχοις. Oedipus must be supposed to address the Coryphaeus. The vocative πρέσβυ occurs 1013. 1121. 1147. Oed. C. 1146. Eur. Med. 981.

1112. ἔν τε γὰρ μακρῶ γήρᾳ. 'Both in his advanced age.' Perhaps εὐ τε γὰρ —. And for μακρῶ γήρᾳ qu. μακρῶ

χρόνῳ, of which γήρᾳ may have been the interpretation, and so have crept in. El. 42, γήρᾳ τε καὶ μακρῶ χρόνῳ. Schol: τῷ Κορινθίῳ ὁμῆλις καὶ ἴσος ἐστὶ κατὰ τὴν ἡλικίαν.

1113. ξυνάδει — σύμμετρος. 'He corresponds exactly with this man' (the Corinthian messenger). Arist. Lys. 1088, χαῖτη ξυνάδει χᾶτέρα ταύτῃ νόσος.

τῷδε τάνδρῃ Dread. b. Laud. Bodl. Erf. τῷδε τ' ἀνδρὶ Ald. and most of the mss. σύμμετρος Erf. ξόμμετρος vulg.

1114. τοὺς ἄγοντας. Perhaps τοὺς σφ' ἄγοντας.

1115-6. σύ μου — τάχ' ἂν που. I should rather prefer σύ μου — τάχ' ἂν μου.

1116. The comma usually placed after προὔχοις was removed by Erfurd.

1117. ἔγνωκα γὰρ. ἔγνωκα μὲν F. ἔγνωκα δὲ B. ἐγνώκαμεν Hart. 'To be sure I know him.' Cf. 731. The particle γὰρ has reference to the suppressed clause, προὔχοιμι ἂν σου τῇ ἐπιστήμῃ. Λαῖου γὰρ —. 'For he was a domestic of Laius (1042. 1122), faithful, if any, for a herdsman' (for a man in his condition of life, or, in so far as such a man could be).

1118. ὡς νομεὺς ἀνὴρ. 'For a herdsman,' an ἀπιστον γένος (Theocr.). Cf. 763, ἄξιος γὰρ οἶ' (ὡς?) ἀνὴρ | δοῦλος φέρειν ἦν τῇσδε καὶ μεῖζω χάριν. Oed. C. 20, μακρὰν γὰρ ὡς γέροντι προὔσταν δόδν. Thuc. iv. 84, ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος (for a Lacedaemonian), εἰπεῖν. Cic. de Senect. iv., 'Multae etiam, ut in homine Romano, literae.' Cf. on 763. Matth. § 628. 3. I should however prefer ὡς (or ὡς γ') ἀνὴρ νομεὺς. Cf. 751, οἶ' ἀνὴρ ἀρχηγέτης. Aesch. Pr. 989, σεμνόςτομος τε καὶ φρονήματος πλέως | δ μῦθος ἐστίν, ὡς Διὸς γ' ὑπηρετοῦ (at least for a servant of Jupiter). A different and less correct interpretation is given by Schol. rec: καθὰ προσήκει ἀνδρὶ νομεῖ.

- ΟΙ. σέ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,  
 ἡ τόνδε φράζεις; ΑΓ. τοῦτον," ὄνπερ εἰσοράς. 1120  
 ΟΙ. οὔτος σὺ, πρέσβυ, δεῦρό μοι φώνει βλέπων  
 ὅσ' ἂν σ' ἐρωτῶ. Λαῖον ποτ' ἦσθα σύ;

## ΘΕΡΑΠΩΝ.

- ἡ δοῦλος οὐκ ὤνητος, ἀλλ' οἴκοι τραφεῖς.  
 ΟΙ. ἔργον μεριμνῶν ποῖον ἢ βίον τίνα;  
 ΘΕ. ποίμναις τὰ πλείστα τοῦ βίου ξυνειπόμεν. 1125  
 ΟΙ. χώροις μάλιστα πρὸς τίσι ξύναυλος ὢν;  
 ΘΕ. ἦν μὲν Κιθαιρῶν, ἦν δὲ πρόσχωρος τόπος.  
 ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδ' ἐπου μαθῶν;  
 ΘΕ. τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;  
 ΟΙ. τόνδ', ὃς πάρεστιν ἡ ξυναλλάξας τί πουτ'; 1130

1119. τὸν Κορίνθιον ξένον. Arist. Thesm. 404, οὐκ ἔσθ' ὅπως οὐ τῷ Κορινθίῳ ξένῳ. Perhaps from this very scene may have been derived the almost proverbial expression ὁ Κορίνθιος ξένος.

1120. τοῦτον. Qu. τόνδε γ', 'yes, this man' (δεικτικῶς). εἰσοράς (supr. εἰσορῶ) B.

1121. δεῦρο — βλέπων. Trach. 402, οὔτος, βλέφ' ὤδε. Brunn compares similar phrases in Latin.

1122. Λαῖον —; 'Did you ever belong to Laius,' were you ever his slave? Cf. 1042. 1117.

1123. ἦν the mss. The Attic form ἡ (which Elmsley and Dind. are of opinion should be every where restored in Sophocles) has been restored from Porphyri ap. Schol. Ven. II. ε'. 533, and Schol. Ambros. Od. θ'. 186, where ἡ is expressly quoted from this passage. Cf. on 1389. οἴκοι τραφεῖς. οἰκοτραφῆς Schol. ad II. and in Cod. Ven. ad Od. Said with self-complacency. He is called an οἰκὺς 756.

1124. μεριμνῶν. 'Attending to, engaged in.' Mitchell illustrates from Holy Writ, 1 Cor. vii. 32, ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου. 33, ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου. Matth. vi. 34, ἡ γὰρ αἰὶον μεριμνήσκει τὰ ἐαυτῆς. 25, 27, 28. ἔργον. 'Occupation, employment.'

1125. τὰ πλείστα τοῦ βίου. 'For the most part of my life.' Cf. 1483, τὰ λοιπὰ τοῦ πικροῦ βίου. ξυνειπόμεν. συνειπόμεν G.

1126. 'Taking up your abode for the most part in what quarters?' Gl. B:

παρὰ τίσι τόποις ἀδελφόμενος. But ξύναυλος πρὸς τίσι is rather harsh. Qu. χώροις μάλιστα πρὸς τίσι τῶν τόπων ἔχων. Cf. 1138. Perhaps however the construction is, χώροις μάλιστα πρὸς τίσι, ξένους δὲ (αὐτοῖς); So 1205, ἐν πόσι ξένους.

1127. ἦν μὲν —. As if the question put had been χώροι τίς ἦσαν πρὸς οἷς ξύναυλος ἦς; Schol. rec: ἦν μὲν Κιθαιρῶν, ἐνθα ἡλίζομην, ἦν δὲ πλησιώχωρος τῷ Κιθαιρῶνι τόπος. πρόσχωρος τόπος. 'The adjoining region.' Qu. ἦν δ' ἐπὶ πρόσχωρος τόπος.

1128. οἶσθα τῇδ' ἐπου μαθῶν; 'Dost thou remember to have noticed any where (or 'by chance, on any occasion') in this quarter?' Cf. 1142, οἶσθα — θεός; Arist. Eccl. 516, οὐδεμὴ γὰρ δευνότερά σου ἐυμήσας οἶδα γυναικί. Pers. Prolog., 'Nec in bicipiti somniasse | Parnasseo memini.' τῇδ' ἐπου. 'Any where in this quarter.' Cf. Phil. 16, ὅπου — ἐνταῦθα. Arist. Ran. 319, ἐνταῦθα καὶ καλοῦσιν.

1129. ποῖον ἄνδρα καὶ λέγεις; 'What man too do you mean?' Cf. 989.

1130. ἡ D. L. sec. m. Dresd. b. and some few mss. ἡ A. G. P. and most mss. Ald. ξυναλλάξας N. ξυνάλλαξας (sic) P. συναλλάξας (γρ. συνήλλαξας) B. ξυνήλλαξας A. G. Οἶσθα must be repeated here from 1128. Schol. rec: ἡ οἶσθα, ἀπὸ κοινοῦ, συντυχὼν κατὰ τι; Hartung gives: ἡ οὐ ξυνήλλαξας τί πω; πω N. P. Elmsl. Herm. Dind. Wund. Schn. Hart. πω Bar. πω (eras. s) L. Schneid. prefers πω, considering πω without the negative to be inadmissible. Cf. Oed.

ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ἄπο.†

ΑΓ. κούδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς  
ἀγνώτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι  
κάτοιδεν, ἦμος τὸν Κιθαιρῶνος τόπον'  
ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἐνὶ  
ἐπλησίαζον τῷδε τάνδρῃ τρεῖς ὄλους  
ἐξ ἦρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους·  
χειμῶνι\* δ' ἤδη τὰμά τ' εἰς ἔπαυλ' ἐγὼ  
ἤλαυνον οὗτός τ' ἐς τὰ Λαῖου στάθμά.  
λέγω τι τούτων, ἧ οὐ λέγω, πεπραγμένον ;

1135

1140

C. 1157. Tr. 695. I myself prefer *του*, 'on any occasion, perchance,' as in 1128. In 1110, *μὴ συναλλάξαντά πο*, the negative precedes.

1131. For *μνήμης ὅπο* I certainly prefer *μνήμης ἄπο*, 'from memory.' Oed. C. 936, *καπὸ τῆς γλώσσης λέγω*. Cf. 1239.

1132. *κούδέν γε θαῦμα*. Cf. 1319, *καὶ θαῦμά γ' οὐδέν*. Eur. Hec. 976, *καὶ θαῦμά γ' οὐδέν*. 993. 1275. Hel. 106. Ion. 340. 1293. Cycl. 178. Arist. Ran. 49. Pl. 99.

1133. *ἀγνώτ'*. 'Ignorant, forgetful,' as he seems. Actively, as in 677. Schol. rec. and Gl: *ἐπιλαθόμενον*.

1134. *κάτοιδεν, ἦμος*. 'He remembers when,' &c. Gl. B: *ἦμος, ὅπηνικα*. Aj. 1273, *οὐ μνημονεύεις οὐκέτ' οὐδέν, ἦνικα* —; Eur. Hec. 239, *οἷσθ' ἦνικ' ἦλθες Ἰλίου κατάσκοπος*, &c. (τὸν Κιθαιρῶνος τόπον 'the quarter of (the parts about) Cithaeron.' The accusative of place after *ἐπλησίαζον* (cf. 1178. on Phil. 1149), as τῷδε τάνδρῃ is the dative of person. Cf. Eur. Andr. 1168, *Δελφίδος ἐκ γῆς δῶμα τελέζει*. Perhaps *ἐν* (or *τοῖς*) *Κιθαιρῶνος τόποις*, or *τῷ* — *τόπῳ*. Aj. 437, *εἰς τόπον Τροίας*. Eur. Ph. 1040, *Διρκαίων — ἐκ τόπων*. Or *ἐν Κιθαιρῶνος νόποις* (or *τυχαῖς*). Cf. 1026. Hartung reads *ἀνὰ Κιθαιρῶνος νέπος*.

1135. With *ὁ μὲν* supply from the following clause *ἐπλησίαζεν ἑμοί*.

*δεπλοῖσι ποιμνίοις*. 'With two flocks.' 'It is observable,' remarks Mitchell, 'that in Hesiod (Op. 162) the great wealth of the son of Laïus is signified by the word *μήλων*.'

1136. Gl. B: *συνανεστρεφόμην*, i. e. 'conversed, consorted with, was near to.' Cf. 91. τῷδε τάνδρῃ. 'This man,' the Theban herdsman. Cf. 1113. Brunk plainly misunderstood the entire passage. *ἐπλησίαζον*. *ἐπλησίαζεν* Br. Hart.

And so read Schol. rec: *ἐπλησίαζεν ἑμοί*. τὸ δὲ ἐγὼ δ' ἐνὶ διὰ μέσου.

1137. *εἰς ἀρκτοῦρον*. Which rises as Pliny (ii. 47) tells us, 'undecim diebus ante aequinoctium autumni exoritur;' i. e. 'pridie Idus Septembris,' as the same author observes (xviii. 74). *ἐκμήνους* Schol. and most mss. *ἐκμήνους* Trin. Whence Porson (Misc. Crit. p. 216) and Schaefer restored *ἐκμήνους*. So in Eur. El. 883, *ἐκπλεθρον* (*ἐκπλ.* the mss.) *δραμῶν | ἀγῶνα*. The Attics said *ἐκμέδιμνος*, *ἐκμηνος*, *ἐκπλεθρος*, *ἐκπηχης*, not *ἐμέδιμνος*, &c. V. Elmsl. ad Med. 1150. Yet we find in Arist. Pac. 631, *ἐμέδιμνον κυπέλην*. Soph. Fr. 876, *ἐξπηχυστί*. Etym. M. p. 346. 15. 'Ἀττικῶς μὲν ἐξπουν καὶ ἐκκλινον λέγεται. *ἐκμήνους* χρόνους. From the beginning of spring, when the flocks left their sheds, to the rise of Arcturus was a period of six months. Schaefer cites Polyb. iv. 367, *Στρατοκλέους πρυτανεύοντος τὴν δευτέραν ἐκμήνον*. The plural *χρόνους*, because several such periods are meant. Hesiod (Op. 566. 610) marks the commencement of spring and autumn by the rise of Arcturus (*βοώτης* Od. v. 272). It is still customary in Greece to keep the flocks and herds out on pasture for the period of these six months in the year.

1138. *χειμῶνι* P. &c. vulg. Br. Wund. Hart. *χειμῶνος* (γρ. *χειμῶνι*) F. *χειμῶνα* G. L. Dind. Schn. Linw. "Nescio an recte," says also Elmsley. To which Hermann properly objects. The action implied in *ἤλαυνον* extended not throughout the winter ('per hyemem'), but was performed once for all in or at the approach of winter ('hyeme'). τ'. δ' F. *ἐπαυλ'*. 'Sheds, sheepcotes.' Gl. B: *ἐπαύλεις*. Cf. Oed. C. 669.

1140. *λέγω τι τούτων* —; 'Did any

- ΘΕ. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.  
 ΑΓ. φέρ' εἰπὲ νῦν τόδ' ἴ οἶσθα παῖδά μοί τινα  
 δούς, ὡς ἐμαυτῷ θρέμμα θρεψαίμην ἐγώ ;  
 ΘΕ. τί δ' ἔστι ;\* πρὸς τί τοῦτο τοῦτος ἱστορεῖς ;  
 ΑΓ. ὃδ' ἐστίν, ὦ τάν, κείνος, ὃς τότε ἦν νέος. 1145  
 ΘΕ. οὐκ εἰς ὄλεθρον ; οὐ σιωπήσας ἔσει ;  
 ΟΙ. ἄ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ  
 δεῖται κολαστοῦ μᾶλλον ἢ τὰ τοῦδ' ἔπη.  
 ΘΕ. τί δ', ὦ φέριστε δεσποτῶν, ἀμαρτάνω ;  
 ΟΙ. οὐκ ἐννέπων τὸν παῖδ', ὃν οὗτος ἱστορεῖ. 1150  
 ΘΕ. λέγει γὰρ εἰδὼς οὐδὲν, ἀλλ' ἄλλως πονεῖ.  
 ΟΙ. σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς.  
 ΘΕ. μὴ δῆτα, πρὸς θεῶν, τὸν γέροντά μ' αἰκίσῃ.

of these things happen as I say, or not ?'  
 Cf. 1475, λέγω τι : — Λέγεις.

1141. ἐκ. οὖν M. Which perhaps refers to νῦν 1142.

1142. φέρ' εἰπὲ νῦν, τότε οἶσθα. Qu. φέρ' εἰπὲ νῦν (νῦν Elmsl.) τότε (or τοῦτ') οἶσθα, or φέρ' εἰπὲ νῦν κάτοισθα —.

οἶσθα — δούς ; 'Dost thou remember to have given ?' Cf. 1128, οἶσθα — μαθόν ;

1143. θρέμμα. 'As a nursling or foster-child.' Phil. 243, τοῦ γέροντος θρέμμα Λυκομήδους. Arist. Eccl. 973, Χαρίτων θρέμμα.

1144. τί δ' ἔστι ; πρὸς τί — vulg. Dindorf, conceiving τί to be equal to δ τι, has ventured to remove the note of interrogation that was placed after ἐστί. In which I cannot agree with the learned editor, nor do I think the examples he has adduced of such usage (El. 316. 1176. Tr. 339) satisfactory. I have therefore, with Wunder, recalled the old reading. See on El. 316. Cf. El. 1176, τί δ' ἔσῃς ἄλγος ; πρὸς τί τοῦτ' εἰπὼν κυρεῖς ; πρὸς τί. 'With what object ?' Schol. rec : ἐπὶ ποίῳ σκοπῷ τοῦτο ἐρωτᾷς ; Cf. Trach. 406, πρὸς τί δ' ἱστορεῖς ; Eur. Ph. 630, ὡς τί μ' ἱστορεῖς τότε ; τοῦτο τοῦπος. 'This matter.' Eur. Or. 1. ἱστορεῖς. 'Dost thou inquire ?' Schol : ἐρωτᾷς, ζητεῖς. Cf. 1150. 1165. El. 1101. Oed. C. 36. Tr. 404. 415. 418.

1145. ὦ τάν P. Dind. ὦ τάν Br. Gl. B : ὦ τάν. ὦ σύ. Moeris : ὦ τάν, Ἀττικῶς. ὦ σὺ, Ἑλληνικῶς. Cf. Herm. ad Phil. 1373. Ell. h. v. Ruhnke. ad Tim. h. v. It is found Eur. Her. 322. Cycl. 534, and often in Comedy. τότε. ποτ' (γρ. τότε) B.

1146. οὐκ εἰς ὄλεθρον : Arist. Eq. 829, οὐκ ἐς κόρακας ἀποφθερεῖ ; Schneid. compares 430. Aesch. Sept. 234, οὐκ ἐς φθόρον σιγῶσ' ἀνασχῆσει τάδε ; σὺ σιωπήσας ἔσει ; 'Wilt thou not hold thy tongue, and continue to do so ?' More pregnant in meaning than σὺ σιωπήσει. Ant. 1067, ἀντιδούς ἔσει. Cf. on 577.

1147. ἄ. ὦ (γρ. ἄ) F. 'Hold, stay.' Schol. rec : ἐπιφώνημα ἐφεκτικόν.

κόλαζε. 'Chide.' Aj. 1160, λόγιος κολάζειν. 1107, τὰ σέμν' ἐπη | κόλαζ' ἐκείνους.

1148. κολαστοῦ. Fr. 478, κολασταὶ καπιτμηταὶ κακῶν.

1149. ὦ φέριστε —. Found in only one other passage of the Tragedians, Aesch. Sept. 39, Ἐτεόκλεες, φέριστε Καμείων ἀναξ.

1151. λέγει γὰρ εἰδὼς οὐδέν. 'For he knowingly (purposely) says nothing, talks nonsense.' Cf. 119. In this sense we often meet with οὐδὲν λέγεις. Or we may connect οὐδὲν with εἰδὼς. ἄλλως πονεῖ. 'He labours in vain.' For πονεῖ I think we require some verb signifying to 'fabricate, invent, or deceive.' Perhaps πλέκει.

1152. κλαίων vulg. κλάων Elmsl. 'Thou shalt speak, if not by way of favour, at least in tears' (by compulsion). Πρὸς χάριν 'as a favour, with a view to oblige, in a willing manner.' Gl. B : μετ' εὐχαριστίας. Cf. 1351, οὐδὲν ἐς χάριν πράσσων. Oed. C. 1776. Phil. 1156. Fr. 26, πρὸς χάριν τε κοῦ βία. Eur. Suppl. 385, θησεύς σ' ἀπαιτεῖ πρὸς χάριν θάψαι νεκρόν.

1153. τὸν γέροντά μ'. τὸν γέροντά γ' P. Perhaps μὴ γέροντά γ', the μὴ γο-

- ΟΙ. οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας ;  
 ΘΕ. δύστηνος, ἀντὶ τοῦ ; τί προσχρήζω' μαθεῖν ; 1155  
 ΟΙ. τὸν παῖδ' ἔδωκας τῷδ', ὃν οὗτος ἱστορεῖ ;  
 ΘΕ. ἔδωκ' ὀλέσθαι δ' ὠφελον τῇδ' ἡμέρᾳ.  
 ΟΙ. ἀλλ' ἐς τόδ' ἤξεις μὴ λέγων γε τοῦνδικον.  
 ΘΕ. πολλῶ γε μᾶλλον, ἣν φράσω, διόλλυμαι.  
 ΟΙ. ἀνὴρ ὄδ', ὡς ἔοικεν, ἐς τριβὰς ἔλῃ. 1160  
 ΘΕ. οὐ δῆτ' ἔγωγ', ἀλλ' εἶπον ὡς δοίην πάλαι.  
 ΟΙ. πόθεν λαβών ; οἰκείον, ἢ 'ξ ἄλλου τινός ;  
 ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ', ἐδεξάμην δέ του.  
 ΟΙ. τίνος πολιτῶν τῶνδε κακ ποίας στέγης ;  
 ΘΕ. μὴ πρὸς θεῶν, μὴ, δέσποθ', ἱστόρει πλέον. 1165  
 ΟΙ. ὀλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.  
 ΘΕ. τῶν Δαΐτου τοῖνυν τις ἦν γεννημάτων.  
 ΟΙ. ἡ δοῦλος, ἡ κείνου τις ἐγγενὴς γεγώς ;

peated as in 1165. Cf. Aj. 111, μὴ δῆτα τὸν δύστηνον ὁδὲ γ' αἰκίσῃ.

1154. ἀποστρέψει χέρας. 'Tie his hands behind him,' with a view to his being chastised. Schol. rec: eis τοῦπίσω στρέψει. Supply ἀποστρέψει, or τοῦτο κελύεις, or the like. Qu. προσχρήσεις.

1155. ἀντὶ τοῦ. 'Wherefore.' Gl: ἐνεκα τίνος. Cf. 1021. τί προσχρήζων μαθεῖν ; 'Desiring to learn what in addition?' For the division of the line into two equal parts cf. on Ant. 1021.

1158. ἐς τόδ' ἤξεις. 'You will come to this,' to ruin. Schol. rec: eis τὸ ὀλέσθαι. Cf. Phil. 377, ὁ δ' ἐνθάδ' ἤκων, καίπερ οὐ δύσσοργος ἂν, &c. Aj. 1345, καὶ γὰρ αὐτὸς ἐνθάδ' ἴσονται. Oed. C. 12, μαθάνειν γὰρ ἤκομεν | ἔνοιον πρὸς ἀστῶν, &c. Eur. Herc. 1356, οὐδ' ἂν φάμην | ἐς τοῦθ' ἰκέσθαι. τοῦνδικον. 'The truth.' Cf. 682, δάπτει δὲ καὶ τὸ μὴ 'νδικον. Eur. Ph. 480, οὐ ποικίλων δεῖ τᾶνδιχ' ἐρμηνευμάτων.

1160. ἀνὴρ. ἀνὴρ the mss. ἐς. eis P. H. ἐς τριβὰς ἔλῃ. 'Is for driving to delay.' Ant. 577, μὴ τριβὰς ἔτ', ἀλλὰ —. Arist. Ach. 386, πορίζεις τριβὰς. Herod. ii. 124, ἐς πᾶσαν κακότητα ἐλάσαι.

ἐλῃ. The present, it would seem, from ἐλάω, ἐλῶ. Fr. Phaeth. 5, ἐκεῖσ' ἐλα. Gl. B: ἐλῃ. ἐλαύνει. Cf. on Aj. 756. So πελώσ' Oed. C. 1060.

1161. εἶπον — πάλαι. 'I told you long ago I gave it.' V. 1157. This is pre-

ferable to construing πάλαι with δοίην. So also Hermann, who stops thus, ἀλλ' εἶπον, ὡς δοίην, πάλαι. Cf. El. 676. Compare the position of μόνον 837.

1163. ἐδεξάμην δέ του. Sub. παρδ. Cf. on 142.

1164. τῶνδε. τόνδε Bar. Laud. Bodl. Ald.

1166. ὀλωλας. 'You are a lost man.' Cf. Arist. Pac. 366, ἀπόλωλας, ἐξόλωλας. — ἐς τίν' ἡμέραν: The perfect is thus used to denote the speediness and certainty of a thing being done. V. Matth. Gr. § 500. ταῦτ'. ταῦτ' Schaeff. Hart. The future ἐρήσομαι occurs besides Eur. Her. 275. Hec. 988. Or. 506. Suppl. 751. 846. Tro. 945.

1167. 'Well, then, he was one of the offspring of Laius' (of those born in his house). Cf. 1042. τις ἦν γεννημά-

των. τινὸς γεννήματ' ἦν Hart. Instead of τὶ γεννημάτων. Elmsley compares Eur. Tro. 735, ὃ φίλτατ', ὃ περισσὰ τιμηθεὶς τέκνον. Bacch. 1305, τῆς σῆς τόδ' ἔρνος, ὃ τάλαινα, νηδύς | ἀσχίστα καὶ τάχιστα κατθανόνθ' ὀρώ. Arist. Ach. 872, ὃ χαίρε κολλικοφάγε Βοιωτίδιον. Aesch. Cho. 893, οἱ 'γὰρ, τέθνηκας, φίλτατ' Αἰγίσθου βία, and the Latin 'mea Glycerium,' &c. So also Oed. C. 1692, ὃ διδύμα τέκνων ἀρίστα. Eur. Suppl. 12, τέκνων, οὓς ἤγαγεν. Cf. Trach. 315, and see Pors. ad Eur. Ph. 1730.

1168. δοῦλος, and therefore νόθος. ἡ



- ΘΕ. οἴμοι, πρὸς αὐτῷ γ' εἰμὶ' τῷ δεινῷ λέγειν.  
 ΟΙ. κἀγωγ' ἀκούειν' ἀλλ' ὅμως ἀκουστέον. 1170  
 ΘΕ. κείνου γέ τοι δὴ παῖς ἐκλήζεθ'. ἡ δ' ἔσω  
 κάλλιστ' ἂν εἴποι σὴ γυνὴ τὰδ' ὡς ἔχει.  
 ΟΙ. ἦ γὰρ δίδωσιν ἥδε σοι ; ΘΕ. μάλιστ', ἀναξ.  
 ΟΙ. ὡς πρὸς τί χρεῖας ; ΘΕ. ὡς ἀναλώσαιμί νιν.  
 ΟΙ. τεκοῦσα τλήμων ; ΘΕ. θεσφάτων γ' ὅκνῃ κακῶν. 1175  
 ΟΙ. ποίων ; ΘΕ. κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.  
 ΟΙ. πῶς δῆτ' ἀφήκας τῷ γέροντι τῷδε σύ ;

— γεγώς. 'Or some one born of him (Laius) akin,' and so γνήσιος. In Trin: ἡ τις ἐγγενὴς κείνου γεγώς. Which order of words Burton prefers, as more harmonious. But κείνου, being emphatic, is properly placed at the head of the clause. Cf. Ph. 1284, ἀρίστου πατρὸς ἀσχιςτος γεγώς.

1169. πρὸς αὐτῷ γ' εἰμι —. 'I am arrived at the very thing that is dreadful to relate.' The force of γε is not very clear. Qu. πρὸς αὐτῷ δὴ εἰμι (the crasis, as in μὴ εἰδέναι &c.), or πρὸς αὐτῷ ὄστηκα (as in ἡ τέρεα &c.), or προσεστώς εἰμι.

1170. κἀγωγ' ἀκούειν. Concisely put for κἀγωγὲ πρὸς τῷ δεινῷ ἀκούειν εἰμι, 'And I too am near what is dreadful to hear.' A similar ellipse occurs in Arist. Pl. 399, οὐκ ἔστι πῶ τὰ πρῶματ' ἐν τούτῳ. — τί φῆς ; | οὐ τῷ μεταδοῦναι ; ἀκούων Ald. L. P. and probably most mss. But ἀκούων (supr. εἰν) N. ἀκούειν Livv. (?). And so Plut. Mor. p. 552 C and 1093 B. Corrected by Musgrave and Brunck, who adduces in confirmation an ancient gloss [in B.], καὶ ἐγὼ ἐπ' αὐτῷ εἰμι τῷ δεινῷ ἀκούειν. Stephens had already proposed the same correction.

1171. κείνου γέ τοι δὴ —. 'His certainly (at any rate) the child was reputed.' Arist. Nub. 372, νῆ τὸν 'Απόλλω τοῦτό γε τοι δὴ τῷ νῦν λόγῳ εὖ προσέφυσας. Plat. Crit. 2. The herdsman, hesitating to speak out the plain truth, refers him to Jocasta herself. ἡ δ' ἔσω — σὴ γυνή. 'But she who is within, your lady.' Phil. 371, ὁ δ' εἶπ' Ὀδυσσεύς. Aj. 767—8.

1174. ὡς πρὸς τί χρεῖας ; 'With a view to what purpose or object ?' Gl: ὡς ἐπὶ ποία χρεῖα ; For ὡς πρὸς τί cf. Oed. C. 71. Tr. 1182. Eur. Iph. T. 558, ὡς τί δὴ θέλων ; Or. 795, ὡς τί δὴ τόδε ; Med. 665, σὺ δ' ὡς τί χρήων τήνδε ναυστολεῖς

χθόνα ; Rhes. 99, σὺ δ' ὡς τί δρῶσιν πρὸς τὰδ' ὀπλίζει χεῖρα ; 'Ως thus put expresses design or aim. For τί χρεῖας cf. Phil. 174, ἐπὶ παντὶ τῷ χρεῖας ἵσταμένῳ, and on Ant. 1229, ἐν τῷ συμφορᾷς.

ὡς ἀναλώσαιμί νιν. 'That I might destroy him.' Schol: ἀπολέσαιμι. The optative, because the preceding historic present δίδωσιν is equal in sense to ἔδωκεν or ἔδιδον. Cf. on 780, καλεῖ παρ' οἴκῳ (με), πλαστὸς ὡς εἶπεν πατρί. Eur. Ph. 47, τὰμὰ κηρύσσει λέχῃ, | θοῖς σοφῆς αἰνίγμα παρθένου μάθοι &c. Cf. also Arist. Ran. 24. νιν (γρ. σε) B.

1175. τεκοῦσα τλήμων ; 'Unhappy woman, when she had given birth to me ?' τλήμων. 'The unfortunate.' Lat: 'misera perdita.' Cf. El. 275. 439. Ph. 363. In the same sense we find used δύστηνος (El. 194. Theocr. 5. 31) and κακοδαίμων. Compare also the French 'malheureux,' 'miserable,' and the Italian 'infelice.' Or τλήμων may mean 'daring, hard-hearted.' El. 439, εἰ μὴ τλημονεστάτη γυνὴ | πασῶν ἐβλαστε. θεσφάτων γ' ὅκνῃ (δανῶν Trin.) κακῶν P. Bar. Laud. Trin. Ald. edd. rec. θεσφάτων δ' ὅκνῃ κακῶν G. Hart. θεσφάτων δανῶν κακῶν Tricl. θεσφάτων κακῶν δανῶν D. Dread. b. Br. 'Yes from fear of certain divinely predicted ills.' Schol. rec: κακῶν ὑπὸ θεοῦ προρρηθέντων. For the force of the particle γε compare on 1001. 1030.

1176. τοὺς τεκόντας. 'Those that begat him,' in this case only his father. A similar σύλληψις occurs 1007. 1012. Oed. C. 508. Fr. 62, τοὺς τεκόντας καὶ φονεύσαντας. Also Oed. R. 366. 1007. 1183. 1246. 1248. For τίκτειν applied to a father cf. Od. ξ'. 174, δν τέκ' Ὀδυσσεύς. ο'. 249, Μάντιος αὖ τέκετο Πολυφείδης &c. Pind. Ol. vii. 131, 'Ρόδῳ μυχθεῖς τέκεν ἐπὶ τὰ παῖδας.

1177. πῶς δῆτ' ἀφήκας — σύ ; 'How

- ΘΕ. κατοικτίσας, ὦ δέσποθ', ὡς ἄλλην χθόνα  
δοκῶν ἀποίσειν," αὐτὸς ἐνθεν ἦν ὁ δὲ  
κάκ' ἐς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἴ," 1180  
ὄν φησιν οὗτος, ἴσθι δύσποτμος γεγώς.
- ΟΙ. ἰοὺ ἰοὺ· τὰ πάντ' ἂν ἐξήκοι σαφῆ.  
ὦ φῶς, τελευταῖόν σε προσβλέψαμι νῦν,  
ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρήν, ξὺν οἷς τ'  
οὐ χρήν\* ὁμιλῶν, οὓς τέ μ' οὐκ ἔδει κτανῶν. 1185
- ΧΟ. ἰὼ γενεαὶ βροτῶν, στρ. α'.  
ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ.

came you then to deliver him?' &c. Qu. vñs δὴ σφ' — σό, or πῶς δῆτ' — νιν.

1178. ὡς — ἀποίσειν. Construe ὡς δοκῶν ἀποίσειν (eis) ἄλλην χθόνα, 'As supposing (under the idea) that,' &c. Schol. rec: καθὰ νομίζων eis ἄλλην χθόνα ἀπείσει. Gl: καθὰ δοκῶν ἐκείνον ἀποίσειν τὸν παῖδα eis ἄλλην χθόνα. Elmsley compares Eur. Herc. 984, ἀμφὶ βόμιον | ἐστρε κρητῖδ', ὡς λεληθέναι δοκῶν. Add Arist. Thest. 184, ἐὰν γὰρ ἐγκαθεζόμενος λάθρα | ἐν ταῖς γυναῖξιν, ὡς δοκῶν (vulg. δοκεῖν) εἶναι γυνή, | ὑπεραποκρίνη μου &c. eis for ὡς Tricl.

1179. For δοκῶν ἀποίσειν perhaps δοκῶν σφ' ἀποίσειν (ἀποίσειν σφ', or νιν εἶσειν), or else ὡς σφ' ἄλλην χθόνα. The pronoun seems to have slipped out somewhere. Gl. B: ἀποίσειν. ἀπείσειν.

1180. εἰ γὰρ οὗτος εἴ. Perhaps εἰ γὰρ ὄν σό γ' εἴ.

1182. ἐξήκοι N. Dresd. b. Elmsl. Dind. Wund. &c. ἐξίκοι vulg. Br. With ἐξέκει σαφῆ, 'Turn out clear, clearly fulfilled, true,' cf. 1011, μή μοι φοῖβος ἐξέλει σαφῆς. 88, κατ' ὄρθον ἐξελθόντα. Herod. vi. 80, συμβάλλομαι δ' ἐξέκειν μοι τὸ χρηστήριον.

1184. φύς τ' ἀφ' ὧν οὐ χρήν. I. e. from his mother, in consequence of her having subsequently become his wife. He suitably combines the mention of his parentage and his alliance. ξὺν οἷς τ'. ξὺν ᾧ τ' P. ξὺν ᾧς τ' G. A gloss. Cf. 414, οὐδ' ὅτων οἰκίς μετὰ, also 366. For the elision at the end of the verse cf. on Oed. C. 17.

1185. χρήν μ' vulg. μ' om. B. F. G. L. M. N. P. Aug. b. Dresd. b. Schn. Hart. prob. Elmsl. Dind. (in annot.) There is no need of the pronoun. ὁμιλῶν. 'Consorting, cohabiting, having intercourse with,' as husband. Cf. on 367.

Schol. rec: συνευαζόμενος. A word of painfully ambiguous meaning in the case before us, with which we may compare συνεῖναι (whence συνουσία), διαλέγεσθαι &c. Schol. ad El. 420, ἡ ὁμιλία λέγεται καὶ ἐπὶ συνουσίας καὶ διαλέξεως. Gloss. Sangerm. p. 483, 'Ομιλεῖν, τὸ συγγενέσθαι ἀνδρα γυναίκε. Moeris v., 'Ομιλῶν. Herod. i. 182, ἐς ἀνδρῶν ὁμιλίην φοιτᾷν. Dion. Hal. A. R. iv., eis ὁμιλίαν αὐτῷ συνελθεῖν. Achill. Tat. viii. p. 511, ἡκεῖν eis ὁμιλίαν. Philostr. V. Ap. i. 13, eis ὁμιλίαν ἀφικέσθαι ποτὲ ἀφροδισίων. Eur. Hel. 1416, νυμφικαὶ ὁμιλῖαι. Helioid. iii. p. 159, γάμου καὶ ἀνδρὸς ὁμιλίας ἀπειρατος. Liban. i. 263 B, ὁμιλήσας τῇ κόρῃ. His incestuous alliance is mentioned before his parricidal act, simply because the former stands better connected with the mention of his unhappy parentage. Cf. 1361, ὁμογενὴς δ' ἀφ' ὧν αὐτὸς ἐφυν τάλας.

1186. f. The solemn lamentation of this pathetic ode contrasts strikingly with the exuberant and buoyant strain of the one preceding 1085 f. The juxtaposition of the two contributes much to heighten the effect produced. The same sentiment in Ajac. 126, ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν | εἶδωλ', ὅσοι περ ζῶμεν, ἡ κούφην σκιδν. Pind. P. viii. 135, τί δέ τις; τί δ' οὐ τις; σκιάς ὄντα ἄνθρωπος. iñ Ald. P. &c. ἰὼ (γρ. ἰὼ ἰὼ) B. ἰὼ ἰὼ Bar. Laud. Bodl. Trin. Aug. c. Liv. b. δ Dresd. a.

1187. ὡς —. 'How I estimate you as living equally with nothing,' i. e. how I estimate your life as nothing! iñmas Laud. Schol. Ald. ἡμᾶς Bodl. Trin. Bar. Turn. ἴσα. 'Equally.' Gl. B: ἐπ' ἴσῃς. Similarly κοινὰ Ant. 546. ὁρθὰ Oed. R. 419. ἴσα καὶ τὸ μηδέν. Canter compares Eur. El. 994, χαῖρε, σεβίζω σ' ἴσα καὶ μάκαρας. Heliodor. i., ἡ δὲ

τίς γὰρ, τίς' ἀνὴρ πλέον  
 τᾶς εὐδαιμονίας φέρει' 1190  
 ἢ τοσοῦτον ὅσον δοκεῖν  
 καὶ δόξαντ' ἀποκλῖναι ;  
 τὸν σὸν τοι παράδειγμ' ἔχων,  
 τὸν σὸν' δαίμονα, τὸν σὸν, ὃ τλάμων Οἰδίπου, οὐδένα  
 βροτῶντ' μακαρίζω 1195  
 ὅστις καθ' ὑπερβολὰν ἀντ. α'. 1196

καὶ μὲ τὰ πρῶτα ἴσα καὶ παῖδα δρῶν ἐπλάττετο. libr. posttr., ἴσα καὶ θεὸν εὐφημοῦντες ἐδεικνύοντο τὸν ἴσος. Aristid. Panath., αὕτη δ' ἴσα καὶ ἀήττητός ἐστι. Or. iv., προστετάχθαι γὰρ μοι ἴσα καὶ πέτεσθαι. Heliod. v., ἀλλ' εἶδον — τὸν μὲν ἴσα καὶ νεκρῷ προκείμενον. Cf. also Oed. C. 810, ὅτ' γε νοῦς ἴσος καὶ σοὶ πάρα. 611. 918.

1189. τίς γὰρ, τίς —. Elmsley hazards the conjecture τί γὰρ τίς —. πλέον — φέρει. 'Carries off (obtains) more of happiness.' Cf. 501, πλέον ἢ γὰ φέρεται.

1190. For the hiatus after φέρει cf. 1201. Oed. C. 1215. Perhaps φέρεται.

1191. Schol.: ὅσον δοκεῖν. ὅσον δόξαι εὐδαιμονίας εἶναι. Musgrave, I think, more correctly explains δοκεῖν 'in gloria versari,' comparing Eur. Hec. 291, λόγος ἐκ τ' ἀδοξούτων ἰὼν | καὶ τῶν δοκούντων αὐτὸς οὐ ταυτὸν σθένει. Tro. 613, ὅρῳ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργούσ' ἄνω | τὸ μηδὲν ὕψος, τὰ δὲ δοκοῦντ' ἀπώλεσαν. Her. 890, τερπνὸν δέ τι καὶ φίλων ἄρ' εὐτυχίαν ἰδέσθαι τῶν πάρος οὐ δοκούντων. Which passage bears a strong resemblance to this one. So δόξα, δόκησις 'gloria,' ἀδοξεῖν 'to be in disrepute' (Hec. l. l.). Erfurdt after δοκεῖν understands εὐδαιμονίαν φέρειν. Schneid. compares Sapph. Fr. 41, καλὸς ὅσσον ἴδην.

1192. ἀποκλῖναι. Schol.: πεσεῖν, ἢ ἀποβαλεῖν. Gl. Lips.: ἐκπεσεῖν, ἐκτραπῆναι. Sub. τοῦ δοκεῖν (i. e. τῆς δόξης), or τῆς εὐδαιμονίας from 1190. 'To fall from it (his glory or happiness), to lose it, to verge to ruin,' a figure borrowed perhaps from the scales of the balance. Cf. Aj. 131, ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν | ἀπαντα τ' ἀνθρώπεια. El. 1000, δαίμων δὲ τοῖς μὲν εὐτυχῆς καθ' ἡμέραν, | ἡμῖν δ' ἀπορρεῖ κἀπὶ μηδὲν ἔρχεται.

1193. τὸ σὸν the mss. edd. vett. Br. Herm. Schn. τῶσον Both. τὸν σὸν Camer. (tacitly). Elmsl. Dind. Wund. Hart. And

so perhaps read Schol.: τὸν σὸν βίον παράδειγμα ἔχων οὐδένα μακαρίζω καὶ εὐδαιμονίζω. Gl. B: τὸ σὸν. τὸ συμβεβηκός σοι. The repetition of τὸν σὸν three times in two lines is by no means elegant; yet we find ὁ repeated even five times in Phil. 663—6. Compare however on next v. Hermann explains thus: 'Tuum exemplum habens, tuam fortunam, tuam, o miser mortalium Oedipe, nequaquam beatam praedicto, quae,' &c.

1194. τὸν σὸν δαίμονα. 'Thy genius, fortune, fate.' Mitchell cites Pind. Ol. xiii. 36, Ζεῦ πάτερ — Ξεροφῶντος ἐβθνε δαίμονος ὄδρον. 148, δαίμων γενέθλιος. Perhaps, to avoid the triple repetition of τὸν σὸν, we should read τὸν σὸν τοι — σκληρὸν (or ἑμὸν, or κακὸν) δαίμονα. τλάμων. τλάμων M. Elmsl.

1195. Οἰδιπόδα vulg. Οἰδιπόδα most mss. Οἰδιπόδα (γρ. Οἰδίπου) B. οὐδένα the mss. Br. Mitch. Hart. Benedict. Ebner (who compares a similar solution in Oed. C. 186, τέτροφεν ἄφιλον ἀποστρυγῖν), and Seidl. de V. D. p. 46. οὐδὲν Herm. Erf. Dind. Wund. If βρότειον were here written, οὐδὲν would do; but βροτῶν evidently requires the masculine οὐδένα. If therefore the solution of the arsis in οὐδένα be considered indefensible, I would either read γένναν — βροτῶν οὐδὲν (by no means, Herm: 'nequaquam') μακαρίζω, or rather would correct or transpose thus: τὸν σὸν, Οἰδίπου (so B. v. r.), οὐδένα | βροτῶν (or θνητῶν) μακαρίζω. Perhaps the hiatus gave offence, and caused the disturbance. Hermann, with little probability, connects τλάμων Οἰδιπόδα βροτῶν, as in Eur. Her. 567, ὃ τάλαινα παρθένων. Alc. 462, ὃ φίλα γυναῖκων &c.

1196. ὅστις refers to σον implied in τὸν σὸν. καθ' ὑπερβολὰν τοξέουσας (Schol.: ἐπιτυχῶν, εὐτυχῆσας) 'having made a singularly lucky hit,' i. e. having met with singular good fortune. V. Valck. ad Hipp. 638. Schol. rec. and Gl. B:

τοξεύσας ἐκράτησας ἐς πάντ' εὐδαίμονος ὄλβου,  
 ὦ Ζεῦ, κατὰ μὲν φθίσας  
 τὰν γαμψώνυχχα παρθένον  
 χρησμοφδὸν, θανάτων δ' ἐμᾶ  
 χώρα πύργος ἀναστᾶς\*  
 εἰς οὐ καὶ βασιλεὺς καλεῖ"

1200

ὑπερβολικῶς τοξεύσας. Hesych: Καθ' ὑπερβολήν. ὑπερβαλλόντως. Eur. Tro. 645, ἐγὼ δὲ τοξεύσασα τῆς εὐδοίας. Hor. Od. ii. 16, 17, 'Quid brevi fortes jaculamur aëvo | multa?' Milton Sams. Ag. 164, 'O mirror of our fickle state, Since man on earth, unparalleled! The rarer thy example stands, By how much from the top of wondrous glory, Strongest of mortal men, To lowest pitch of abject fortune thou art fallen.' For the subject-matter cf. Eurip. Ant. Fr. 1, ἦν Οἰδίπους τὸ πρῶτον εὐδαίμων ἀνὴρ, | εἰτ' ἐγένετο αἰθεὶς ἀθλιώτατος βροτῶν. Aesch. Sept. 764 f.

1197. ἐκράτησας τοῦ the mss. (only τοῦ om. Liv. a.) Br. Hart. ἐκράτησε τοῦ Herm. Erf. Wund. Dind. Elmsley also proposed the same. Schneid. has given from conjecture, ἐκράτεις προτοῦ, to which τανῶν (1204) forms the antithesis. Hermann (Epit. D. M. § 464) recognizes a spondee for an iambus at the end of a glyconic verse, comparing Phil. 1136. Cf. Seidler ad Eur. El. 122. The third person here can hardly be tolerated, as throughout the Chorus speaks of Oedipus in the second person. If we read ἐκράτησε, we should also have to read ἀνέστα and καλεῖται 1200, 1. Schol. rec: ἐκράτης ἐγένου τῆς κατὰ πάντα εὐτυχοῦς μακαριότητος. Hermann conjectures, ἐκράτησας εἰς πάντ' εὐδαίμονος ὄλβου, coll. Eur. Ph. 628, εἰς πόλλ' ἀθλία πέφυκ' ἐγὼ. 1636, ἀλλ' εἰς ἅπαντα δυστυχῆς ἔφυς. Fr. Alex. 16, ὥστ' οὐκ ἄνδρῶν εἰς ἅπαντ' εὐδαιμονεῖ. Which correction had also occurred to myself, as well as another, ἐκράτησας, ὦ-|ναξ, πάντ' —. Or we might retain ἐκράτησας, omitting τοῦ (so Liv. a.), and read μηδὲν for τὸ μηδὲν in v. str. 1187. πάντ' εὐδαίμονος. παντευδαίμονος P. Hart. πανευδαίμονος G. 'All-happy.' Cf. 1421. Aj. 894. 1394. Eur. Sthen. Fr. 1, οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ.

1198. ὦ Ζεῦ. ὦ Ζεῦ Ζεῦ Liv. a. 'My God!' A parenthetical exclamation. Tr. 996. Aj. 173 f.

1200. θανάτων — πύργος. 'A tower of defence (refuge or deliverance) from the deaths' (caused by the Sphinx). Gl. B: πύργος. ἀσφάλεια. Schol: ἀσφάλεια καὶ ἀπαλέξεις γέγονε. (Aj. 159, πύργου ῥῦμα.) Cf. 218, ἀλκήν — κακῶν. Oed. C. 1624, ἀλκήν — δόρους ἑακτοῦ. Eur. Med. 1319, ἔρυμα πολεμίας χερσός. Andr. 28, ἐπικούρησις κακῶν. Arist. Vesp. 615, πρόβλημα κακῶν. Xen. Anab. iv. 5. 13, ἐπικούρημα τῆς χιόνος. Mitchell compares Pind. P. v. 79, πύργος ἔσπετος ὄμμα τε φαινότατον ξένοισι. ἀνέστας vulg. P. Br. Herm. Schn. ἀνέστα L. pr. Wund. Dind. (Which reading is confirmed by the Schol: πύργος δὲ ἀντὶ τοῦ ἀσφάλεια καὶ ἀπαλέξεις γέγονε.) ἀνέστας (sic) Bar. Whence Elmsley gives ἀναστᾶς, to agree with καταφθίσας. [Though in Praef. p. xli, he prefers either ἀνέστα or ἀνέστας.] Hartung likewise reads ἀναστᾶς, which after κατὰ μὲν φθίσας I feel persuaded is right. Hermann, who reads ἀνέστας, defends the change from the third to the second person, the fortune of Oedipus being the subject in one case, Oedipus himself in the latter. Wunder supposes the third person is now used, because the Chorus is now addressing Jove. But the needlessness of such a transition is noticed by Kayser, who instances the Homeric ὦ πόποι — οἶον εἶπες.

1201. εἰς οὐ. 'From which time' or event. Perhaps εἰς οὐ δὴ —. βασιλεὺς καλεῖ ἐμός. Elmsley proposes either βασιλεὺς ἐμός | καλεῖ, or βασιλεὺς καλεῖτ' (καλεῖτο) | ἐμός — ἐτιμώθη. Seidler also (V. D. p. 83) proposes ἐμός καλῆ. Perhaps βασιλεὺς τ' ἐμός κληῖ, or βασιλεὺς καλεῖ τ' (if for καλ we read δὴ) ἐμός, or βασιλεὺς κλῖνεις ἐμός. For the hiatus καλεῖ ἐμός Wunder compares 1190, φέρει, ἦ &c. Ant. 119, στόμα ἔβα in the same kind of verse. He refers also to his Advers. in Phil. p. 117—9, and Seidl. ad Eur. El. 153. 207. ἐμός. ἄμός Liv. a. Qu. ἄμός.

ἐμὸς" καὶ τὰ μέγιστ' ἐτιμάθης, ταῖς μεγάλαισιν ἐν  
 Θήβαισιν ἀνάσσων.  
 τανῦν δ' ἀκούειν" τίς ἀθλιώτερος; στρ. β'. 1204  
 τίς ἄταις ἀγρίαις, τίς ἐν πόνοις"  
 ξύνοικος ἀλλαγῇ βίου;  
 ἰὼ κλεινὸν Οἰδίπου κάρα,  
 ᾧ μέγας λιμὴν 1208  
 αὐτὸς ἤρκεσε"  
 παιδὶ καὶ πάσει† θαλαμηπόλῳ πεσεῖν,"  
 πῶς ποτε πῶς ποθ' αἱ πατρῷαί σ' ἄλοκες φέρειν,  
 τάλας, 1210

1202. τὰ μέγιστ' ἐτιμάθης. 'Wast honoured most highly.' Cf. 1223.

1203. Θήβαισιν M. Liv. a. Lips. a. Heath, &c. Θήβαις vulg. After ἀνάσσων Hermann puts only a colon, in order that the continuance of the sense may not be broken.

1204. ἀκούειν. 'To hear of.' Schol: εἰς τὸ ἀκοῦειν. Oed. C. 144. Qu: ἀκούει.

1205. τίς ἄταις ἀγρίαις, τίς ἐν πόνοις [Herm.] Dind. Wund. Schn. τίς (οὖν. add. M.) ἐν πόνοις (πόνοισιν Liv. a.); τίς ἄταις ἀγρίαις vulg. The preposition ἐν, though placed in the latter clause, belongs equally to the former. Hartung reads: τίς ἄταις ἀγρίαις πλέον | ξύνοικος ἀλλαγῇ βίου; A very probable conjecture. Cf. on v. ant. 1214.

ἐν πόνοις — ξύνοικος. I. e., as Schneid. explains it, ἐν πόνοις ὅν καὶ ξύνοικος αὐτοῖς. Cf. on 17. 654. 1126.

1206. Oed. C. 1134, ᾧ τίς οὐκ ἐνὶ κηλὶς κακῶν ξύνοικος; El. 786. Eur. Hipp. 1219, ἱππικοῖς ἐν (ἱππικοῖσιν?) ἤθεσιν | πολλὰς ξυνοικῶν. With ξύνοικος we must supply μᾶλλον from the preceding ἀθλιώτερος (= μᾶλλον ἄθλιος).

ἀλλαγῇ βίου. 'In consequence of your altered condition.' The Schol. construes and explains rather differently: ξύνοικος ἀλλαγῇ βίου: συνοικῶν τῇ τοῦ βίου μεταβολῇ [i. e. βίῳ ἡλλαγμένῳ].

1207. ἰὼ. δ Liv. a. Dred. a. ἰὼ κλεινὸν κάρα (om. Οἰδίπου) Hart. Cf. on 1216.

1208. φ λιμὴν μέγας ἤρκεσεν Hart. Schol: φ ὑποδοχὴ εἰς τὸ ἄμφω δεῖξασθαι, σὲ καὶ τὸν πατέρα. ἢ ὅτι μήτηρ ἦν καὶ γυνὴ ἢ ἰοκάστη, ἣν λέγει λιμένα [cf. 420. 423]. θαλαμηπόλῳ δὲ νυμφίῳ. μέγας. 'Large, capacious,' as harbouring both father and son. Schol: ὅτι μήτηρ ἦν καὶ

γυνὴ ἢ ἰοκάστη. Λιμὴν is often used in a figurative sense. Thus we find Ant. 1000, πάντες οἰνοῦ λιμὴν. 1236, δυσπρόσβατος Αἰδου λιμὴν. Aj. 683, ἑταίριος λιμὴν. Cf. 420 above. Aesch. Suppl. 480, οὐδαμοῦ λιμὴν κακῶν. αὐτὸς. αὐτὸς the mss. αὐτὸς Br. Gl: δ αὐτὸς. ἤρκεσεν the mss. vulg. ἤρκεσε Br. Perhaps ἤρσε.

1209. παιδὶ καὶ πατρὶ θαλαμηπόλῳ πεσεῖν. 'For him both as son and as bridegroom (begetting sire, Lat. 'genitori') to fall into.' Or we may explain καὶ πατρὶ (ὡς) θαλαμηπόλῳ. Hartung reads: παιδὶ καὶ θαλαμηπόλῳ ἔμπεσεῖν. Perhaps the reading in D. and Dred. b. παιδὶ, πατρὶ καὶ θαλαμηπόλῳ is preferable, 'son, father, and husband'; the multiplicity of relation being more striking, and the mode of expression being more after the style of Sophocles (cf. 1406, 7). The contrast is between the begotten son and the begetting father (θαλαμηπόλος πατήρ). Wunder defends the common reading, though he thinks that for πατρὶ we should rather have expected πόσει, as above 458, κάξ ἥς ἔφιν γυναικὸς υἱὸς καὶ πόσις. Cf. Tr. 550. Eur. Ph. 869. πεσεῖν. Eur. Alc. 1059, ἐν ἑλλήσι δαμόνιοις πίττειν νέας. Arist. Th. 1122, πεσεῖν ἐς εὐνὰς καὶ γαμήλιον λόχος. Perhaps ἔμπεσεῖν (so Hart.) would be preferable.

1210. πατρῷαί — ἄλοκες. 'Thy father's bed.' Schol. rec: ἤγονν ἢ γυνή, ἐνθα στείρει (ἐσπεῖρε? v. Schol. on 1242) σε πατήρ. The same figure 1256, μητρίαν — ἔρουραν. 1497. Ant. 599. Aesch. Sept. 735, μὴ πρὸς ἀγνὰν στείρας ἔρουραν. Eur. Ph. 18, μὴ στείρει τέκνον ἔλοκα δαμόνιον βίβ. 1211. φέρειν. 'To endure, tolerate.'

σῖγ' ἐδυνάθησαν ἐς τοσόνδε ;  
 ἐφευρέ σ' ἄκονθ' ὁ πάνθ' ὀρώων χρόνος, ἀντ. β'. 1213  
 δικάζει τ' ἄγαμον γάμον πάλαι"  
 τεκνούντα καὶ τεκνούμενον. 1215  
 ἰὼ Λαϊήιον τέκνον,  
 εἶθε σ' εἶθε σε  
 μήποτ' εἰδόμαν.  
 δύρομαι γὰρ ὥς" περίαλλά σ' ἀχέωντ

1212. *ἐδυνάθησαν* (with gl. *ἐδυνήθησαν*) B. Br. Dresd. b. *ἐδυνήθησαν* N. *ἐδυνάσθησαν* the other mss. and old edd. Which form Elmsley observes scarcely ever occurs in the tragedians. *ἐς τοσόνδε*. 'Thus far, for so long a time.' El. 949.

1213. *ἐφευρέ* — *χρόνος*. Fr. 284, *πρὸς τὰυτα κρύπτε μῆδεν, ὥς ὁ πάνθ' ὀρώων | καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει χρόνος*. 657, *πάντ' ἐκκαλύπτων ὁ χρόνος* eis τὸ φῶς ἔγει. Oed. C. 1454, ὀρέῃ, ὀρέῃ πάντ' ἀεί χρόνος. Ant. 184, Ζεὺς ὁ πάνθ' ὀρώων ἀεί. Oed. C. 869, ὁ πάντα λεύσων ἥλιος. 1767. Aj. 646. 714. Above 613 f. Elmsley writes *ἐφήυρε*.

1214. *δικά(ει)*. *ὅς* [evidently from the last syllable in *χρόνος*] *δικά(ει)* Bar. Laud. Bodl. Trin. Liv. b. Mosq. 'Punishes, avenges.' Gl: *καταδικά(ει)*. Mitchell recurs to his favourite Pindar for illustration, Ol. ii. 106, τὰ δ' ἐν τῇδε Διὸς ἀρχῇ ἄλγιστα κατὰ γὰς δικάζει τις &c. τ' Herm. τὸν vulg. ἄγαμον γάμον. 'Your unnatural or inauspicious (lit. no marriage) marriage.' Schol. rec: τὸν κακὸν γάμον, σοῦ δηλονότι, τεκνούν- τοι ὅθεν ἐτεκνώθη. Euripides calls this same marriage *δυσγάμους γάμους*. Phoen. 1047, *ματρὶ γὰρ γάμους δυσγάμους τάλας, | καλλίνικος ὢν αἰνιγματῶν, ξυνάπτει, | μι- αίνει δὲ πτόλιν*. Similar instances of this elegant figure, usually termed oxymoron, are frequent in the tragedians. Oed. R. 1256, *γυναικὲ τ' οὐ γυναῖκα*. Aj. 666, *ἐχθρῶν ἔδωρα δῶρα*. Phil. 534, *δοικον εἰσοίκησιν*. 848, *ὕπνος ἄπνος*. El. 1154, *μήτηρ ἀμήτωρ*. Aesch. Pr. 545, *ἄχαρις χάρις*. Cho. 40, *χάριν ἀχάριτον*. 600, *ἐπέρωτος ἔρωτος*. Eur. Hec. 610, *νόμφην τ' ἀνυμφον, παρθένον τ' ἀπαρθένον*. Suppl. 32, *θεσμὸν δ' ἔθεσμον* &c. Iph. T. 566, *κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο*. Herc. 1136, *ἀπόλεμον πόλεμον*. V. Seidl. ad Tro. 666. Hor. Od. i. 34. 1, 'Insipientia — sapientiae.' *πάλαι* om. Hart. Nor indeed do I see the force of the

word. Perhaps *τάλας*, as in 1211. Or it would be better omitted (cf. on 1205).

1215. *τεκνούντα* — 'Begetting and begotten,' i.e. by which a man begets children by her from whom he was himself begotten. Eur. Ph. 19, *εἰ γὰρ τεκνώσεις παῖδ', ἀποκτενεῖ σ' ὁ φύς*. 882. Similar language is used below 1403 f. For *τεκνούμενον* καὶ *τεκνούonta*, as remarked in Gl. B. That is predicated of Oedipus' marriage, which properly speaking refers to him himself. So 1230, *κατὰ | ἐκόντα κοῦκ ἄκοντα*. Cf. on Oed. C. 267.

1216. *ἰὼ*. δ Dresd. a. Cf. on 1207. *Λαίειον τέκνον* vulg. *Λαίειον δ τέκνον* Erf. ('Non male,' says Elmsley, who adduces Eur. Iph. A. 1497, *ἰὼ γὰρ μήτηρ δ Πελασγία*). *Λαίειον δ τέκνον* Herm. *Λαϊήιον τέκνον* (as *Φοιβήιον* Eur. Iph. A. 756. *Βασιλήιον* Eur. El. 186. Eur. Phaeth. Fr. ii. 69. *θερμήιον* ibid. 77) Both. Wund. Dind. So *Δαρήιος* Ionic for *Δαρείος*. *Λαϊάγενες* (as *Θεαγέντης*, *θανατοφόρος*) τέκνον Schneid., who compares Aj. 91, *Διογενές τέκνον*. Aesch. [?], *μονογενές τέκνον, Λατογένεια κόρυς*. Eur. Ion. 468, *παῖς ἁ Λατογενής*. Ant. 1149. *Λαίου τέκνον* Hart. Cf. 451, *φόνον τὸν Λαίειον*. 267, *τῷ Λαβδακείῳ παιδί*. Aj. 801, *τοῦ Θεοστορέου μάντεως*. Eur. Ion. 462, *Φοιβήιος ἐνθα γὰ. τέκνον. γένος M*.

1217. *εἶθε σ' εἶθε* vulg. *εἶθε σί γ' εἶθε* Liv. a. *εἶθε σ' εἶθε σε* Herm. Wund. Dind. Schn. *εἶθε σ' εἶθ' ἐγὼ μήποτ' εἰδόμαν* Heath, Erf. *εἶθε σ' εἶθε μήποτ' εἰδόμαν* Both. Elmsl. Weis. Qu. *εἶθε σ' εἶθε μήποτ' ἰδόμαν ἐγὼ (or ἰδόμαν, τάλας)*. But cf. Ant. 1319. *εἰδόμαν* Dresd. a. Heath, Both. Erf. *ἰδόμαν* Ald. Bodl. and some other mss. *ἰδοίμαν* B. P. *ἰδοίμην* Trin. By a similar error *ἰδε* for *εἶδε* El. 205.

1218. *δύρομαι* Seidler. *δδύρομαι* the mss. The form *δύρομαι* is required by the metre also in Aesch. Pr. 271. Pers. 584. Eur. Hec. 740. Med. 156. Andr. 397. On the other hand *δδύρομαι* is re-

ἐκ στομάτων. τὸ δ' ὀρθὸν εἰπεῖν, ἀνέπνευσά τ' ἐκ  
σέθεν 1220  
καὶ κατεκοίμασα\* τοῦμὸν ὄμμα. 1222

## ΕΞΑΓΓΕΛΟΣ.

ὦ γῆς μέγιστα τῆσδ' αἰὲ τιμώμενοι,"  
οἳ ἔργ' ἀκούσεσθ', οἷα δ' εἰσόψεσθ', ὅσον δ'  
ἀρεῖσθε πένθος, εἵπερ ἐγγενῶς ἔτι 1225

quired for the same reason Phoen. 1750. In other passages the metre will allow of either. The verbals *ἔδωκεν*, *ἔδωκεν*, *ἔδωκεν* never drop the *ō*. But we have the compound *πᾶνδωρος* El. 1077, &c. V. Elmal. ad Med. 156. Pors. ad Hec. 728. Med. 160. Perhaps *δύρομαι* *σ' ἐγώ*. Hartung gives: *δύρομαι* *περίαλλ' ἱαχίων*. *περίαλλ'*. *περίαλλα* the mss. 'Exceedingly.' Schol.: *περιλάλως*, *ὑπερβολικῶς*. *Περίαλλα* occurs besides in Arist. Thesm. 1070, τί ποτ' 'Ἀνδρομέδα *περίαλλα* *κακῶν* | *μέρος* *ἐξέλαχον*; and perhaps in a fragment of Sophocles (v. Pors. ad Med. 284). Pind. P. xi. 8, *ὃν* *περίαλλ' ἐτίμασε* *Δολίας*. For *ὡς* with an adverb cf. El. 1452, *ὡς ἐτητύμως*. And so often *ὡς ἀληθῶς*.

1219. *ἀχέων* D. Dresd. b. *ἱαχίων* B. C. Trin. sec. m. Br. *ἱαχίων* Trin. *ἱαχέων* (with gl. *φωνῶν*) others of Brunck, P. Bodl. Dresd. a. Augg. Mosq. *ἱαχέων* (as participle of *ἱαχέω*, whence in some mss. the gloss *φωνῶν*) Dind. in Annot. Schneid. *ἱαχίων* Erf. Wund. Dind. *ἱαχίων* (from *ἱαχῆ*) Ebner. *ἱαχίων* Bothe. (*ε* and *αι* are frequently confounded in the copies, e. g. *εἰσέπεισεν* for *εἰσέπαισεν* P. in 1252.) *ἰάν* *χέων* conj. Fritzsche ad Thesm. 1070. On the quantity of the second syllable in *ἱαχῆ* and *ἱαχέω* see Elmal. ad Heracl. 752. Wunder explains it, 'Bacchico clamore.' I have given *περίαλλ' σ' ἀχέων* *στομάτων*. *στομίων* v. r. in B.

1220 f. The sense of this passage appears to me this: 'For to speak the truth (*εἰπεῖν* δὲ τὸ ὀρθόν), as by thee I once revived (when thou deliveredst the state from the exactions of the Sphinx), so now again by thee I have closed my eyes in death (in consequence of this sad discovery).' Evidently a contrast is intended between *ἀνέπνευσά* and *κατεκοίμασα* *τοῦμὸν ὄμμα*, the one conveying the idea of life, the other of death. For *τε* — *καὶ* —, or *καὶ* — *καὶ*, in the sense of 'as' — 'so' cf. 52 f. The pas-

sage, as usually explained (*κατεκοίμασα* being understood of giving rest and sleep to the eye after trouble), appears to me very tame and frigid. τὸ δ' ὀρθὸν εἰπεῖν. 'For to speak the truth.' So Herod. i. 61, οὐ πολλὰ λόγῳ εἰπεῖν.

1221. *ἀνέπνευσά*. 'I revived,' obtained deliverance. Schol. rec: *ἀναψυχῆς* *ἔσχον* *ἐκ σοῦ*.

1222. *κατεκοίμασα* G. H. L. Bodl. Dresd. b. Aug. c. Mosq. Ald. Dind. *κατεκοίμισα* B. D. E. M. corr. N. P. T. Bar. Trin. Aug. b. Dresd. a. Br. *κατεκοίμασα* [cf. 871] Heath, Elmal. 'I have closed.' Schol.: *κατέμυσα*. Burton renders: 'in soporem clausi oculos meos (quippe periculi securus).' But I think it means rather, 'I have closed my eyes in death, have died.' Cf. 871, οὐδὲ μὴ ποτε λάβω *κατακοιμήσθ*. Eur. Hipp. 559, *βροντῇ γὰρ ἀμφιπύρῳ κοιμῶμαι* *φλογμῷ* *Κρονίδας*. Above 870. So *κατενύζειν* Ant. 833, *ἔ* *με* *δαίμων* *ὁμοιοτάτων* *κατενύζει*. Tr. 96. And *εὐνύζειν* above 961. Compare also Aesch. Ag. 1265, *ἐπέσχωμαι* *δὲ* *καίριος* *πληγῆς* *τυχεῖν*, | *ὡς* *ἀσφάδαστος* — *ὄμμα* *συμβάλλω* *τόδε*.

1223. ΕΞΑΓΓΕΛΟΣ edd. vett. and vulg. In several copies he is merely called *ἄγγελος*. The *ἔξαγγελος* in Greek Tragedy is the messenger who comes forth to relate on the stage what is supposed to have taken place within (as if *ἔξω ἀγγέλλων*). Herein he differs from the ordinary *ἄγγελος*. μέγιστα (superl. of μέγα) 'in the highest degree.' Oed. C. 700. Schol. rec: *οἱ* *τὰς* *μεγίστας* *αἰὲ* *τιμώμενοι* *τιμῆς*. Qu. *ὦ* *γῆς* *μέγιστ'* *ἄνακτες* *ἐκτιμώμενοι* (El. 64).

1224. *οἳ* — *οἷα* *δ'* — *ὅσον* *δ'*. V. Elmal. ad Her. 874. *οἷα* *δ'*. *οἷα* *τ'* Elmal. wrongly. For the elision at the end of the verse cf. on Oed. C. 17.

1225. *ὅσον* *δ'* *ἀρεῖσθε* (*αἰρεῖσθε* P.) *πένθος*. 'And how much grief will ye get

τῶν λαβδακείων ἐντρέπεσθε δωμάτων.  
οἶμαι γὰρ οὐτ' ἂν Ἰστρον οὔτε Φᾶσιν ἂν  
νύψαι" καθαρμῶ τήνδε τὴν στέγην, ὅσα  
κεύθει, τὰ δ' αὐτίκ' ἐς τὸ φῶς φανεῖ κακά,  
ἐκόντα κοῦκ ἄκοντα· τῶν δὲ πημονῶν

1230

re).' Schol: λήψεσθε. Oed. C. 459, εἰ μὲν πόλει μέγαν | σωτῆρ' ἀρεῖσθε. 75, οὐ σὺγ' ἀνέξει μηδὲ δειλὸν ἀρεῖς (ρεῖ); Aesch. Sept. 304, ἀρεῖσθε κύδος ῥε πολίταις. Hom. Il. δ'. 94, πᾶσι τε Τρώεσσι χάριν καὶ κύδος ἔροιο. ε'. , ἀροίμεθά κε κλέος ἱσθλόν. ε'. 4. 34. ε'. 124, ἴππους — ἀθλοφόρους, οἱ ἴα ποσσὶν ἄροντο. Plat. Legg. iii. A, κλέος ἀρεῖ μέγιστον κατασκευάσας ἦν ὁρθῶς. So ἄρυσθαί τι Il. α'. 159. 446. Plat. Legg. iii. 944 C. Trach. . Cf. on Aj. 75. ἔγγενῶς. 'From heart, sincerely.' Schol: γνησίως. neid: 'with innate loyalty.' Similarly, mdt explains by 'more ingenito,' i. e. inbred respect or constancy.' Mitchell like it applies rather to the Chorus ig 'of kindred birth,' i. e. of the Cad- ian race (Ant. 508). So also Burton lains: 'prout Thebanos decet, gentis anguinis cognatione conjunctos.' Cf. 1328, ἡ τοῦτ' ἐνεστὶν ὁρτὶς ὑμῖν ἐγγε- (innate). Hart: εὐγενῶς [cf. on 0].

226. ἐντρέπεσθε. 'Regard, care for.' B: φροντίζετε.

227. Imitated by Seneca Hipp. 715. sis elnet me Tanais? Non ipse toto nus Oceano pater Tantum expiarit eris.' Water, whether of sea or river, supposed to have the power of wash- away impurities and pollutions of all is. V. Valck. ad Hipp. 654. Eur. . T. 1193, θάλασσα κλύει πάντα θρώπων κακά. So Aeneas in Virg. i. ii. 718: 'Me bello e tanto digressum aede recenti | Attractare nefas, donec flumine vivo | Abluero.' Here, to rghten the expression and describe the rmy of the evils he is about to re- , he declares his belief that not even such great rivers of Europe and Asia suffice to cleanse them. The Phasis the Nile are combined as the boun- y rivers of Asia and Africa (Herod. iv. 1; as the boundaries of the world (Eur. dr. 651); the Phasis and the Borys- nes as the boundaries of navigation nd. Isthm. ii. 41). Hence the im- nance of the Phasis, to justify its being

mentioned with the Ister. Compare with this the famous passage in Macbeth ii. 2, 'Will all great Neptune's ocean wash this blood | Clean from my hand? No! This my hand will rather | The multitudinous seas incarnadine, | making the green — one red.' Φᾶσιν ἂν. Φᾶσιν ad Markl. ad Suppl. 854. Wrongly. Cf. Eur. Andr. 77, δοκῶ γὰρ οὐδ' ἂν ᾤδῃ σ' ἂν πράσσειν καλῶς. Med. 362, δοκεῖς γὰρ ἂν με τόνδε θωπεύσαι ποτ' ἂν; Cf. on Aj. 1082. Arist. Th. 447, ὅσ' ἂν, εἰ λέγοι — ὁ Καρκίνου, δοκεῖν ἂν αὐτὸν — μηδὲν λέγειν.

1228. νύψαι. 'Wash, cleanse,' properly used of washing the hands. Perhaps κλύσαι, 'wash away.' Cf. Eur. Iph. T. 1193, θάλασσα κλύει πάντα τὰνθρώπων κακά. Soph. Fr. 733, χολὴν κλύουσι φαρμάκω. Then καθαρμῶ 'with cleansing, purifying.' ὅσα κεύθει, —. 'So many ills does it hide within, while others it will presently disclose to the light!'

1229. Κεύθει, as Schneid. observes, refers to Jocasta's suicide, φανεῖ to Oedi- pus' self-inflicted blindness; the former of which will presently be heard of, the latter seen. The same distinction as was made 1224. τὰ δ' αὐτίκ' Br. τὰ δ' αὐτίκ' edd. vett. Τὰ δ', as if τὰ μὲν had actually preceded before κεύθει. Schneid. compares Pind. Nem. viii. 37, χρυσὸν εὔχονται, πῆλον δ' ἔτεροι. Elmsley gives τὸ δ' αὐτίκ' (i. e. τὸ αὐτίκα δέ, as in Thuc. ii. 42. 64). So τὰ δὲ νῦν for τὰ νῦν δὲ Oed. Col. 133. The words τὸ δ' αὐτίκ' ἐς τὸ φῶς φανεῖ he considers to be διὰ μέσου. ἐς τὸ φῶς φανεῖ. Fr. 657, πάντ' ἐκκαλύπτων ὁ χρόνος ἐς τὸ φῶς ἔγει.

1230. ἐκόντα κοῦκ ἄκοντα. I. e. ἐκού- σια καὶ οὐκ ἀκούσια, as in Phil. 1318, ἐκουσίοισιν — βλάβαις. Similarly Oed. C. 240, ἔργων ἀκόντων. 977, ἄκον πρᾶγμ'. 267, ἐπεὶ τὰ γ' ἔργα μου | πεπονθότε' ἐστὶ μᾶλλον ἢ δεδρακότα. Cf. 1215 above. For the apparently tautological expression ἐκόντα κοῦκ ἄκοντα cf. 58, γνωτὰ κοῦκ ἄγνωτα. Phil. 771, ἐκόντα μήτ' ἄκοντα. Fr. 26, τοιαῦτά τοι σοὶ πρὸς χάριν τε κοῦ βλάτ' | λέγω.



μάλιστα λυπούσ' αἰ φανῶσ' αὐθαίρετοι.

ΧΟ. λείπει μὲν οὐδ' ἂ πρόσθεν ἦδεμεν" τὸ μὴ οὐ  
βαρύστον' εἶναι· πρὸς δ' ἐκείνοισιν' τί φῆς;

ΕΞ. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ  
μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κάρα. 1235

ΧΟ. ὦτ' δυστάλαινα, πρὸς τίνος ποτ' αἰτίας;

ΕΞ. αὐτὴ πρὸς αὐτῆς. τῶν δὲ πραχθέντων τὰ μὲν  
ἄλγιστ' ἄπεστιν ἡ γὰρ ὄψις οὐ πάρα.  
ὅμως δ', ὅσον γε κὰν ἐμοὶ μνήμης ἐνι,  
πέυσει τὰ κείνης ἀθλίας παθήματα. 1240  
ὅπως γὰρ ὀργῇ χρωμένη παρήλθ' ἔσω

1231. αἰ L. pr. M. N. P. Aug. b. Dread. a. (supr. ἄν). Pal. 356, and probably F. G. Tricl. Erf. Sch. Elmsl. Ebn. edd. recoc. αἰ 'ν or αἰ \*ν. H. Ald. and vulg. Br. ἄν (αἰ ἄν) — Butt. Gr. i. p. 122. V. Porson ad Or. 141. Matth. § 527, n. 2. Cf. Oed. C. 395, γέροντα δ' ὀρθοῦν φλαυρον, ὅς νέος πέσῃ. El. 771, ὦν τέκῃ. 1060, ἀφ' ὧν τε βλάστωσιν &c. Tr. 251, Ζεὺς δ' του πρᾶκτωρ φανῇ. Aj. 1160, φ' βιάζεσθαι παρῇ. Phil. 1360, οἷς γὰρ ἡ γνώμη κακῶν | μήτηρ γένηται. Fr. 721, δῖος δ' ἔρωτος δῆγμα παιδικοῦ προσῇ. 719, οἱ — μόλωσ'. Aesch. Sept. 257, ὦν ἀλφ' πόλις. Eum. 211. 661. Eur. Med. 516. Hipp. 528. El. 972. Iph. T. 1064. Arist. Ran. 1163, ἐλθεῖν μὲν εἰς γῆν ἔσθ' ὅτῳ μετῇ πάτρας. Il. ε'. 407, οὐ δηναῖς, ὅς ἀθανάτοισι μάχεται. Thuc. iv. 17, οὐ βραχεῖς (λόγοι) ἀρκῶσι, μὴ πολλοῖς χρησθῆναι. αὐθαίρετοι. 'Self-inflicted, voluntary.' Jocasta having hanged herself, and Oedipus having put out his own eyes.

1232. λείπει. 'Are deficient, fail' (to be). ἦδεμεν the mss. ἦδεμεν Elmsley, whom see ad Arist. Ach. 323. Eur. Bacch. 1343. Whose correction has been adopted by all the recent editors. The metre requires ἦδετε Eur. Bacch. i. l. The more usual Attic form for ἦδετε is ἦστε. Similarly ἦδεμεν and ἦσμεν, ἦδεσαν and ἦσαν. In the dual I think we only meet with the contracted forms ἦστον, ἦστην. Qu. ἀλλ' οὐδ' ἂ πρόσθεν ἦσμεν ἐλλείπει τὸ μὴ οὐ &c. Tr. 90, οὐδὲν ἐλ-  
λείψω τὸ μὴ [οὐ] | πᾶσαν πυθέσθαι &c. Ant. 585, ἄτας οὐδὲν ἐλλείπει. Aj. 1379. βαρύστον. 'Lamentable.' Gl. B: ἔξια βαρέων στεναγμῶν.

1233. πρὸς δὲ κείνοισιν Laud.

1234. εἰπεῖν τε καὶ μαθεῖν. 'As well

(for me) to utter, as (for you) to hear.' Cf. Eur. Her. 784, δέσποινα, μύθεος σοὶ τε συντομωτάτους | κλέειν, ἐμοὶ τε τοῖσι καλλίστους φέρων | νικῶμεν ἐχθροῖς, καὶ τροπαὶ ἰδρύεται.

1236. δ. & P. Which Ebner justly approves of, the sense being 'Hear me! — So Aj. 372, ὁ δόσμορος. It is an old precept of the grammarians that in addresses δ should be written, in exclamations δ. According to this rule many such changes will have to be made. Cf. Tr. 878, τῶν δ' ἀλεθρίων τίσι τρέσσει θανεῖν σφε φῆς; πρὸς τίνος —; 'By what?' &c. Cf. 949, πρὸς τῆς τέχνης δλωλεν.

1237. αὐτὴ πρὸς αὐτῆς (αὐτῆς Trin.). The same words are used of Deianira Trach. 891. Cf. also Tr. 1132. Ant. 1177. Aj. 906. That αὐτῆς is the true reading, not αὐτῆς, appears from such passages as Arist. Nub. 407, αὐτὸς ἐαυτὸν κατακλῶν.

1238. ἡ γὰρ ὄψις οὐ πάρα. 'For the sight of them is spared us, since the sight of them is not present' (is not ours). Qu. παρῇ for πάρα. Schol. rec: ἦγονε ἡ πρᾶξις τοῦ θανάτου ἄπεστιν, ἦγονε οὐκ ἔχομεν διηγείσθαι αὐτήν. ἡ γὰρ θέα οὐ παρῇν, ἦγονε οὐ γὰρ ἐθεασάμεθα.

1239. ὅσον γε κὰν ἐμοὶ —. Arist. Eccl. 350, ὅ τι κἂμ' εἰδέναι. Oed. C. 53, ὅσ' οἶδα κἀγώ.

1241. ὅπως. 'As, when.' Cf. 1244. 1265. Oed. C. 1638. Ant. 253. 407. 1315. El. 749. Tr. 785. 917. Ph. 614. γὰρ exepexegetic, as in Trach. 902. ὀργῇ χρωμένη. 'Under the influence of anger' παρήλθ'. 'She passed.' El. 1337, εἰσω παρέλθεθ'. εἰσω θυράσος. Cf.

1515, ἀλλ' ἴθι στέγης ἔσω.

θυρώνος, ἰετ' εὐθὺ πρὸς τὰ νυμφικὰ  
λέχη, κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς  
πύλας δ' ὅπως εἰσῆλθ' ἐπιρρήξας' ἔσω'  
ἐκάλειτ' τὸν ἦδ' Δαῖον πάλαι νεκρὸν,  
μνήμην παλαιῶν σπερμάτων ἔχουσ', ὑφ' ὧν  
θάνοι μὲν αὐτὸς, τὴν δὲ τίκτουςαν λίποι  
τοῖς οἴσω αὐτοῦ, δύστεκνον παιδουργίαν.

1245

1242. θυρώνος. 'The hall' or 'fore-court.' The word occurs again in *El.* 328, πρὸς θυρώνος ἐξέδοις. Compare the noun πυλῶν. *Ier'* D. L. sec. m. M. N. P. Bar. Bodl. Dreed. b. Mosq. a. Elmal. *Ier'* C. Br. *Iker'* F. Augg. Dreed. a. Ald. Schol. rec: ὄρμα κατ' ὀρθόν. 'She made straight for her nuptial bed,' which had been the cause of her disgrace and ruin. *Bar.* Bacch. 628, *Iεται* (*Iεται* al.), *ξίφος* πελαυρὸν ἀρπάσας, δάμων ἔσω. *Arist.* Vesp. 423, *εἴτ' ἐν' αὐτὸν ἴεσο* (*ἴεσο* vulg.). Also the line *εἴτ' ἦλθες, ἀλλ' εἰς τὸν Κολωνὸν ἴεσο* (al. *ἴεσο*), and the passage from *Pherecrates*, *εἰς Κολωνὸν ἰέμην* (*φλόμην* cod. *ῖ* μὴν *Harpr.*), both ap. *Arg.* *Oed.* Col. εὐθὺς L. corr. M. εὐθύς F. G. L. pr. N. P. εὐθύς *es* Dreed. a. Aug. b. c. τὰ νυμφικὰ λέχη. Schol: εἰκότως τοῖς λέκτροις ἐμπέπτει δι' αὐτὰ γὰρ ἀπόλυνται.

1243. ἀμφιδεξίοις ἀκμαῖς. Schol. rec: ἀμφοῖν χερσίν. I. e. ἀμφοῖν χερσίν ἀκμαῖς, 'with the force (or rather the extremities, i. e. the fingers) of both hands.' Cf. on 1034. So in *Aesch.* *Fr.* 223, ἀμφιδεξίοις χερσὶ ('with both hands,' the left being used equally with the right, as in drawing the bow). *Oed.* C. 1112, ἐρείσας, ὦ παῖ, πλευρὸν ἀμφιδέξιον | ἐμφύντε τῷ φύσαντι. For ἀκμή cf. above 1034, διατόρους ποδῶν ἀκμῆς. *Ant.* 976, κερκίδων ἀκμαῖσι. *Arist.* *Ran.* 1363, ἀνέπτειτ' ἐς αἰθέρα κουφοτάταις πτερόγων ἀκμαῖς.

1244. Schol: τὸ ἐξῆς ὅπως εἰσῆλθεν ἔσω, ἐπιρρήξας τὰς πύλας, τοῦτέστι κλείσασα. *Όμηρος* [*Il.* ω'. 454] τὸν τρεῖς μὲν ἐπιρρήσεσκον Ἀχαιοί, | τρεῖς δ' ἀναόλγεσκον. *Schneid.* compares *Herod.* ii. 144, εἰσαγαγόντες ἐς τὸ ἶρὸν ἔσω. A similar displacement of words he observes occurs 31. 1251. *Musgrave* perhaps more correctly connects ἐπιρρήξας' ἔσω, 'vi et impetu ab interna parte occidens.' For it seems hardly possible to connect ἔσω with εἰσῆλθε. But cf. on 644. Qu. πύλας δ' ἐπιρρήξας', ὅπως εἰσῆλθ' ἔσω. Compare the passage *Trach.* 915 f. ἐπιρρήξας'.

'Having violently closed (or banged).' Schol: κλείσασα. *Hom.* *Il.* ω'. 454, θύρην δ' ἔχε μῶνος ἐπιβλῆς | εἰλδάνους, τὸν τρεῖς μὲν ἐπιρρήσεσκον Ἀχαιοί, | τρεῖς δ' ἀναόλγεσκον μεγάλην κληῖδα θυρώνων, | τῶν ἄλλων Ἀχιλεὺς δ' ἔρ' ἐπιρρήσεσκε καὶ οἶος. *Plato* *Prot.* p. 314 D, ἀμφοῖν τῶν χερσίν τὴν θύραν πάνυ προθύμως ὡς οἶός τ' ἦν ἐπήραξε (from ἐπαρᾶσσω? qu. ἐπέρρηξε). The verb ἐπιρρᾶσσειν (ἐπιρρᾶσσειν) is neuter, and means 'to fall heavily against or upon.' *Oed.* C. 1503, ὀμβρία | χόλας' ἐπιρρᾶσσα. So καταρρᾶσσειν, whence καταρρᾶκτης.

1245. κάλει the mss. Ald. Ebn. 'κάλει Br. Bened. καλεῖ Erf. Elmal. Dind. Wund. Schn. Hart. Cf. 780. *Oed.* C. 1626. *Tr.* 796. So in the messenger's narrative we find in *Eur.* *Med.* 1110, κυνεῖ (κύνει the mss.). 1138, χωρεῖ — φθάνει. 1159, φεύγει. 1164, πίτνει. 1176, κυνεῖ. Alc. 181, κύνει δὲ προσπίτνουσα, πᾶν δὲ δέμνιον — δέυετο πλημυρίδι (κυνεῖ — δέυετο *Pors.* &c.). *Benedict* prefers 'κάλει, because of the neighbouring imperfects *Ier'* (1242) and γοῶτο (1249). I prefer ἐκάλει. Cf. *El.* 715, ἡ κόνις δ' ἄνω | φορεῖθ' (qu. ἐφορ.).

1246. σπερμάτων. 'Issue, offspring,' i. e. of *Oedipus*. *Oed.* C. 328. 600. 1275. *El.* 1508. *Ph.* 364. 582. 1066. The plural for the singular as 1248, τοῖς οἴσω αὐτοῦ. 1250, ἐκ τέκνων &c. Or perhaps for σπορῶν, 'begettings of children,' as θάκημ' for θάκησις *Oed.* C. 1160. 1179. ὅφ' ὧν — τὴν δὲ —. Sometimes a clause containing a relative pronoun, is followed by another loosely connected with it, to which the relative notion of the pronoun only extends in a qualified and indirect manner. So *Ant.* 531, σὺ δ' ἢ κατ' οἴκους — λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον. *Virg.* *Aen.* iii. 381—3. *Matth.* Gr. § 474 d.

1247. θάνοι. On the optative v. *Matth.* § 529, 4. αὐτός. 'Himself,' viz. *Laius*. τὴν δὲ τίκτ. *El.* 342, τῆς δὲ τικτούσης μέλει. 533, ὅσπερ ἡ τικτοῦσ' ἐγώ.

1248. τοῖς οἴσω (οἴσω F. M.) αὐτοῦ,

## ἐγοᾶτο\* δ' εὐνὰς, ἔνθα δύστηνος διπλοῦν†

'To his own progeny,' Oedipus. Cf. Oed. C. 1639, ὦν παίδων. Tr. 266, τῶν ὦν τέκνων. 526, τὸν ὦν προσμένουσ' ἀκοίταν. Aj. 442, τῶν ὕπλων τῶν ὦν πέρι. Aesch. Sept. 641, λιτῶν | τῶν ὦν. Eur. Hel. 1134. Plato Rep. iii. 394 A, τὰ δ' ἀκρνα. V. Elmsl. ad Med. 925.

δύστηνον παιδουργίαν. This is generally explained by supposing the abstract παιδουργίαν to be put for the concrete παιδουργόν, 'the parent of a wretched offspring,' as δημηκίῃ for δημίξ Hom. Od. ζ'. 23. So also Eur. Or. 1237, ὃ ξυγγένεια πατὸς ἐμοῦ. Bacch. 792, δουλείας ἐμαῖς. Cf. on l above. But not to mention that παιδουργία is a term applicable to the father rather than to the mother, I doubt whether a noun denoting action, as this does, can properly take the place of a concrete, like κῆδευμα, παίδευμα, δούλευμα &c. I would therefore place a comma after αὐτοῦ, and translate: 'and left to his own offspring (for wife) her that bare it, a wretched procreation this of children.' The accusative δύστηνον παιδουργίαν is thus put in apposition with the preceding clause, according to a well-known construction. So Eur. Med. 1189, κεῖνται δὲ νεκροὶ — ποθεῖν δακρύοισι συμφορὰ. Hec. 1168, τὸ λολισθιον δὲ, πῆμα πημάτων πλέον, | ἐξαιργάσαντο δέιν'. Or. 723, ἀλλ' εἰσὶν γὰρ τότε φίλτατον βροτῶν | Πυλάδην —, ἡδεῖαν δὲνιν. 1104, 'Ελένην κτάνωμεν, Μενέλεω λύπην πικράν. Herc. 427, τὸν πολυδάκρυον ἔπλεον' ἐς "Αἶδαν, πόνων τελευτάν. 676, οὐ παύσομαι τὰς Χάριτας Μούσαις συγκαταμιγνύς, ἡδίσταν συγγίαν. 1363, πρὸς στερν' ἐρείσας μητρὶ δούς τ' ἐς ἀγκάλας, | κοινωνίαν δύστηνον. Tro. 562. 872. Cf. on 603. Some may perhaps feel disposed to construe thus, τὴν δὲ λίποι ('and left her'). Perhaps we should read τοῖς οἰσὶ λέκτρα ('as wife'), or something similar. Compare with this Eur. Ph. 869, πόσιν τ' ἔφυσε μητρὶ μέλεον Οἰδίπου.

1249. γοᾶτο the mss. vulg. (only 'γοᾶτο B.) Herm. Dind. Wund. Linw. Schn. ἐγοᾶτο Heath, Br. Elmsl. Hart. εὐνὰς δ' ἐκῶν' [conj. Herm. from Schol.] Erf. Gl. B: ἐγοᾶτο. ἐκῶκεν. A verb with its augment not unfrequently forms an anapaest in the commencement of an iambic trimeter. So El. 716, ἐφορεῖτο. Phil. 544, ἐκέλευσ' —. Aesch. Pers. 376, ἐτροπούτο κόπην —. 458, ἐκυκλοῦτο —. Cho. 736, πρὸς μὲν οἰκέτας | ἔθετο σκυθρωπὸν —. 930, ἔκανες γ' —. Eur. Bacch. 1294, ἐμάσητε —. Herc.

454, ἔτεκεν —. Iph. A. 49, ἐγένοντο —. Bacch. 1063, ἐκυκλοῦτο —. Incert. ap. Plutarch. Mor. p. 747 F. The question here arises, whether the Tragedians ever omit the augment in iambic trimeters. On this subject see Valck. ad Phoen. 891. 1243. 1672. Br. ad Prom. 229. Reisig. Conj. p. 79. Matth. § 160 n. Hermann after Seidler, with whom Dindorf appears to agree, considers the omission of the augment to be allowed the tragedians in the speeches of messengers, and other passages partaking more or less of an epic character. V. Elem. D. M. pp. 52. 121. See also his Praef. ad Bacch. p. 1–iv, where he lays down five rules respecting it, rather arbitrary than founded on reason. Thus he defends γοᾶτο in the beginning of a senarius, as being a 'verbum minus forte,' while he requires ἐγένοντο in the same situation, as being a 'verbum fortius,' ἐγένοντο Ἀθήσθ' Θεοτιδίδι τρεῖς παρόντες. Such are the subtleties of the German school! But by no one, I believe, has this question been more satisfactorily discussed than by the diligent and judicious Elmsley in a long note on Bacch. 1132, who, after disposing of the majority of those passages which appear to favour the omission of the augment, considers the remainder to have been tampered with by the copyists. "Nullae enim in Attica poësi essent grammaticae regulae, si nihil pro corrupto habendum esset, nisi quod facile emendari posset." Cf. Aesch. Pers. 376, ναυβάτης τ' ἀνὴρ | ἐτροπούτο κόπην. 458, ἀμφὶ δὲ | κυκλοῦντο πᾶσαν νῆσον (πᾶσαν ἐκυκλοῦντο νῆσον?). Cho. 736, πρὸς μὲν οἰκέτας | ἔθετο (scr. ἔθετο) — γέλων. 930, κἀνές γ' (ἐκἀνές γ' Dind.) ὦν σὺ χρῆν. Eur. Bacch. 1064, κυκλοῦτο (ἐκυκλοῦτο Br. Elmsl.) δ' ὥστε τόξον —. 766, νύσαντο δ' αἶμα — (corrupt). 1082, στήσσε δ' αἰθῆρ (αἰθῆρ δ' εἰσίγα?), σῖγα δ' ἐβλεψας νάπη | φύλλ' εἶχε. 1132, ἔφερε δ' ἡ μὲν ὠλένην, | ἡ δ' ἔχρος αὐταῖς ἀρβύλαις. γυμνοῦντο δὲ | πλευραὶ παραγμοῖς (γυμνοῦσι δὲ πλευρὰ σπαρ. Elmsl.). In some few cases the augment appears to suffer elision at the beginning of a verse, after a long syllable or diphthong at the end of the preceding one, as in Oed. C. 1607, αὶ δὲ παρόντες | ῥίγησαν (ρρίγησαν Elmsl.). El. 715, κόνις δ' ἄνω | φορεῖθ' ('φορεῖθ' Elmsl.). 716, ἀναμειγμένοι | φείδοντο ('φείδ' Elmsl.) κέντρων οὐδέν. Tr. 904, κρύψας' ἑαυτήν, ἔνθα μή τις εἰσίδοι, | βροχᾶτο ('βρυχ. Elmsl.). 915, κἀγὼ λαθραῖον — ὅμι' ἐπισκiasμένη | φροῦσων

ἐξ ἀνδρὸς ἄνδρα καὶ τέκν' ἐκ τέκνων τέκοι. 1250  
 χῶπως μὲν ἐκ τῶνδ' οὐκέτ' οἶδ' ἀπόλλυται  
 βοῶν γὰρ εἰσέπεισεν Οἰδίπους, ὕφ' οὗ  
 οὐκ ἦν τὸ κείνης ἐκθεάσασθαι" κακὸν,  
 ἀλλ' εἰς ἐκείνον περιπολοῦντ' ἐλεύσομεν.  
 φοιτᾷ γὰρ ἡμᾶς ἐγχος ἐξαιτῶν πορεῖν, 1255

(φροφ. Elmsl.). Fr. 624, ἡ πατροκτόνος  
 δίκη | κέκλητ' (κέκλητ'?) ἀν αὐτῷ. Eur.  
 Hec. 1153, αἱ δ' — Τρώων κόραι | θάκου  
 (so Porc. Herm. &c.) — In a number  
 of other passages we have only to supply  
 the place of the augment by the mark of  
 elision, as in Oed. C. 1602, ταχεῖ πό-  
 ρεωσιν (πόρ.) ἐν χρόνῳ. Aj. 308,  
 παῖσας κόρας θάουεν (θά.) &c. Cf. also  
 Oed. C. 1606, ὅν ἐφίετο, | κτύπησε μὲν  
 Ζεὺς χθόνιος (where v. not.). Aesch.  
 Pers. 458, ἀμφὶ δὲ | ἐκυκλοῦντο (αἱ κυκλ.)  
 τῶσιν νῆσον. διπλοῦς vulg. διπλῆς M.  
 διπλῆ P. διπλοῦς must be referred to  
 the common noun (ἀνθρώπου) contained  
 in ἄνδρας and τέκνα. Elmsley aptly com-  
 pares Eur. Hec. 950, διπλοῦς (διπλοῦν?)  
 ὃ ἐπιδόεις ἦν γέλωι φόβος θ' ἡμοῦ. The  
 expression, as Schneid. remarks, which  
 was properly intended, διπλοῦν γένος or  
 ἀμφότερον (δοιδ Od. ii. 46), has assim-  
 ilated itself to the notion implied in ἄνδρα  
 καὶ τέκνα, just as in Phil. 38, καὶ ταῦτά  
 γ' ἄλλα θάλλεται βόκη, and Eur. Hec.  
 950. The sense, he adds, is, ἔνθα διπλοῦν  
 κακὸν τέκοι, ἄνδρα ἐξ ἀνδρὸς καὶ τέκνα ἐκ  
 τέκνων. Erfardt: 'duplex genus, ma-  
 ritum e marito, natos e nato.' But I  
 think the true reading must be διπλοῦν  
 (sub. ἔπος, θνείδος, γένος, or the like,) as  
 in Ant. 53, μήτηρ καὶ γυνή, διπλοῦν ἔπος.  
 Translate: 'a twofold relation, both.'  
 The accusative of apposition, as in 603,  
 καὶ τῶνδ' ἐλεγχοι &c.

1250. ἐξ ἀνδρὸς ἄνδρα, as the wife of  
 Laius; ἐκ τέκνων τέκνα, as the wife of  
 Oedipus. ἄνδρα B. D. L. pr. M. N. P.  
 T. Dread. b. and, it would seem, F. G.  
 Br. Erf. Elmsl. Dind. Wund. Schn. Hart.  
 Bened. ἄνδρας Ald. Musgr. Herm. Ebn.  
 Reisig, Conj. p. 58. Dindorf supposes  
 that the copyists changed ἄνδρα into  
 ἄνδρας because of διπλοῦς. Hermann on  
 the other hand argues that ἄνδρας was  
 more likely to have been changed into  
 ἄνδρα, than ἄνδρα into ἄνδρας; and be-  
 sides he prefers ἄνδρας in an animated  
 speech like the present, as more forcible  
 and expressive. It is true the plural  
 τέκνων immediately afterwards is used of

a single individual, but here ἄνδρα ap-  
 pears preferable, as corresponding better  
 with ἀνδρὸς; just as τέκνα corresponds  
 with τέκνων. Besides, as the remark here  
 is not 'in genere,' the plural would be  
 out of place, as Benedict observes. If  
 the metre had allowed it, it is probable  
 Sophocles would have written ἐξ ἀνδρῶν  
 ἄνδρας, just as he has τέκν' ἐκ τέκνων;  
 but it is by no means likely he would  
 have joined the plural ἄνδρας with the  
 singular ἀνδρὸς, where the noun in either  
 case refers to a single person. The pas-  
 sage would certainly be simplified by sub-  
 stituting τέκνου for τέκνων. By τέκνων of  
 course is meant Oedipus alone, Cf. 1246.  
 1406 f. ἔνθα — τέκοι. 'Since there  
 she had borne,' &c. Lat. 'peperisset.'  
 Such is the force of the optative.

1251. Construe: χῶπως μὲν ἐκ τῶνδε  
 ἀπόλλυται οὐκέτ' οἶδα. A similar hyper-  
 baton occurs above 1241. Oed. C. 875,  
 ἄνω βίῃ, κεί μούνοσ' εἰμι, τόνδε, καὶ χρόνῳ  
 βραδύς. Eur. Her. 205, σοὶ δ' ὡς ἀνάγκη  
 τοῦσδε βούλομαι φράσαι | σώσειν. 214, &  
 δ' ἐκτὸς ἤδη τοῦ προσήκοντός σε δεῖ |  
 τῖσαι λέγω σοι παῖσι. Arist. Vesp. 895,  
 ἐγράψατο — Λάβητ' Αἰωνία | τὸν τυρὸν  
 ἀδικεῖν δι' ἑμὸν κατήσθιν. Cf. on 645.  
 ἐκ τῶνδ'. 'After this.' Gl. B:  
 μετὰ ταῦτα. Lat. 'dehinc, postea.' Cf.  
 235. 282.

1252. εἰσέπεισεν (εἰσέπεισεν P.) 'He  
 rushed in,' where Jocasta had just  
 been. Arist. Pl. 805, ἡμῖν γὰρ ἀγαθῶν  
 σωρὸς ἐς τὴν οἰκίαν | ἐπεισπέντακεν. Ant.  
 799, ἔμαχος γὰρ ἐμπαίξει (ἐμπαίξει?  
 'ingruit.' Gl: πίπτει or ἐμπίπτει) Θέος  
 Ἀφροδίτα. Eur. Med. 115, πολλῆς δ' ἐρίδος  
 ξυνέπεισε κλύδων. ὕφ' οὗ. 'In conse-  
 quence of whom,' or 'of which thing.'

1253. ἐκθεάσασθαι. 'To see out,' as  
 Elmsley translates it. ἐκθεάσασθαι Dread.  
 a. Aug. b. Perhaps ἔτι θεάσασθαι.

1254. περιπολοῦντ'. 'Rushing to and  
 fro, pacing about.' Schol: περιερχόμενον  
 ὥσπερ ἐμμανῆ. Gl. B: περιστρεφόμενον.  
 ἐλεύσομεν L. pr. P. ἐλεύσαμεν F.  
 Cf. on Oed. C. 1197.

1255. φοιτᾷ. 'He rushes about wildly,'

γυναῖκά τ' οὐ γυναῖκατ' μητρώαν θ' ὅπου"  
 κίχοι διπλὴν ἀρουραν οὐ τε καὶ τέκνων.  
 λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις  
 οὐδείς γὰρ ἀνδρῶν, οἱ παρήμην ἐγγύθεν.  
 δεῶν δ' αὔσας ὡς ὑφηγητοῦ τιως  
 πύλαις διπλαῖς ἐνήλατ', ἐκ δὲ πυθμένων  
 ἔκλυε κοῖλα" κλῆθρα κάμπιπτει στέγη.

1260

like a madman. GL. B: φοιτᾷ. ἤγουν μετὰ μανίας καὶ λύσσης περιήρχετο. Schol. rec: ἰμμανῶς περιστρέφετο. Aj. 59, φοιτῶντ' ἀνδρα μανιδίαι νύσοις. Tr. 980, φοιτᾷ δα δεινὴν νόσον. ἔγχος. 'A sword,' as frequently in tragedy. Cf. Ant. 1236. Tr. 1016. 1035. Aj. 95. 658. Eur. Ph. 1423. El. 700. πορεῖν. Cf. 921. Oed. C. 148. 1086. 1124. El. 126. 210.

1256. γυναῖκά τ'—. Construe: ὅπου τε κίχοι γυναῖκα οὐ γυναῖκα μητρώαν τε &c. Some supply πορεῖν in the somewhat modified sense of 'fetching, sending for.' Oed. C. 1456, πῶς ἂν — τις — Θησεία πόροι; GL. B: γυναῖκα. δηλονότι ἐξαιτῶν. Cf. Tr. 1066, δός μοι χερσὶν σαῖν αὐτὸς ἐξ οἴκου λαβὼν | εἰς χεῖρα τὴν τεκοῦσαν, &c. γυναῖκά τ' οὐ γυναῖκα. 'His wife, who was no wife.' Cf. 1214, τὸν ἀγαμὸν γάμον. Eur. Hec. 935, γάμος οὐ γάμος. Cf. on 1214. ὅπου κίχοι. Here Hermann thinks (ζητῶν may be supplied from ἐξαιτῶν. But the common reading is clearly faulty, which I am surprised no editor has noticed, that I am aware of. I would read μητρώαν θ' ἵν' ἂν κίχοι, 'and where he might (would be able to) find.' But ὅπου κίχοι cannot, I think, signify this; either ὅπου ἂν κίχοι, or ὅπου κίχη, or ὅπου κιχήσεται (Oed. C. 1487, κιχήσεται μου —) being required to give such a sense. The particle ἂν has slipped out, I suspect, owing to the gloss ὅπου having supplied the place of ἵνα. Cf. Oed. C. 189. 405. See on 72 above, where for βυσαμένην we perhaps should read βυσοίμην. I have removed the comma usually placed after γυναῖκα.

1257. Schol. rec: κίχοι. εὔροι. μητρώαν — διπλὴν ἀρουραν. 'The womb that bare both himself and his children.' 'Ἀρουρα means literally 'a ploughed field,' fig. 'a womb.' Cf. 1485. 1497. Ant. 569. Perhaps, διπλῆς ἀρούρας οὐ τε καὶ τέκνων κίχοι. Oed. C. 1487, κιχήσεται μου —. But v. Aj. 571. 657. The present κίχδ-

nei occurs Oed. C. 1450.

1258 f. Cf. 1328. Aj. 243, κατὰ δεσνέζων ῥήμαθ', & δαίμων | κοῦδεις ἀνδρῶν ἐβίβαζεν.

1260. ὑφηγητοῦ Land. Bodl. Bar. &c. ὅφ' ἤγητοῦ L. N. P. Ald. There is a similar variation of reading in Oed. C. 1588. Cf. 966, ἂν ὑφηγητῶν. Oed. C. 1588, ὑφηγητῆρος οὐδενὸς φίλων. We may understand ὄντος. GL. Līv. b: ὀδηγοῦ.

1261. πύλαις διπλαῖς. 'The folding doors.' ἐνήλατ'. ἐνήλλατ' Ald. P. and other mss. Aesch. Pers. 621, δ' εὐσπρόσθε δαίμων, ὡς ἔγαν βαρὺς | ποδοῖν ἐνήλων παντὶ Περσικῷ γένει. Arist. Ran. 39, τίς τὴν θέραν ἐπάταξεν; ὡς κερταυρικῶς | ἐνήλατ' ὅστις. ἐκ δὲ πυθμένων —. Schol: ἀνέτρεψε τὰς θύρας καὶ κατέβαλεν ἐκ τῶν πυθμένων. 'And from their sockets he forced in the bolts, so that they bent.' Similarly Schneid.: 'Wrenched from the door-posts he drove in the door (κλῆθρα, as closing the way), so that it caved inwards &c.' Wunder explains πυθμένες by 'cardines,' and κλῆθρα by 'postes.' Or if κοῖλα κλῆθρα can mean 'the doorway (the hollow frame of the door),' we may translate, 'And from their sockets he forced the doorway.' Perhaps however the construction would be much simplified, if we might venture to read κοῖλων, to agree with πυθμένων, 'from their hollow sockets.' The copyists might readily have made this mistake because of the adjoining noun κλῆθρα. Musgrave thinks κοῖλα an enallage of case for κοῖλων (?). Cf. Theoc. xxiv. 15, ὥρσεν ἐπὶ πλατῶν οὐδὲν, ἐκ σταθμὰ κοῖλα θυράων. Virg. Aen. ii. 480, 'Limina perrumpit postesque a cardine vellit | aeratos.' 493, 'Labat ariste crebro | Janua, et emoti procumbunt cardine postes.'

1262. Schol. rec: ἔκλυε. ἀνέτρεψε. 'He forced, wrenched.' κλῆθρα Līv. b. Br. Elmsl. κλειθρα (supr. η a m. rec.) L. κλειθρα P. vulg. Cf. on 1287. 1294. In Oed. Col. 1052, the mss. have either κληῖτ or κληῖς. Monk ad Hipp. 500 considers the forms ἐκλῆσα, κλῆδες, κλῆθρον,

οὐ δὴ κρεμαστὴν τὴν γυναῖκ' ἐσειδομεν,  
πλεκταῖς ἐώραις ἐμπεπλεγμένην." ὁ δὲ  
ὅπως" ὄρᾳ νιν, δευνὰ βρυχηθεῖς τάλας,  
χαλᾷ κρεμαστὴν ἀρτάνην." ἐπεὶ δὲ γῇ  
ἔκειτο τλήμων, δευνὰ τάνθενδ' ἦν ὄρᾳ.\*  
ἀποσπάσας γὰρ εἰμάτων χρυσηλάτους  
περόνας ἀπ' αὐτῆς, αἰσω ἐξεστέλλετο,  
ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων,

1265

1270

to belong to the more recent Attic. *ἐκρήρα* here seems to mean 'barred doors' (*θύρας κεκλῆμενας*), as in 1267. Cf. 1293. *κάμππτει στέγγ.* 'And falls into the apartment.' For the conjunction of different tenses *ἔκλινε* — *κάμππτει* cf. on Aj. 31, *φράζει τε κἀδήλωσεν*.

1263. *οὐ* (Gl. B: *δπου*). 'Where, and there.' *κρεμαστήν.* According to Eurip. Phoen. 1465, Jocasta, after the mutual slaughter of her two sons, kills herself with the sword. Diodorus, Pan-senias, and Hyginus make no mention of her death. *ἔσειδομεν* Trin. vulg. *εἰσειδομεν* F. Gl. B: *εἰσειδομεν. ἀντὶ τοῦ εἶδομεν*.

1264. *ἑώρας. αἰώρας* G. Dresd. a. b. Aug. b. and others. On the form *ἑώρα* v. East. p. 389, 42. Schol. rec: *ἑώρας. κρεμάθρας. ἑώρα διὰ τοῦ ε ψιλῶς, ὅθεν καὶ μετέωρον.* Thuc. vii. 77, *αἰωρούμαι* (al. *ἑωρ*). Cf. Ant. 54, *πλεκταῖσιν ἀρτάναισι λωβᾶται βίον.* Perhaps: *πλεκταῖσιν αἰώρας πεπλεγμένην. ὁ δὲ &c.* Or — *πεπλεγμένην δέρην. | ὅπως δ' (or ὁ δ' ὧς) &c.* Or *πλεκταῖσιν ἀρτάναισιν ἐμπεπλεγμένην. | &c.*

1265. *ὅπως. ὅπως δ' F. L.* *δευνὰ βρυχηθεῖς.* 'Groaning dreadfully,' lit. *roaring* like a bull. Cf. on Aj. 322, *ὕπνετναζε ταῦρος ὡς βρυχώμενος.* Apoll. Rh. iv. 19, *γοερῇ βρυχῆσαι* ἄντη. *βρυχηθεῖς* instead of the more usual *βρυχάμενος.* Gl. B: *δεῖν. δευνῶς.*

1266. *ἀρτάνην.* 'Rope noose.' Ant. 54. Aesch. Ag. 1059. Suppl. 151. Qu. *χαλᾷ — ἀρτάνην,* 'loosens her from the cords.' *ἔπει δὲ γῇ* Dresd. a. Aug. c. Bar. Ald. *ἐπὶ δὲ γῇ* B. D. F. L. M. N. pr. P. Aug. b. Dresd. b. (cf. on 258). *ἔπει δὲ γ' ἢ | τλήμων ἔκειτο* Br. (the article at the end of the verse, as in Ant. 409. Ph. 263). *ἢ δ' ἐπὶ πύθῳ* Hart. Perhaps *ἔπει δὲ δῆ. γῇ.* 'On the ground.' Tr. 789, *παλλὰ μὲν τάλας χθονὶ | ῥίπτων αὐτόν.* So *δοῖς* Ant. 226. *τάφοις* Oed. C. 411.

The reader must frequently have observed

how fond Sophocles is of dispensing with prepositions.

1267. *ἔκειτο τλήμων* L. corr. Dresd. a. Aug. c. Laud. Bodl. Trin. *ἔκειτο τλάμων* D. T. Dresd. b. *ἔκειτ' ὁ τλήμων* P. *ἔκειθ' ὁ τλήμων* B. F. Aug. b. Ald.

*δευνὰ δ' ἦν τάνθενδ' ὄρᾳ* vulg. edd. rec. *δευνά γ' — Bar.* Bodl. Lips. Liv. b. T. (v. r.) Erf. Elmsl. *δευνὰ τάνθενδ' ἦν ὄρᾳ* Brunck. Which is doubtless the correct reading. Cf. Oed. C. 336, *δευνὰ τὰν κείνοις τὰ νῦν* (vulg. *δευνὰ δ' ἐν κείνοις* —). Eur. Med. 1136, *τοῦνθένδε μέντοι δευνὸν ἦν θέαμ' ἰδεῖν.* On the resumptive use of *δὲ* (acc. to l. vulg.) see Elmsl. Add. ad Bacch. 180. Buttm. in Demosth. Mid. Exc. xii.

1268. *χρυσηλάτους.* 'Of beaten gold.' Lat. 'ex auro ductas.' Eur. Ph. 60, *χρυσηλάτοις πόρταισιν αἰμάζας κόρας.*

1269. *περόνας.* The old Hellenic (Doric) woollen tunic worn by the women was fastened by clasps at the shoulders. The Ionians first adopted from the Carians the linen tunic with sewed sleeves. Schen. Herod. v. 87, 88. *ἐξεστέλλετο.* 'She was furnished, wore.' Gl. B: *ἀντὶ τοῦ περιεγύνητο (?)*.

1270. *ἄρας.* Sub. *τὰ χεῖρε.* A sufficiently common ellipse, which I am surprised all the commentators have overlooked. Cf. on Arist. Eq. 1130, *τοῦτον δ', ὅταν ᾖ πλέως, | ἄρας ἐπάταξα.* Pl. 689. The same ellipse occurs a little below 1276, *ἦρασθ' ἐπαίρων βλέφαρα.*

*ἄρθρα — κύκλων.* 'The pupils,' *τὰς κόρας*, the part of the eyes where the eyelids meet. Schol. rec: *τὰ μέρη τῶν ἑαυτοῦ ὀφθαλμῶν, ἔνθα ἀρμόζεται τὰ βλέφαρα. τοῦτέστι, τὰς κόρας.* *Κύκλοι* 'the eye-balls,' as in Ant. 974, *ὀμμάτων κύκλοι.* Oed. C. 704, *ὁ — αἰὲν ὄρᾳ κύκλος — Διός.* Phil. 1354, *ὃ τὰ πάντ' ἰδόντες — κύκλοι.* Euripides follows the same account in Ph. 61, *εἰς ὀμμαθ' αὐτοῦ δεῖνόν ἐμβάλλει φόνον, | χρυσηλάτοις πόρταισιν αἰμάζας κόρας.* On which place the Schol.

αὐδῶν τοιαῦθ', ὁθύνεκε'" οὐκ ὄψωντό νιν'  
οὐθ' οἱ ἔπασχεν οὐθ' ὅποι' ἔδρα κακά,  
ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὗς μὲν οὐκ ἔδει  
ὀψοίαθ', οὗς δ' ἔχρηζεν' οὐ γνωσίοιατο.  
τοιαῦτ' ἐφθυμῶν πολλάκις τε κοῦχ ἄπαξ  
ἦρασσ' ἐπαίρων' βλέφαρα. φοίνια δ' ὁμοῦ  
γλῆναι γένει ἔτεγγον, οὐδ' ἀνίσταν

1275

writes: *δμοια καὶ Ἑλλάνικος. ἐν δὲ τῇ Οἰδίποδι οἱ Λαῶν θεράποντες ἐτόλμων αὐτόν. "ἡμεῖς δὲ Πολύβου παῖδ' ἐρέσαντες πέδῳ | ἐξοματώμεν καὶ διόλλυμεν κόρας."*

1271. *ὁθύνεκα. 'That.' Elsewhere it means 'because.' Trach. 941. 277. 571. El. 1190, &c. τε ταῦθ' (γρ. τοιαῦθ') B. Qu. τὰ τοιαῦθ, οὐνεκ' —. ὄψονται A. B. D. T. Dresdd. ὄψονται F. L. pr. (οἶν a rec. m.) P. Bodl. &c. edd. vett. ὄψονται Herm. Wund. Schn. Linw. Hart. Ebn. For which rare form they refer to Hom. Il. α'. 704 (where ancient authorities read ὄψασθε for ὄψεσθε, acc. imper.) and Pind. Prosod. i. 8, ἐπόψατο. See Lobeck ad Phryn. p. 734. But they seem to have misunderstood the sense of the passage. I should prefer οὐκ ὄψονται' ἔτι or οὐκ ὄψοιατο. The plural ὄψονται is used, because οἱ κύκλοι are really meant, being understood from the preceding ἄρθρα τῶν κύκλων. Gl. B: ἐκ παραλλήλου. Compare Milton, Sams. Ag. 194, 'How many evils have inclos'd me round! | Yet that which was the worst now least afflicts me, | Blindness: for had I sight, confus'd with shame, | How could I once look up, or heave the head?'*

1272. By οἱ ἔπασχεν κακά I imagine he means his own unenviable condition as father of an incestuous offspring; by ὅποι' ἔδρα the ignominy and disgrace inflicted upon his children by the fatal union. Schneid. refers οἱ ἔπασχεν to his marriage consummated in ignorance (Oed. C. 267. 525); οἱ ἔδρα to his murder of Laius (!). For οἶα and ὅποια connected cf. 1403.

1273. ἐν σκότῳ — ὀψοίαθ'. 'Should see in darkness,' i. e. not see at all. Musgrave compares Phil. 454, τηλόθεν — τοὺς Ἀτρεΐδας εἰσορῶν. 861, ὅς τις Αἴδᾳ παρακείμενος, ὀφθ. Fr. 635, βλέφαρον κέκλεισταί γ' ὡς καπνίου θύραι. Add Eur. Bacch. 509, καθέλκεται αὐτόν, — ὡς ἐν σκότειν εἰσορᾷ κνέφας. Phoen. 381, σκότιον δεδορκάς. Above 419, βλέποντα — σκότιον. Ant. 717. Seidl. ad Troad.

566. By οὗς μὲν οὐκ ἔδει he means his parents, upon whom he ought never again to cast eyes; by οὗς δ' ἔχρηζεν his children, whom still he loves. He is speaking of facing his murdered father and polluted mother in the shades below. Cf. 1371—7. Perhaps however we should read, οὗς δ' ἔχρηζεν (whom it was right he should) ἔτ' οὐ γνωσίοιατο. Hermann absurdly understands both οὗς μὲν and οὗς δὲ of the parents of Oedipus. Mr. Long on the other hand refers both to his children. Dobree explains: 'Oculos suos non amplius eos visuros quos videre non debeuisset (matrem sc., uxoris loco habitam).' The plural for the singular, as often elsewhere. Cf. on 1095. But why his mother more than his father? Both were now dead.

1274. ὀψοίαθ' — γνωσίοιατο. So δεξοίατο Oed. C. 945. φευξοίατο Aesch. Pers. 369. ἐργασοίατο Arist. Av. 1147. οὗς δ' ἔχρηζεν. 'His children.' Cf. 1375 f. Schneid. takes ἔχρηζεν as equivalent to ἔχρηζεν, as in Oed. C. 1713, μὴ θανεῖν ἔχρηζες (?). Perhaps we should read οὗς δ' ἔχρηζεν, ἔτ' οὐ γνωσίοιατο. So ἔδει and ἔχρηζεν in 1184 f.

1275. τοιαῦτ' ἐφθυμῶν. 'Venting such maledictions.' Schol: ἀνομιάζων. V. Br. ad El. 382, and Blomf. Gl. Aesch. Sept. 6. πολλάκις τε κοῦχ ἄπαξ. Connect with ἦρασε. "τε καὶ with sharper rhetorical emphasis than καὶ, as in Oed. C. 930, βίᾳ τε κοῦχ ἐκόν. El. 885, ἐξ ἐμοῦ τε κοῦχ ἄλλου." SCHN. Cf. on 58.

1276. ἦρασσ' ἐπαίρων. Perhaps ἦρασσεν αἶρων. In either case we must understand τὴν χεῖρα or τὸ χεῖρ. Cf. on 1270. Translate ἐπαίρων, 'raising his hands against them.' A similar ellipse occurs in Herod. ii. 162, ὁ δὲ ἐπάρας (sc. τὸ σκέλος) ἀπεματδίσε. Cf. Ant. 62, ὄψεαι ἀρδίας. ὁμοῦ. 'At the same time' (Lat. 'simul'). Others explain 'at once' (Lat. 'statim').

1277. οὐδ' ἀνίσταν —. 'Nor did they

φόνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μέλας  
 ὄμβρος χαλαζῆς† αἵματός† ἐτέγγετο.  
 τὰδ' ἐκ δυοῖν ἔρρωγεν, οὐχ ἐνὸς μόνου,\*  
 ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῇ κακᾷ'.

1280

send forth (or emit) mere humid drops of gore.' I. e. they bled *δοτακτὶ* 'copiously' (Oed. C. 1251. 1646). GL B: ἀνέστελλον. Compare with this Aesch. Ag. 1533, δέδοικα δ' ὄμβρου κτύπον δομοσφαλῇ τὸν αἵματηρὸν ψακὰς δὲ λήγει. Neue quotes Eur. Or. 267, πνεῦμ' ἀνέλς δα πνευμόνων. 689, ὅταν δ' ἀνὴρ πνοῆς. Ph. 1437, στέρνων ἀπο φύσμη' ἀνέλς. Add Ant. 1238, καὶ φυσίων ὀξείαν — πνοήν — φουσίον σταλάγματος.

1278. Aj. 918, φυσῶντ' ἔνω — ἐκ το φουσίας πληγῆς μελανθὲν αἷμ' &c. 1412, ἔνω φυσῶσι μέλαν μένος. 1385. ὁμοῦ. 'Together,' viz. the blood and the tears. Cf. on 1276. Or rather, 'at once, continuously, in one copious stream.' GL B: ὁμοῦ. συνεχῶς. With μέλας ὄμβρος cf. Phil. 824, μέλαινα τ' ἔκρου τις πατέρων γεν ποδὸς | αἱμορραγῆς φλέψ.

1279. χαλάζης vulg. χαλάζης A. χαλάζης (supr. ei, or vice versa) F. The true reading, very probably, is χαλαζῆς, the contracted Attic form for χαλαζήεις (cf. on 18), like τολμῆς for τολμήεις Ph. 984. χαλάζης αἵματος Brunn. χαλάζη [χαλά(δ)] θ' αἵματοῦσ' conj. Vauv. χαλαζά θ' αἵματοῦσ' Porz. Misc. p. 216. Dind. χαλάζης αἱμάτων ('confertus imber sanguineus grandinis') Herm. and Schneid. (who compares Theodos. Ex-pugn. Cret. 254, ὄμβρους ἀφήκεν αἱμάτων πολυρρότων, and the gloss θρόμβων αἱμάτων). χαλάζης αἵματος Hart. χαλάζης θ' αἱμάτος τ' Benedict. Burges (Praef. Tro. p. xxviii) proposes: ὄμβρος χαλαζαίς τ' ἐτέγγεθ' αἵματος (coll. Pind. P. v. 63, χαλαζαῖντι φόνῳ). Ebner disapproves of a proper and figurative noun (χαλάζης αἱμάτος τ') being thus united by the copulative. With ὄμβρος χαλάζης (or -ης) 'a hailstorm,' cf. Oed. C. 1502, ὄμβρία | χέλας' ἐκπρόξασα. Aj. 352, φουίας ἐπὶ δάλης. Pind. Isthm. v. 49, ἐν πολυφύλλῳ ὄμβρῳ — ἀνδρῶν χαλαζαῖντι φόνῳ (of the battle of Salamis). Ibid. vi. 29, χέλασαν αἵματος. Aesch. Ag. 1533, ὄμβρου κτύπον — αἱματηρὸν. Lucr. vi. 106, 'imber grandinis.' By the 'black shower of hail and blood' is denoted by a bold but grand figure the mixed stream of tears and blood. We

find hail and blood joined together also in Apocal. viii. 7, καὶ ἐγένετο χάλασα καὶ πῦρ μεμιγμένα ἐν αἵματι. Seneca thus paraphrases, Oedip. 978, 'Rigat ora foedus imber, et lacerum caput | Largum revulsis sanguinem venis vomit.' αἵματος vulg. αἵματος (γρ. ὄμματα) F. αἱμάτος τ' T. Dresdd. E. sec. m. Ed. Lond. Musgr. Sch. Erf. Elmsl. Both. Linw. αἱματοῦς Heath, Wund. Hart. αἱμάτων (taking αἵματος for agloss) conj. Liv. And so Herm. (comparing GL Lips: θρόμβων αἵματος) Schn. GL B: αἵματος. Αἱματοῦς contracted from αἱματέεις (ἐγκέφαλος — αἱματέεις Il. ρ'. 297). Cf. Tr. 717, ἰδὲ αἵματος (αἱματοῦς Wund.) μέλας. ἐτέγγετο. 'Flowed, was poured forth,' lit. 'was bedewed.' Schol. rec: ἐτέγγετο. ἔχειτο. Cf. Aj. 376, ἐρεμὸν αἷμ' ἔδευσα. Tr. 847, ἀδινῶν χλωρὰν | τέγγει δακρύων ἔχραν. Pind. N. x. 141, τέγγων δάκρυα. Virg. Aen. i. 691, 'Placidum per membra soporem | Irrigat.' The Greeks said τέγγειν δάκρυον and τέγγειν παρείαν, just as βάλλειν οἶστρον and βάλλειν ἄνθρωπον. So ἰδρὸς στάζει and ἰδρωτί στάζειν (Aj. 10). We should say, 'to wet a tear.' V. Musgr. on El. 122. Similarly Ant. 975, ἔλκος — δαχθάν.

1280—1. Dind. condemns both verses as spurious. The latter is not found in Bar. i., and is bracketed as an interpolation by Elmsl. Herm. Hart. δυοῖν most, if not all, mss. δυνὲν edd. vett. Br. ἔρρωγεν. 'Have burst forth.' Cf. 1076, ἀναρρήξει κακᾷ. Aesch. Pers. 433, κακῶν δὲ πέλαγος ἔρρωγεν. οὐ μόνου κακᾷ the mss. οὐχ ἐνὸς μόνου Porson Adv. p. 261, who also corrects a similar error in Eur. Iph. T. 687, τὰμὰ δὲ φέρειν κακᾷ (l. ἐμέ). In both places κακᾷ seems to have crept in from the margin, and to have ousted out a word. Winckelmann's conjecture (ap. Wunder.) μονόστολα is not unworthy of notice. Musgrave proposes οὐ μόνου πᾶθῃ. Arndt, οὐκ ἀνδρὸς ('mariti') μόνου. Hartang, adopting a probable conjecture of Hermann, makes one verse out of the two, τὰδ' ἐκ δυοῖν ἔρρωγε συμμιγῇ κακᾷ. For μόνου Schneid. gives the dative μόνῳ ('to the prejudice of one only').



ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν  
ὄλβος δικαίως· νῦν δὲ τῇδε θήμέρα  
στεναγμοῖς, αἴτη, θάνατος, αἰσχύνῃ, κακῶν  
ὅσ' ἐστὶ πάντων ὀνόματ', οὐδὲν ἐστ' ἀπὸν. 1285

ΧΟ. νῦν δ' ἔσθ' ὁ τλήμων ἐν τίνι σχολῇ κακοῦ;  
ΕΞ. βοᾷ διοίγειν κλῆθρα καὶ δηλοῦν τινα  
τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,  
τὸν μητρὸς —, αὐδῶν ἀνόσι' οὐδὲ ῥητά μοι,  
ὡς ἐκ χθονὸς ῥίψων ἑαυτὸν, οὐδ' ἔτι 1290  
μενῶν δόμοις ἀραῖος, ὡς ἡράσατο.

1282. δ' om. Aug. b.

1283. δικαίως. I. q. ἀληθῶς, 'truly.'  
Cf. 853.

1284. στεναγμοῖς —. By the omission of the conjunctive particle in the enumeration of several objects the effect is much heightened, as is remarked by Longinus c. 20, who cites in illustration Dem. p. 537, 25, τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ, ὅταν ὡς ὑβρίζων, ὅταν ὡς ἐχθρὸς, ὅταν κοινῶς, ὅταν ἐπὶ κόρησι. Cf. below 1406. 1506. Arist. Pac. 530—7. ἀτη. Δτε L. pr. Δται N. Δται F. P. Trin. pr. Perhaps ἀλη. But compare a similar passage in Ant. 4 f.

1285. ὅσ' ἐστ' ἀπάντων B. for v. r. Construe: ὅσα ἐστὶν ὀνόματα ('names, kinds') κακῶν πάντων, οὐδὲν (ὄνομα κακοῦ) ἐστ' ἀπὸν. Or thus, κακῶν πάντων, ὅσ' ἐστὶν ὀνόματα (αὐτῶν), οὐδὲν ἐστ' ἀπὸν. But I should prefer κακῶν | πάντων ὅσ' ἐστὶν ὀνόματ'. Cf. 1298. El. 896, πάντων ὅσ' ἐστὶν ἀνθρώπων. If ὀνόματα were altogether omitted, we should not miss it as regards the sense, and the construction would be clearer.

1286. ἐν τίνι vulg. Schol. Br. Herm. Dind. Wund. Sch. Hart. ἐν τινὶ (but τίνι Aug. c. corr.) Aug. b. c. ἐν τινι Mudge. Elmsl. Mitch. Schol.: ὅσον ἐν ποίᾳ διατριβῇ. "The Chorus could not ask, 'In what cessation from his misfortune is he?' because nothing had been said by the ἐξάγγελος which could possibly lead the Chorus to conclude that he was in any. The enclitic τινὶ would be therefore preferable, as Mudge had suggested." Class. Journ. xxxvi. 59. The reply of the messenger shows, I think, that ἐν τίνι is right; for he does not state whether there was any remission or abatement of the evil, but says how Oedipus is engaged. There is, however, it must be confessed,

some little difficulty in σχολῇ. Perhaps we should read instead στάσει 'state, condition, stage,' σχολῇ, 'remission or respite.' Eur. Herc. 713, ὡς ἂν σχολῇν λύσωμεν ἄσμενοι πόνοιν.

1287. ΑΓ. vulg. Brancck rightly gives this to an ἐξάγγελος. Cf. on 1223.

βοᾷ. 'Calls out to open,' &c. Schoefer cites Xen. An. i. 8. 12, τῷ Κλεάρχῳ ἐβόα ἔγειν τὸ στράτευμα. 19, ἐβόων δὲ ἀλλήλοισι μὴ θεῖν δρόμῳ. Add Eur. Ph. 1170, βοᾷ | πῦρ καὶ δικέλλας. Virg. Aen. xi. 453, 'fremit arma juventus.' Compare also the expression λέγω (αὐδῶ, ἐνέπω) σε σιωπῶν, and the like. διοίγειν κλῆθρα. Cf. 1295, and on 1292. Aj. 346. So Eur. Med. 1281, χαλᾷτε κλῆδας, ὡς τάχιστα, πρόσπολοι. | ἐκλεῖθε ἄρμους, ὡς ἴδω διπλοῦν κακόν. Hipp. 808 f.

1287. 1294. κλῆθρα Laud. Bodl. sec. m. Aug. c. Mosq. Schol. Ald. κλεῖθρα F. N. and (supr. η) L. P.

1289. τὸν μητρὸς —. Understand ἄνδρα, or πόσιν, or some such word. The minor Scholia supply the ellipse with μιᾶστορα. Similar instances of apostrophe occur in Arist. Vesp. 1178, ἔπειτα δ' ὡς ἐκ Καρδοπίων τὴν μητέρα —. An. 442, οὐ τί που τόν —; Dem. Phil. iii. § 7, οὐχ ἡμῶν — ἐὼ τέλλα.

1290. ὡς — ῥίψων &c. Connect with βοᾷ. Observe in this line the absence of the caesura. Cf. Phil. 1369.

1291. μενῶν δόμοις ἀραῖος. Actively, 'a curse to the house.' Elmsley illustrates by Aesch. Ag. 245, φθόγγον ἀραῖον οἴκοις. Eur. Med. 608, καὶ σοὺς ἀραῖα γ' οὐσα τυγχάνω δόμοις. Iph. T. 778, ἢ σοὺς ἀραῖα δόμοισιν γενήσονται. Add Trach. 1203, εἰ δὲ μὴ, μενῶ σ' ἐγὼ, | καὶ νέρθεν ἄν, ἀραῖος εἰς αἰὲ βαρύς. Fr. 467, δ' πρόσθεν ἐλθὼν ἦν ἀραῖός μοι νέαν

ῥώμης γε μέντοι καὶ προηγῆτοῦ τιως  
 δείξαι· τὸ γὰρ νόσημα μείζον ἢ φέρειν.  
 δείξει δὲ καὶ σοί." κλῆθρα γὰρ πυλῶν τάδε  
 διοίγεται· θέαμα δ' εἰσόψει τάχα  
 τοιοῦτον οἶον καὶ στυγούνην ἐποικτίσαι."

1295

ΧΟ. ὦ\* δεινὸν ἰδεῖν πάθος ἀνθρώποις,  
 ὦ\* δεινότατον πάντων ὅς' ἐγὼ  
 προσέκυρσ' ἦδη.  
 τίς σ', ὦ τλᾶμον,† προσέβη μανία;

1300

(Hesych: οἶον ἄρα προσετρέφετο). 'Αραῖος in a passive sense 'accursed' occurs above 644, &c. ὡς ἤρσατο. 'In accordance with the imprecation he uttered' (v. 229. 246 f.), to be connected closely with ὡς ἐκ χθονὸς ῥίψων ἑαυτὸν, the intervening words ὁδὸς ἐτι — ἀραῖος being parenthetical. Cf. on 994. Wunder and others incorrectly connect ἀραῖος, ὡς ἤρσατο. Munro would prefer οἷς ἤρσατο.

1292. ῥώμης. 'A firm support or stay.' Gl. B: βοηθείας. προηγῆτοῦ. Ant. 989, τοῖς τυφλοῖσι γὰρ | αὕτη κέλευθος ἐκ προηγῆτοῦ πέλει.

1293. νόσημα. 'Affliction.' Gl. B: τὸ πάθος. μείζον ἢ φέρειν. On this construction see Markl. on Suppl. 844. Cf. Eur. Hec. 1097, ὅταν τις κρείσσον' ἢ φέρειν κακὰ | πάθῃ. Alc. 232, ἔξια καὶ σφαγῆς τάδε καὶ πλεόν ἢ βρόχῳ θέραν οὐρανῷ πελάσσαι. Suppl. 846, κρείσσον' ἢ λείξει λόγῳ.

1294. δείξει δὲ καὶ σοί. 'And the truth of this will presently appear also to you.' Before δείξει is to be understood by a frequent ellipse τοῦργον, rather than αὐτὸς (Oedipus). Schol. rec: δείξει. δεδείχεται καὶ σοὶ ὁποῖόν ἐστι τὸ νόσημα. Gl. B: δείξει. ἀντὶ τοῦ δείχθῆσθαι. Fr. 352, ταχὺ δ' αὐτὸ δείξει τοῦργον ὡς ἐγὼ (λέγω;) σαφῶς. Perhaps δείξει δὲ τοί σοι (or τοῦργον), or δείξει δὲ καὶ αὐτὸς, 'and he will show you this himself.' But cf. Aj. 66, δείξω δὲ καὶ σοί — Arist. Eccl. 933, δείξει γε καὶ σοί. Oed. C. 783, φράσω δὲ καὶ τοῖς δ'. κλῆθρα Laud. Bodl. Bar. Aug. c. Mosq. Ald. κλῆθρα L. κλεῖθρα (supr. ἡ) P. Turn. Gl. B: κλῆθρα. ᾧ ἰωνικῶς. τάδε. 'See here.'

1296. οἶον καὶ στυγούνην ἐποικτίσαι. Qu. οἶον κἂν στυγῶν τις οἰκτίσαι. Sophocles uses ἐποικτεῖν and οἰκτίζειν often enough, but never ἐποικτίζειν. Brunk compares Aj. 924, οἷως ἔχεις, | ὡς καὶ παρ' ἐχθροῖς ἔξιος θρήνων τυχεῖν. Eur.

Typ. Fr. xv., κείνην ἀνοικτίρμων τις οἰκτεῖρειν ἐν. Add Fr. 588, φεῦ, κἂν ἀνοικτίρμων τις οἰκτεῖρειν νιν. Virg. Aen. xi. 257, 'Infanda per orbem | supplicia et scelorum poenas expendimus omnes, | vel Priamo miseranda manus.'

1297. Oedipus comes forth from his palace, with his eyes mutilated, a spectacle combining all that is most tragic, τὸ ἐλεεινὸν ἔμα καὶ τὸ φοβερόν. Hereupon ensues a κόμμος or strain of lamentation (from κόπτεσθαι 'to lament') between the Chorus and Oedipus (θρήνος κοινὸς Χοροῦ καὶ ἀπὸ σκηνῆς) in regard to the hapless condition of the latter, which appropriately opens in the stirring rhythm of anapaests. ὦ δεινὸν ἰδεῖν — Schol: ἴσως οἱ κατὰ τὸν χορὸν ἰδόντες ἀπεστράφησαν, μὴ δυνάμενοι θεάσασθαι τὸ πάθος. Cf. 1303. To avoid the inelegance of the repetition δεινὸν — δεινότατον, qu. ὦ στυγνὸν — ὦ δεινότατον, or else ὦ δεινὸν — ὦ στυγνότατον.

1298. ὦ. ὦ P. Ebn. Mitch. Rightly, for it is evidently an exclamation. Cf. on 1236. ὦς ἐγὼ προσέκυρσ'. Προσκυρεῖν, they remark, generally governs a dative (Hes. Theog. 198. Aesch. Cho. 13). Perhaps ὁπόσους (or τὸ δὲ ὅσους) προσέκυρσ'. Hesych: προσκύρει προσεγγίζει.

1299. τλῆμον vulg. Write τλᾶμον or τλᾶμων (Liv. b.).

1299 — 1302. I follow Dind. (in Annot.) in the arrangement of these verses. Vulg: προσέκυρσ' — | προσέβη — | μείζονα — | πρὸς —;

1300. προσέβη. Aj. 137, σὲ δ' ὅταν πληγῇ Διὸς — ἐπιβῇ. Phil. 193, τὰ παθήματα κείνα πρὸς αὐτὸν — ἐπέβη. El. 493. Perhaps here we should read ὦ τλῆμων, ἐπέβη for ὦ τλῆμον προσέβη. τίς δ. τί δ' ὁ Bar. τίς δ' ὁ Laud. πηδῆσας. The same image as in 262. 311. Ant. 1347 f.

τίς ὁ πηδῆσας μείζονα δαίμων  
 τῶν μακίστων  
 πρὸς σῇ δυσδαίμονι μοίρᾳ ;"  
 ἀλλ' οὐδ' ἐσδεῖν δύναμαί σ', ἐθέλων  
 πόλλ' ἀνερέσθαι, πολλὰ πνέσθαι,"  
 πολλὰ δ' ἀβρῆσαι  
 τοίαν φρίκην παρέχεις μοι.

1305

ΟΙ. αἰαὶ αἰαὶ, δύστανος ἐγὼ,  
 ποῖ γὰς φέρομαι τλάμων ; πᾶ μοι

1301. *μείζονα δαίμων*. *δαίμων μείζονα* N. T. Dresd. a. *μακίστων* Laud. Bodl. Bar. Ald. &c. *κακίστων* C. G. L. pr. M. N. P. Trin. Dresd. b. Aug. b. c. *μηκίστων* Tricl. A frequent error. Cf. Eur. Hipp. 818, τὰ μακίστ' (al. κακίστ' and μήκιστ') ἐμῶν κακῶν. The same error in the copies Hel. 1512. The Tragedians, as Brunck observes, use the Doric forms *μάσσων*, *μάκιστος* for *μείζων*, *μέγιστος* (Phil. 849. Aesch. Pr. 629. Pers. 440. 708. Ag. 598. Eur. Hipp. 818. Mitchell adds Pind. Ol. xiii. 161. Isthm. iii. 7. Nem. ii. 35). V. Monk ad Hipp. 820. If so, why should we not have *μάσσονα* here as well as *μακίστων*, unless it be that the latter was adopted solely for the sake of the metre ?

1302. *πρὸς σῇ δυσδαίμονι μοίρᾳ*. 'In addition to thy (already) unhappy fate.' Others translate: 'On thy unblest fate.' What sense can be made out of *μοίρᾳ*, even by those who are the greatest sticklers for 'receptae lectiones,' and who can extract any thing out of any thing by drawing largely on the imagination, I know not. Qu. ἐπὶ σοι (or κρᾶτ' ἐπὶ σὸν) *δυσδαίμονι μοίρᾳ*, or ἐπὶ σῇ *δυσδαίμονι* *κρᾶτῇ*, or ἐς σὸν *δυσδαίμονι* *κρᾶτα*, or ἐπὶ σοῖς *δυσδαίμονος* *δοσσοῖς* (or σοῖς — *δοσσοῖς*, or σὰς — *ὕψεις*). Cf. 263, νῦν δ' ἐς τὸ κείνου *κρᾶτ' ἐνήλασθ'* ἡ τύχη. Ant. 1346, ἐπὶ *κρᾶτὶ* μοι (*κρᾶτά* μου or μου *κᾶρα* ?) | *πότμος* *δυσκόμστος* *εἰσῆλατο*. 1272, ἐν δ' ἐμῷ *κᾶρᾳ* | *θεὸς* — *ἐπαισεν* &c. Cf. on 1311 below. I fear ἐπὶ σῇ *δυσδαίμονι* *δειροῖ* (or ἐπὶ σῇ δ. *δειρᾶν*) would be inadmissible. 'What demon is it that with a stronger than the strongest bound has leapt upon thy ill-fated head ?' It is observable, however, that *δαίμων* and *μοῖρα* are joined also Phil. 1468, ἐνθ' ἡ μεγάλη *μοῖρα* *κομίζε* — *χῶ* *πανδαμάτωρ* | *δαίμων*, *ὃς ταῦτ' ἐπέκρανεν*.

1303. *φεῦ φεῦ δύστανος* (*δύστανος* T.

Br. Schn. *δύστην* Elmal.) the mss. Dind. Wund. and Hart. eject this as an interpolation brought here from 1308 (cf. on El. 77).

1304. σ' *ἐθέλων* B. Trin. Cant. Br. Herm. Dind. Wund. Schn. Hart. *σε θέλων* vulg. P. Ebner. *πᾶλλ' ἀνερέσθαι*, | *πολλὰ πνέσθαι*. The omission of the particle *δὲ* with the second verb is rather suspicious. Should we transpose and read *πολλὰ πνέσθαι*, | *πολλὰ δ' ἐρέσθαι* ?

1306. *τοίαν*. *ποίαν* L. P. *οίαν* F. *φρίκην*. 'Shuddering, horror.' Fr. 922, *ὀρθόκερος φρίκη*. Herod. vi. 134, *φρίκης αὐτὸν διελθούσης*.

1307. Oedipus, bereft of sight, totters forth from the palace. With admirable truth to nature, the poet makes him startled at the sound of his own voice in the blank darkness around him. Comp. Polymestor in Eur. Hec. 1028 f. Schn. *αἰαὶ αἰαὶ* Herm. Dind. Wund. Schn. Hart. *αἶ αἶ αἶ αἶ* N. Bar. Trin. *αἶ αἶ αἶ* Ald. Laud. Bodl. and most mss. *αἶ αἶ αἶ* P. *αἶ αἶ* G. Aug. b. Eur. Hipp. 1348, *αἰαὶ αἰαὶ δύστανος ἐγὼ*.

1308. *φεῦ φεῦ*, *δύστανος* (*δύστανος* Trin.). *φεῦ φεῦ* is ejected by Herm. and edd. rece. Perhaps it would be better to read: *αἰαὶ φεῦ φεῦ*, *δύστανος ἐγὼ*, | *ποῖ γὰς* &c. *ποῖ γὰς* — Phil. 1211, *ποῖ γὰς* (*ματεῖν*) ; Eur. Herc. 74, *ποῖ πατήρ* *ἔπεισι* *γῆς* ; Arist. Ran. 45, *ποῖ γῆς* *ἀπεδήμεις* ; *ποῖ γὰς φέρομαι*. Cf. Eur. Herc. 1075, *ποῖ*, *πᾶ φέρομαι* *τέκε* *ἔρμα* *λιπών* ;

1309. The explanation of the Scholiast is rather confused, *ποῦ εἰμι* ; *ἐν ποίῳ χωρίῳ ἡ φθογγὴ μου φέρεται* ; *τίνος ἀκούω* ; *ποῦ ἐστὶν ἡ φθογγή*, *ἥτις σφάδρα* *μου διαπέταται*, *ἥς φερομένης ἀκούω* ; *ἡ οὖτως ἀπέπτη* *μου καὶ ἡ φωνή*. For *φέρομαι* Hartung reads *πέτεται*. These words are finely descriptive of that darkness which

φθογγὰ φοράδην διαπωτᾶται ;†  
 ἰὼ δαῖμον, ἰὼ ἐξήλω.†"

1310

ΧΟ. ἐς δεινὸν, οὐδ' ἀκουστὸν, οὐδ' ἐπόψιμον.

ΟΙ. ἰὼ σκότου

στρ. α'.

νέφος ἐμὸν ἀπότροπον ἐπιπλόμενον ἄφατον,

now envelops the unhappy Oedipus, and which he now begins to feel. He hears a sound sitting by him, and wonders where and what it is. How in accordance with truth! Perhaps the first thing that would strike and bewilder a person just blind-struck would be the sound of his own voice, in the absence of any visible object whereto to direct it. "Quid magis ex iactis animi sensibus expromi, et significantius patefacere miserrimam hanc Oedipi conditionem potuit, quam quod repente atra illa caligine circumfusus, ad vocem ipse suam stupet, sonitum ejus audiens, sed quo illa vult nihil cernens, ut quem circum vastum esse inane videatur?" HENR.

1310. πᾶ Trin. &c. πῆ P. καὶ L. διαπτᾶται G. H. P. &c. edd. veti. διαπέταται P. διαπτᾶται F. M. N. &c. διέπτᾶται E. πέταται Heath. πέταται Br. διαπτᾶται conj. Musgr. Seidl. (which form Hermann thinks unsuited to Attic Greek, v. Lob. Phryn. p. 581). The word is altogether expunged by Herm. Dind. Wund. Schn. Hart. Qu. τοῖ γὰς φέρομαι τλάμων; πῆ μοι | φθογγὰ διαπτᾶται φοράδην; With διαπτᾶσθαι compare the less common forms τωμᾶν from νέμειν, στρωφᾶν from στρέφειν. Hesych. φοράδην πάντα [πάντη Elms.] φερόμενον. Schol. rec: φερόμενη. So ἄρδην is equivalent to αἰρομένη Ant. 430. Similarly formed adverbs are σκοράδην, φύρδην, σέρδην, λογάδην &c. Musgrave aptly compares Catull. lxi. 74, 'Roseis ut huic labellis palans sonitus abit.' Ebner would eject φοράδην as a gloss, and read: αἰαὶ αἰαὶ, | φεῦ φεῦ δόστανος ἐγὼ τοῖ γὰς | φέρομαι τλάμων; | πῆ μοι φθογγὰ, πῆ διαπτᾶται;

1311. ἰὼ. δ Līv. α. δαῖμων Bar. Dred. b. δαῖμων (sic) Aug. b. ἰὼ ἐξήλω. 'Alas my genius, for the leap thou hast taken! Whither hast thou leapt! That thou shouldst have come (leapt out) to this!' Brunck has wrongly put a note of interrogation after ἐξήλω. Gl. C: ἔπου προΐβης. Cf. on 947. ἐξήλω rightly Dred. b. Aug. b. Erf. ἐξήλου B. C. P. and most mss. Ald. Br. Schn. ἐξήλω Elmsl. ἐξήλλου ('tendebas, volebas evadere') Herm. Dind. Wund. ἐξήγού (?) Hart. Schaefer (ad

Plut. Vit. v. 186) justly condemns ἐξήλλου, and would read either ἐξήλου or ἐξήλω. An aorist is evidently required by the sense; and the first aorist of this verb is generally to be preferred to the second, wherever the mss. sanction it. I therefore prefer ἐξήλω, or rather εἰσήλω (cf. Ant. 1347). Cf. 271, ἐνήλατο. Ant. 1347, εἰσήλατο (εἰσήλλ. Ald.). Eur. Ion. 1402, ἤλάμην. Arist. Ach. 668, ἐνήλατο. An. 1396, ἤλάμενος. Theocr. xiii. 60, ἔλατο. Xen. Hell. iv. 57, καθάλομενος (καθαλάμενος Dind. from two good mss.). Hom. Il. xvi. 558, ἐσήλατο. But Soph. Fr. 695, εἰσαλομένη. Cf. Aesch. Pers. 516, δ δυσπρόνητε (δυσφόρητε or δυσκόμιστε;) δαῖμον, ὡς ἔγαν βαρὺς | ποδοῖν ἐνήλλου (G. H. P.). Qu. ἐνήλω παντὶ Περσικῷ γένει. Eum. 368 f., μάλα γὰρ οὐν ἄλομένα (ἄλωμένα Rob. ἄλλομένα the rest) | ἔγκαθεν βαρυπέσῃ | καταφέρω ποδὸς ἀκμάν. Above 1300. The metre appears to be a dochmius, preceded by an iambus. But the anapaestic metre may be preserved by reading, δ δαῖμον δαῖμον, ἰὼ ἤλω (or ἔλω).

1312. ἐς δεινὸν —. 'It has leapt to what is dreadful,' &c. I. e. 'in calamitatem quam audita crudelem, tum visu nefariam,' to use the words of Cicero pro Planc. xli. 99, quoted by Wunder. Perhaps ἐς δεινὸν —, or δ — υ (subst.) οὐκ &c. οὐκ for οὐδ' B. v. r. F. G. M. N. Trin. sec. m. ἀκουστὸν for ἀκουστὸν Bodl.

1313. 1321. Dochmii entirely resolved, as in Eur. Or. 149 f. = 162 f.

1313 f. With this κομὸς Schneid. compares Aj. 333 f. Compare likewise Milton's Samson Agon. 80 f. For σκότου νέφος, 'cloud of darkness, or dark cloud,' Mitchell compares Eur. Herc. 1216, οὐβὲς σκότος γὰρ δὲ ἔχει μέλαν νέφος, | δὸς τις κακῶν σὺν συμφορᾷ κρύψειν ἐν. Add Eur. Hipp. 193, σκότος ἀμύσχωον κρύπτει νεφέλαις.

1314. ἀπότροπον. I. e. δ τις ἂν ἀποτρέπτο, 'to be avoided, horrible, execrable.' Aj. 607, τὸν ἀπότροπον ἀΐθλων "Αἰδαν. Hom. Od. ε'. 372. Hartung gives ἀτρόπον ἐπιπλόμενον. ἐπιπλόμενον Bar. Bodl. Trin. Līv. b. Br. (tacitly).

ἀδάματόν τε" καὶ δυσεξούρισταν†"

1315

οἶμοι,

οἶμοι μάλ' αὖθις ὄλον εισέδου μ' ἅμα

κέντρων τε τῶνδ' οἴσθημα καὶ μνήμη κακῶν.

ΧΟ. καὶ θαυμά γ' οὐδὲν ἐξ τοσοῖσδε πῆμασιν

διπλᾷ σε πενθεῖν, <sup>κα</sup>δὲ διπλᾷ φέρεται κακά.\*

1320

ΟΙ. ἰὼ φίλος,

φορεῖν

ἀντ. α'.

σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος" ἔτι γὰρ

ὑπομένεις με τὸν τυφλὸν κηδεύων."

ἐπιπλόμενον Ald. P. Drosd. a. Aug. c. N. (supr. e). ἐπιπλόμενον ἄφατον. Schol: ἄφατος ἐπεληλυθός. 'Which overwhelms me (broods over me) in an indescribable manner.' Herm: 'infanda ingruens' (nubes). The word is found in Hom. Od. η'. 261. ξ'. 287. Hesiod. Th. 493. Scut. 87. Schneid. aptly compares Hom. Od. xv. 406, νοῦσος ἐπὶ σφυγῇ πέλεται δειλοῖσι βροτοῖσιν. ἄφατον. 'Indescribable.' Oed. C. 1463, κτύπος ἄφατος.

1315. ἀδάματον Herm. ἀδάμαστον the mss. Cf. on 196. Qu. ἀδάματόν τι.

1316. δυσεξούριστον. Schol: ὅρον μὴ ἔχον, ἀλλ' αἰεὶ παραμένον, δυσπερίδευτον. 'Interminable,' of which one cannot define the limit. Schol. rec. and Gl. B: δυσπερίληπτον, i. e. 'indefinable, incomprehensible.' Οὐρίζειν, 'to bound, limit,' occurs in Herodotus. Heath explains δυσούριστον in the sense of 'unmanageable, irretreivable' ('irreparable, quod in cursum rectum reduci nequit, vento sc. adverso reflante') the metaphor being thus taken from a strong head wind. Probably however the word rather means, 'brought with an ill wind, or into which an ill wind has drifted one,' from δις and οὐρίζω. The same metaphor as in 696, κατ' ὄρθον οὐρίσας. So Hermann explains it, 'saeviter secundo vento adductum, saeviens secundo vento,' i. e. 'brought by only too favourable a wind' (a fatally favourable wind). So also Schneid: 'Borne into accomplishment by a perniciously favourable breeze.' After δυσούριστον Herm. (ed. pr.) Dind. Schneid. add ὅν. Hermann, Wunder, and Hartung (with Seidler de V. D. p. 170) read in one line ἀδάματόν τε καὶ δυσούριστον οἶμοι (dochm. hyperc.). Qu. δυσουριστότατον (as καταρτίστατον 1344) or δυσεξούριστον (i. q. δυσέξοδον) 'difficult to escape from.' Cf. 1324.

1317. οἶμοι μάλ' αὖθις. Cf. El. 1410. Oed. C. 1731. Tr. 1206.

1318. κέντρων — οἴσθημα. 'The maddening pain from these wounds.' Schol: ἡ τε ἀπὸ τῆς πληρώσεως ἀλγέδων &c. Arist. Pl. 99, καὶ θαυμά γ' οὐδέν.

1319. πῆμασιν P. πῆμασι vulg.

1320. καὶ διπλᾷ φέρεται κακά vulg. 'And bear (feel) such evils double' (doubly). The Chorus appears to allude to Oedipus' lamentation, οἶμοι, οἶμοι μάλ' αὖθις. Or διπλᾷ may refer to the κέντρων οἴσθημα and the μνήμη κακῶν (1318) 'the anguish of body and mind.' Cf. Aj. 940, οὐδὲν σ' ἀπιστῶ καὶ δις οἰμᾶσαι, γόνυ. 432, πάρεστι καὶ δις αἰδέειν. Eur. Hel. 143, σὺ διπλᾷ χρήζω στένειν. Fr. inc. 47, ὅσπερ στένει διπλᾷ. So μακρὰ κλάειν, οἰμᾶζειν, &c. Hartung reads: δις διπλᾷ φορεῖται κακά. σε πενθεῖν. δ' ἐπελθεῖν P. φέρεται Ald. B. v. r. &c. φορεῖν A. B. L. M. P. Bar. Bodl. Laud. Trin. Br. Herm. Dind. Wund. Schn. Hart. See Valck. ad Hipp. 316, and cf. on Oed. C. 1357. To me φέρεται appears decidedly preferable, φορεῖν κακά 'mala gestare,' being a strange expression. Cf. 168, ἀνέριφμα γὰρ φέρω πῆματα. Wunder finds a difficulty both in this verb and in κακά.

1321. Oedipus now first hears the voice of the Chorus endeavouring to assuage his sorrow. He had not done so sooner, perhaps owing to the distressed state of his mind. φίλος. φίλοι F. φίτιλος. Schol: περιπολῶν ἐμέ. Gl. B: ἐπίπολος. πρὸς ἐμέ διατρέβω. 'Attendant.' The same as πρόσπολος. Qu. ἰὼ φίλος, | σὺ μὲν ἐμὸς ἦρα φίλος —, or σὺ μόνος ἂρ' ἐπίπολος (or ἔτι φίλος, or perhaps ἐπίμονος, 'abiding, faithful,' i. q. βέβαιος, Polyb. vi. 156, ἐπίμονος στρατηγός). Aj. 348, ἰὼ φίλοι ναυβάται, | μόνι ἐμῶν φίλων, μόνι | ἐμμένοντες ὀρθῶ ἔμψ. 359.

1322. ἔτι μόνιμος. Schol. rec: ἔτι παραμένων μοι.

1323. ὑπομένεις — κηδεύων. Schneid.

φεῦ φεῦ.

οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς, 1325  
καίπερ σκοτεινὸς, τήν γε σὴν αὐδὴν ὁμως.

ΧΟ. ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς  
ὄψεις μαρᾶναι ; τίς σ' ἐπῆρε δαιμόνων ;

ΟΙ. Ἀπόλλων τάδ' ἦν, Ἀπόλλων, φίλοι, στρ. β.  
ὁ κακὰ τάδε τελῶν κακὰ τάδ' ἐμὰ πάθεα.† 1330  
ἔπαισε δ' αὐτόχειρ νυν οὔτις, ἀλλ' ἐγὼ τλάμων.

compares Herod. vii. 101, ὁπομένευσαι  
χειρας ἐμοὶ ἀντασιφόμενοι. Xen. Cyr. iv.  
§. 22, ὁπομένουν προστάτας. Diod. Sic.  
xix. 12. Add El. 943, τλήναι σε δρῶσαν.  
με Erf. ἐμὰ the mss. τὸν τυφλὸν  
κρθεύων. Qu. transposes and read ὁπομένευσαι  
με κρθεύων τὸν τυφλόν. But cf. on 1316.  
1324. For κρθεύων Ebner conjectures  
κρθεύων (Ant. 549. Eur. Med. 901).  
Wunder thinks the words ἐμὰ τὸν τυφλόν  
κρθεύων epuriores.

1325. οὐ γάρ με λήθεις. Cf. Hom. Il.  
ii. 563, καὶ δέ σε γιγνώσκω, Πρίαμε, φρε-  
σιν, οὐδέ με λήθεις. γιγνώσκω. γι-  
γνώσκω F. G. H. Ald.

1326. σκοτεινός. 'In darkness.' Sub.  
6s. Eur. Alc. 379, καὶ μὴν σκοτεινὸν  
ἔρμα μόν βαρύνεται. Cf. above 419. A  
similar passage in Aj. 15. τήνδε σὴν  
Aug. b.

1327. πῶς ἔτλης —; 'How could you  
ever have had the heart thus to mangle  
your eyes?' τοιαῦτα. 'In such a manner,  
thus.' Cf. 264, τάδ' — μαχοῦμαι. 340,  
ὁ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν. Aj.  
1096, τοιαῦτ' ἀνολβον ἄνδρ' ἐνουθέτει  
παρόν. 1107, καὶ τὰ σέμν' ἔτη | κόλας'  
ἐκείνου. El. 613, ἥτις τοιαῦτα τὴν τε-  
κίσσαν ἔβρισεν. Ant. 66, ὡς βιάζομαι  
τάδε. 743, οὐ γὰρ δικαῖά σ' ἐξαμαρτά-  
νεις ὄρω. 902, ταῦτ' ἔδοξ' ἀμαρτάνειν.  
1073, βιάζονται τάδε. 550, τί ταῦτ' ἀνίς  
μ' —; 1015, ταῦτα — νοσεῖ πόλις. El.  
307, σὺ ταῦτα θέπνυ. Eur. Hipp. 975,  
τί ταῦτα σοὶς ἀμιλλῶμαι λόγοις; 264,  
τίνας δέ σ' ὀνεχ' ἔβρισ' Αἰγισθος τάδε;  
Hom. Il. γ'. 399, τί με ταῦτα λιλαίεαι  
ἡγεροπτείνω; Plat. Phaedr. c. 21, ὁ ψέ-  
γομεν τὸν Ἔρωτα. Doederlein (Minut.  
Soph. p. 8) reads, πῶς ἔτλης τοιαῦτα, σὰς  
ὄψεις μαρᾶναι; the latter clause being ex-  
planatory of τοιαῦτα. So also Turnebus.  
Cf. Doed. ad Oed. C. 1170. 1354. The  
line is thus stopped in Trin: ὦ δεινὰ  
δράσας πῶς ἔτλης τοιαῦτα: σὰς | ὄψεις  
μαρᾶναι τίς σ' ἐπῆρε δαιμόνων;

1328. Schol. rec.: ὄψεις μαρᾶναι. ὁφ-  
θαλμοὺς ἀμαυρῶσαι. ὄψεις. 'Eyes.'  
Ant. 52, διπλάς | ὄψεις ἀράξας αὐτὸς αὐτ-  
ουργῇ χειρὶ. μαρᾶναι. μαρᾶναι P. 'To  
consume, destroy.' Oed. C. 1260, πόνος  
πλευρὰν μαρᾶνουν. Aj. 714. πάντα — χρέ-  
νος μαρᾶναι. ἐπῆρε. 'Incited, in-  
duced, urged, prompted.' Schol: ἔπεισε.  
Eur. Or. 286, ὅστις μ' ἐκράς ἔργον ἀνο-  
σιώτατον. Arist. Nub. 1457, τί δῆτα —  
ἄνδρ' ἔγροικον καὶ γέροντ' ἐπῆρετε;

1329. Ἀπόλλων τάδ' ἦν. 'This was  
Apollo' (Apollo's doing). Cf. Eur. Andr.  
168, οὐ γάρ ἐσθ' Ἐκτωρ τάδε — ἀλλ'  
Ἑλλὰς πόλις. Thuc. vi. 77, δεῖξαι αὐτοῖς  
ὅτι οὐκ Ἴωνες τάδε εἰσὶν (ἐστὶν?) — ἀλλὰ  
Δωριεῖς. Alexis Athen. p. 610, E. τοῦτ'  
ἐστὶν Ἀκαδημία, τοῦτο Ξενοκράτης. Me-  
nand. p. 168, πᾶνθ' ὅσα νοοῦμεν ἢ λέγο-  
μεν ἢ πράττομεν | Τύχη ἴστιν. Some  
writer cited by Hermann, τάδ' ἐστὶ Κύνρις  
ἐμφανῶς. Trach. 1280, κοῦδὲν τούτων ὅ  
τι μὴ Ζεύς. Perhaps however it may be  
better to connect τάδε with κακὰ. On the  
hostility of Apollo to the family of Laius  
Mitchell refers to Welck. Aesch. Tril. p.  
355. Oedipus now recognizes the truth of  
what Teiresias had declared 377, ἱκανὸς  
Ἀπόλλων, ὃ τάδ' ἐκπαῖξαι μέλει. ὦ  
φίλοι. Ald. Bodl. Bar. Trin. and most  
mss. ὁ om. L. Dresd. a. Tricl. Erf.

1330. ὁ κακὰ τελῶν, ἐμὰ τάδ' ἐμὰ  
πάθεα A. C. F. G. H. L. corr. M. Lips.  
a. corr. Liv. b. Bar. Bodl. Laud. pr. Trin.  
Elmsl. Dind. Wund. Schn. ὁ κακὰ τελῶν  
τάδ' ἐμὰ πάθεα L. pr. N. P. pr. Dresd. a.  
pr. ὁ κακὰ τελῶν ἐμὰ τάδε πάθεα Dresd. b.  
ὁ τελῶν ἐμὰ τάδε πάθεα Mosq. a. ὁ κακὰ  
τελῶν ἐμὰ τάδ' ἐμὰ πάθεα Seidler de V. D.  
p. 107. ὁ κακὰ τάδε τελῶν ἐμὰ πάθεα  
Hart. I should prefer, ὁ κακὰ τάδε τε-  
λῶν ἐμὰ τάδ' ἐμὰ πάθεα, or rather, as the  
repetition of ἐμὰ is not called for, ὁ κακὰ  
τάδε τελῶν κακὰ τάδ' ἐμὰ πάθεα.

1332—3. Dind. compares the same  
metre in Aj. 400. ἔπαισε δ'. ἔπαισεν  
Trin. Which Elmsley rather approves

- τί γὰρ ἔδει μ' ὀρᾶν,  
 ὄτῳ γ' ὀρώντι μηδὲν ἦν ἰδεῖν" γλυκύ ; 1335
- ΧΟ. ἦν ταῦθ' ὅπωςπερ" καὶ σὺ φῆς.
- ΟΙ. τί δῆτ' ἐμοί' βλεπτόν, ἢ στρ. γ'.  
 στερκτόν, ἢ προσήγορον  
 ἔτ' ἔστ' ἀκούειν" ἡδονῇ," φίλοι ;"  
 ἀπάγει' ἐκτόπιον" ὅ τι τάχιστα με," 1340  
 ἀπάγει', ὦ φίλοι, τὸν μέγ' ὀλέθριον,\*

of. *ἔπαισε δ' αὐτόχειρ νιν* —. 'And no one (else) struck them with his hands, but I myself, wretched man.' *Αὐτόχειρ* often means simply the agent or perpetrator of a deed, as in 231. 266. Ant. 306, &c. Connect closely *αὐτόχειρ* with *ἔπαισε*. Cf. Ant. 1315, *παίσας' ὅφ' ἦπαρ αὐτόχειρ αὐτήν*. 900, *θανόντας αὐτόχειρ ὁμᾶς ἐγὼ | ἔλουσα*. 1175, *αὐτόχειρ δ' αἰμάσσεται*. Aj. 57, *αὐτόχειρ κτείνειν*. Otherwise the position of *αὐτόχειρ* would be awkward if it were to be connected with *ἐγὼ τλάμων*. νιν. 'Them,' the eyes, *τὰς ὕψεις* (1328). Cf. Oed. C. 43. Wunder absurdly understands *πάθῃ*. οὔτις, ἀλλ' —. I. e. οὔτις ἄλλος, ἀλλ' ἢ (εἰ μὴ) —. So Hom. Il. xxi. 275, *ἄλλος δ' οὔτις μοι τόσον αἴτιος Οὐρανίωνων*, | *ἀλλὰ φίλῃ μήτηρ* (quoted by Schneid.).

1335. *ἰδεῖν* om. G. N. Cf. on 1355.

1336. *ἦν τὰδ'* L. P. Aug. b. *ἦν τὰ (γρ. ἦν ταῦθ')* B. Perhaps *ἦν δῆθ'* —. Or, *ἔστιν* (or *ἦν δὴ*) *τὰδ', ὥσπερ καὶ σὺ φῆς*. "Voce *ὥσπερ* solus utitur Sophocles; Oed. R. 1336. Aj. 1179," observes Pors. Misc. p. 19. *ὥσπερ τε σὺ* Bar. Bodl. Mosq.

1337. *τί δῆπὸς' ἐμοί* edd. vett. Br. (without remark). *τί δῆτ' ἐμοί* Bar. Bodl. Trin. Mosq. Dred. a. Tricl. Erf. Elmsl. As Burton and Heath had already conjectured. Cf. Eur. Med. 1257, *τί δῆπὸς' οὖν* (I. *τί δῆτ' ἂν οὖν*) *γένοιτο' ἂν ἐτι δευρόν*. Construe: *τί δῆτα βλεπτόν* (*ἔτ' ἔστι βλέπειν*), ἢ *στερκτόν* (*ἔτ' ἔστι στέργειν*), ἢ *προσήγορον* (*ἔτ' ἔστ' ἀκούειν ἡδονῇ*: 'What object then of sight, or of love, or of address (lit. addressing me) is there any longer for me to hear with pleasure?' Qu. *τί δὴ ποτε βλεπτόν, ἢ*).

1338 f. From *προσήγορον ἀκούειν* we must supply in the preceding clauses *βλέπειν* and *στέργειν*: for of course *ἀκούειν* can belong only to *προσήγορον*. *προσήγορον*. *προσάγορον* Erf. Elmsl. If we take *προσήγορον* passively (as in

Phil. 1353. Fr. 360), as *βλεπτόν* and *στερκτόν*, we must translate, 'what object is there for me any longer to address, that will hear me with pleasure?' But it will be better to understand it in an active sense 'addressing me,' as in Ant. 1185. Aesch. Fr. 832. Cf. on 1437 below. Qu. *ἔτ' ἔστ' ἀκουστόν ἡδονῇ* (om. φίλοι). Cf. on 1359.

1339. *ἡδονῇ*. 'With pleasure,' to be referred not only to *ἀκούειν*, but also to *βλεπτόν* and *στερκτόν*. Gl. B: *σύν*. So *ὄργῃ* 'with anger, angrily.' Perhaps *ἡδέως*.

1340. *ἀπάγει' ἐκτόπιον*. 'Remove out of this place, remove hence.' So 32, *ἔξμεσθ' ἐφέστιοι*. 166, *ἡνύσατ' ἐκτοσίαν*. 1411, *θαλάσσιον ἐκρίψατε*. 1518, *γῆς μ' ὅπως πέμψεις ἔποικον*. Oed. C. 119, *ἐκτόπιος σὺθεῖς*. Ant. 785, *φοιτᾷς δ' ὑπερπόντιος*. Arist. Vesp. 1492, *σκέλες οὐρανίου γ' ἐκλακτίζων*. Compare a similar passage in Ant. 1323, *ἀγεται μ' ὅτι τάχιστ', ἀγεται μ' ἐκποδόν*. Hence perhaps here for *ἐκτόπιον* we should read *ἐκποδόν*. Cf. on 1360.

*ὅ τι τάχιστα με*. *ὅτι τάχιστά μ' G.* *ἀπάγει' ἐκτοπὸν μ' ὅτι τάχιστα γὰς* Herm. [ed. pr.] Approved by Elmsley. Perhaps *ἀπάγεθ' ὡς τάχος μ'*, so as to avoid the hiatus at the end of the line, which may however perhaps be defended by the pause which takes place in the pronunciation. V. Herm. D. M. p. 248.

1343. *τὸν ὀλέθριον μέγαν* Ald. *τὸν ὀλέθριον μέγα* some of Brunck's mss. Bar. Bodl. Laud. Trin. Mosq. Aug. b. Dredd. Liv. b. *τὸν ὀλέθριον μέγα* Turn. *τὸν μέγ' ὀλέθριον* Erf. Bened. *τὸν ὀλέθριον μέγαν* Br. (who compares the Latin 'scelus') Elmsl. and edd. recc. The full expression would be *τὸν ὄντα ὀλέθριον μέγαν*, as in Arist. Theom. 394, *τὰς οὐδὲν ὑγιᾶς, τὰς μέγ' ἀνδράσιν κακόν* (sc. *ὄντας*). So they said *ἄνθρωπος ὀλέθρος* &c. For *ὀλέθρος* 'perditus,' cf. Arist. Th. 860. Eccl. 934, *ὀλεθρε*. Lucian Pseud. p.

τὸν καταρατότατον, ἔτι δὲ καὶ θεοῖς 1345  
ἐχθρότατον βροτῶν.

ΧΟ. δέιλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,  
ὡς ἤθελῃσά ~~ἐν~~ μὴδ' ἀν' γινῶναι ποτε.†

ΟΙ. ὄλοιθ' ὅστις ἦν ὃς ἀγρίας πέδας 1350  
νομάδος ἔκ με πόδας ἔλυσ' ἀπὸ τε φόνου

176, παραδοὺς σεαυτὸν τῷ δλέθρῳ ἐκείνῳ στρατιώτῃ. And with δλεθρος μέγας compare, though in a different sense, Arist. Fr. 309, 3, δλεθρον τὸν βαθύν. The other proposed reading however (τὸν μέγ' δλέθρον), is not to be lightly rejected. Cf. Tr. 878, τάλαυ' δλεθρία, τίνι τρόπῳ θανεῖν σφε φῆς; 845, δλεθρίασι συναλαγαῖς. Aj. 402, ἀλλὰ μ' — δλέθριον αἰεῖ(ει. 799. Cf. Oed. C. 1683, νῦν δ' ἀλεθρία (δλεθρίαν L. Qu. δλεθρίαν) νῦν ἐν ἑμῇ βέβηκε. Indeed it is far more probable that τὸν μέγ' δλέθριον should have been corrupted into τὸν δλεθρον μέγαν, than the opposite. For μέγας used adverbially cf. 1078. Aj. 1385. Ph. 419. Oed. C. 734. Ant. 1168. Fr. 256. Eur. Hec. 493.

1345. εἰ τις δὲ καὶ θεοῖς Herm. Linw. Cf. on 1365. καὶ om. Bar. 1.  
1346. ἐχθρότατον. This form of the superlative is condemned by Thom. Mag., who says, Ἐχθιστος, οὐκ ἐχθρότατος. Cf. Moeris p. 135. Yet Demosthenes has ἐχθροτέρους p. 1448. So ἀλγεινότερος and ἀλγίων, ἀλγεινότερος and ἀλγιστος, βραχύτατος and βράχιστος, ἀγχύτατος (Eur. Pel. Fr. ii.) and ἀγχιστος.

1347. 'O wretched man, no less because of your perception (of your misery, Schol.: τῆς συνείσεως ἔνεκεν), than your misery itself.' For, as is said in 1389, τὸ τῆς φροντίδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύ. Eur. Hec. 783, ὃ σχετλία σὺ τῶν ἀμετρήτων πόνον. Hel. 246, ὃ τάλαινα συμφορᾶς.

1348. ὥς σ' (δσ' L. pr.) ἠθέλησα μὴδ' (or μὴ δ') ἀναγνῶναι ποτ' ἂν L. M. N. P. &c. Br. — μὴδ' ἀναγνῶναι ποτε A. H. Bar. Bodl. Laud. Mosq. Ald. — μὴδ' ἂν γνῶναι ποτε G. — μὴδαμὰ γνῶναι ποτ' ἂν Dobr. Schn. ὥς ἠθέλησα μὴδέ σ' ἂν γνῶναι ποτε (!) Neu. Wund. Dind. Linw. Hart. ὥς σ' ἠθέλησα μὴδέ γ' ἂν γνῶναι ποτε (!) Herm. The position of the particle ἂν at the end of the verse is justly objected to by Elmsley, who gives from conjecture, ὥς σ' ἠθέλησ' ἂν μὴδ' ἀναγνῶναι ποτε, i. e. 'how I could have wished that I had not known you again!' A better reading perhaps would be, ὥς ἠθέλησ' ἂν μὴδ' σε γνῶναι (or μὴ σ' ἀναγν.) ποτε, or ὥς ἠθέλον σ' ἂν μὴδαμὰ γνῶναι ποτε. But the true reading, I apprehend, is: ὥς (σ' om. Trin.) ὠφελόν σε μὴδ' ἀναγνῶναι ποτε (or μὴποτε γνῶναι, τάλαυ). When ὠφελόν σε had passed into ἠθέλησα, the insertion of σ' and ἂν followed as a matter of course.

1349. Schol.: ἀπόλοιστο, φησὶν, ὅστις ἀπὸ τῆς ἀγρίας πέδος τῆς διανεμομένης τοὺς πόδας μου ἔλαβε καὶ διέσωσέ με.

ὄλοιθ' ὅστις ἦν δς. ὄλοιθ' δς N. δς ἀγρίας Tricl. Erf. Elmal. Wund. Dind. Schn. δς μ' ἀγρίας Hart. δς ἀπ' ἀγρίας the mss. Dindorf supplies ἀπὸ before πέδας from the following ἀπὸ τε φόνου. (!) Cf. on 761. Aesch. Pr. 155, δεσμοῖς ἀλάντοις ἀγρίοις πελάσας. 176, πρὶν ἂν ἐξ ἀγρίων δεσμῶν χαλάσῃ. Wunder with little probability connects (ἀπὸ) ἀγρίας πέδας ἔρυτο.

1350. νομάδος Laud. Bodl., &c. Ald. Schol. Br. Herm. Schn. νομάδας (supr. o) Bar. νομάδ' Elmal. Wund. Dind. νομάς Hart. If we read νομάδ', we must take it in a passive sense, 'fretted or gnawed by.' But it must be allowed the far more usual signification of the word is an active or neuter one. Cf. Tr. 271, ἵππους νομάδας. Oed. C. 687, κρήναι — Κηφισοῦ νομάδες βεέθρων. Fr. 110, νομάς δέ τις κεροῦσσο — ἔλαφος. Eur. Fr. Pol. i. νομάδα — ἀλαιολετον. Perhaps therefore it will be safer to retain νομάδος, i. e. 'gnawing,' as Schneid. explains. And so the Schol.: τῆς διανεμομένης τοὺς πόδας μου. Wunder and Dind. explain νομάδα of Oedipus, being exposed in the glens of Cithaeron. The Scholiast's explanation of νομάδος ἐπιπόδας is strange, ἐν τῇ δημοσίᾳ ὁδῷ τῇ ἀπὸ τῶν νομέων πατουμένη. Gl: ἀπὸ ἀπηνοῦς δεσμοῦ ἐν νομαδίοις τόποις συνέχοντος τοὺς πόδας. Which Hermann approves of. Ἐπιπόδιος, which occurs probably no where else, is formed as ἐμπόδιος and περιπόδιος.

ἐλυσεν Ald. L. corr. Bar. Laud. Bodl., &c. ἐλυσέ μ' C. F. G. M. N. P. Trin. Br. ἐλυσ' ἐμ' B. Aug. b. ἐμ' ἐλυσεν some cod. Par. (mentioned by Valck. ad Ph. 353). ἐλαβέ μ' L. pr. and Schol.



ἔρντο κἀνέσωσεν," οὐδὲν ἐς χάριω πρᾶσσων.

τότε γὰρ ἂν θανὼν

οὐκ ἦν φίλοιςιν" οὐδ' ἐμοὶ τοσόνδ' ἄχος." 1355

ΧΟ. θέλονται κἀμοὶ τοῦτ' ἂν ἦν.

οὐκ ἔστι πατρός γ' ἂν φονεὺς  
ἦλθον, οὐδὲ νυμφίος

ἀντ. γ'.

Wund. Dind. om. Dresd. a. ἔλαβεν Herm. ἔλαβ' Elmsley (who compares 1031: τί δ' ἄλγος ἴσχωρ' ἐν κακοῖς με λαμβάνεις; Eur. Ion. 1339, ἐν τῇδ' ὅ' ἔλαβον νεύγονον βρέφος ποτέ). λύσε μ' Both. μ' ἔλυο' conj. Br. Erf. Burn. ἔλυέ μ' (ῶ?) Schneid. (coll. 1034, λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς). The verb is altogether omitted by Triclinius (and in Dresd. a.), who merely gives δς ἀγρίας πέδας ἐπιποδίας μ'. It is also rejected as a gloss by Heath, Seidler de V. D. p. 107 (who reads, νομάδος ἐπιποδίας μ' ἀπὸ τε φόνου), and Hart. Arndt conjectures: δς μ' ἀγρίας πέδας | νομάδος ἐπιποδίας ἐχέλασ' ἀπὸ τε φόνου —, and aptly compares Aesch. Prom. 176, πρὶν ἂν ἐξ ἀγρίων δεσμῶν χαλάσῃ (με). 993, πρὶν ἂν χαλασθῇ δεσμῷ λυμαντήρια. Xen. Eq. V. 4, χαλᾶν τὰ δεσμῷ. Soph. Oed. R. 1260, χαλᾶ κρεμαστὴν ἀργάνην. Add likewise Eur. Herc. 1054, μὴ δέμ' ἀνεγειρόμενος χαλάσας —. Pfugk proposes: νομάδος δς ἐπιποδίας ἔλε μ'. In so perplexing a passage as this it is no easy matter to decide upon a reading. I will therefore content myself with proposing what appears to me most probable, νομάδ' ἐπιποδίας μ' ἔλυο' (cf. 1034, λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς. Aj. 676, λύει πεθέσας), i. e. 'loosed me being gnawed by the cruel fetter that bound my feet,' or νομάδος ('gnawing,' with which reading we must suppose a solution of the first syllable of the dactyl) —, or ἔλαβ' ἐπιποδίας νομάδος, or ἀπὸ μ' ἐπιποδίας ἔλαβε (or ἐχέλασ'). Or rather, νομάδος ἀπὸ με (or ἐκ με) πέδας ἔλυο' (or ἐχέλασ'). By which means we get rid of the rather suspicious epithet ἐπιπόδιος. Cf. v. str. 1330.

1352. ἔρντο (the epic form) Dind. Wund. Schn. ἔρρυτο vulg. Gl. B: ἔρρυτο. ἐρρύσατο. Ἐρρυτο occurs frequently in Homer (Il. δ'. 138. ε'. 23. 538. ν'. 555, &c.), never ἔρρυτο. Buttmann, Lexil. § 53, considers ἔρρυτο as a syncopated aorist, I suppose, for ἐρρύσατο. Cf. Hom. Il. ο'. 290, ἐρρύσατο καὶ ἐσάωσεν. But Od. χ'. 372, ἐρρύσατο (sic) καὶ ἐσάωσεν. Qu. ἐρρύσατ' ἐξέσωσέ τ', or perhaps βυσάμενος

ἐξέσωσεν. Cf. Aj. 1276, ἥδη τὸ μὲν ἔντας — ἐρρύσατ' ἐλθόν. Oed. R. 72. 312. Also Oed. C. 285, ῥέου με κἀκφύλασσε.

1354. θανόν. Schol: ἀντὶ τοῦ θανόντος. ἢ τὸ ἦν ἀντὶ τοῦ ἡμῶν. Cf. on next v.

1355. ἦν. The Scholiast doubts whether this be the third or first person. Elmsley and Hermann punctuate at θανόν, taking ἦν to be the third person, and θανόν the 'nominativus pendens,' as the passage is explained by the Schol. Elmsley compares a similar instance of anacoluthon above 60. Dindorf inclines to the same opinion. Schaefer takes the opposite view, on the ground that ἂν and ἦν cannot be disconnected. And indeed I think this is the correct view of the passage, for occasionally we find ἐμὲ used for ἐμᾶντῶν, σὲ for σεαυτῶν, &c. Gl. B: ἐμοί. ἀντὶ τοῦ ἐμᾶντῶ. Cf. on 379. 425. Ant. 736. El. 461. Eur. Ph. 437, παῖσαι πόνοι με καὶ σὲ καὶ τῶσαν πέλας. ἄχος. ἄχθος F. G. H. L. M. N. P. Bar. Bodl. Trin. Mosq. Lév. b. Brunck makes no remark. ἄγος 'piaculum' conj. Fuchs Syll. p. 331. Gl. B: ἄχθος. ἄλγος. Qu. οὐκ ἦν φίλοις ἂν (or φίλοιςιν) ἄχθος οὐδ' ἐμοὶ τόσον. Or, — οὐδ' ἐμοὶ γ' ἄχθος τόσον. Or, — οὐδ' ἐμοὶ γ' αὐτῷ βάρος. (Possibly ἄχθος, as a gloss on βάρος, crept in, and rendered further change necessary.) Or, οὐκ ἦν φίλοιςιν ἂν τοσόνδ' ἄχθος (cf. on 1335).

1356. θέλονται. — 'This would have been my wish as well.' Cf. Eur. Ion. 654, δ' ὅ' εὐκτὸν ἀνθρώποισι, κἂν ἄκουσιν ἦ. Tacit. Agric. 18, "Quibus bellum volentibus erat." V. Valck. ad Herod. viii. 101. Matth. Gr. § 368 ε.

1357. For οὐκουν I have not hesitated to substitute οὐ τᾶν (or οὐτᾶν). Qu. πατρός γ' ἂν οὐκ ἂν φονεὺς &c. Cf. v. str. 1337.

1358. φονεὺς ἦλθον. 'Have become (come to be) the murderer.' I. e. ἦλθον ἐς τὸ φονεῦν (cf. Oed. C. 12). Gl. B: ἦλθον. ἀπέβην. Xen. Anab. iii. 2, 3, ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τε ἐλθεῖν καὶ μὴ ὑφίστασθαι (ὑφίστασθαι?). Cf. on 1519.

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νῶν δ' αἰ ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΥΣ.  
 νῶν δ' αἰ θεός εἰμ' ἀνοσίῳν δι' παῖς  
 βροτοῖς ἐκλήθην ὦν ἔφυν ἄπο."  
 νῶν δὲ φονεύς† μὲν εἰμ' ἀνόσιος πατέρος,† 1360  
 ὁμογενής" δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.  
 εἰ δέ τι πρεσβύτερον ἔτι κακοῦ κακόν," 1365  
 τοῦτ' ἔλαχ' Οἰδίπους.

- ΧΟ. οὐκ οἶδ' ὅπως σε φῶ βεβουλευσθαι καλῶς  
 κρείσσων γὰρ ἦσθα μηκέτ' ὦν ἡ ζῶν τυφλός.  
 ΟΙ. ὥς μὲν τὰδ' οὐχ ᾤδ' ἔστ' ἄριστ' εἰργασμένα,  
 μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι. 1370  
 ἐγὼ γὰρ οὐκ οἶδ' ὅμμασιν ποίοις βλέπων  
 πατέρα ποτ' ἂν προσεῖδον εἰς Αἰδου μολῶν,  
 οὐδ' αὖ τάλασαν μητέρ', οἷν ἐμοὶ δυοῖν"

1359. ἀπο om. Trin. Cf. on 1339.  
 1360. νῶν δ' αἰ θεός the mss. αἰθερός  
 is contrary to the metre. Erfurdt gives  
 αἰθερός, Elmsley with more probability  
 αἰθερός ('diis invisus'), which is approved  
 of by Reising Conj. p. 191. Seidl. de V.  
 D. p. 80, and the recent editors. So  
 in Lucina. non tem. cred. 14, αἰθερός καὶ  
 ἀνόσιος. Schneidewin's conjecture αἰετός  
 perhaps comes nearer to the form of the  
 letters. Αἰφίλος and αἰθερός are confounded  
 Oed. C. 187, δ' τι — τέτροφεν αἰφίλον  
 (αἰθίον T.). Hermann suspects εἰμ', for  
 he thinks, if the poet had written that,  
 he would also have given ἐκτοδὼν rather  
 than ἐκτόπιον in v. str. 1340. Qu. νῶν δ'  
 εἰμ' αἰθερός τ', ἀνόσιός τε παῖς. Or rather,  
 νῶν δὲ φονεύς μὲν εἰμ' ἀνόσιος πατέρος.  
 Or, νῶν δὲ πατὴρ μὲν εἰμ' ἀνόσιος φονεύς.  
 Cf. 1441, τὸν πατροφόντην, τὸν ἀσεβή.  
 Something relating to his murder of his  
 father seems required.

1361. ἀνοσίῳν δι' παῖς. With reference  
 to the subsequent incestuous alliance of  
 his mother. Cf. 1398. Perhaps, with  
 Purgold, ἀνόσιος δι' παῖς. Or, ἀνόσιος δ'  
 ἀνὴρ, | ὁμογενής γ' —. δέ. τε Elmsl.

1362. ὁμογενής δ' —. 'And consort  
 of those (her) from whom I myself sprang.'  
 Actively. I. q. ὁμόσπορος 460. Schol.  
 ἐξ ὧν ἐτέχθη, ἐξ αὐτῶν καὶ τέτοκα. The  
 word occurs in a passive sense Fr. Alcm.  
 ii. 1, ἀνδροκτόνον γυναῖκα ὁμογενής ἔφυν,  
 and Eur. Or. 244. Ph. 226. 439. 1298. 1299.  
 1378. Iph. T. 918. Musgrave conjectures  
 ὁμόγαμος [Eur. Ph. 139. Herc. 339.]  
 Schneid. gives ὁμολεχής (with Meineke),  
 coll. El. 97, δ' κοινολεχής Αἰγισθος.

1364. πρεσβύτερον. 'Greater, heavier,

more severe.' Eur. Fr. inc. xi., ἐγὼ δ'  
 οὐδὲν πρεσβύτερον νομίζω τὰς σωφροσύνας.  
 Herod. v. 63, τὰ γὰρ τοῦ θεοῦ πρεσβύ-  
 τερα ποιεῖντο ἢ τὰ τῶν ἀνδρῶν. So  
 πρεσβεύειν Ant. 720.

1365. ἔφυν the mss. ἔτι Herm. edd.  
 recce. Seidl. p. 71. Cf. Ant. 1281. Eur.  
 Med. 234. Burney ('ob metrum?')  
 transposes κακὸν ἔφυν κακοῦ. Qu. ἐστὶ  
 κακοῦ κακόν, or ἐσθ' (or ἔσθ') ἕτερον  
 κακόν. The reading ἔφυν probably sprang  
 from ἔφυν in prec. v. Cf. on 1345.

1368. κρείσσων γὰρ ἦσθα —. I. e. 'Me-  
 lius tibi futurum erat, si' &c. V. Elmsl.  
 ad Bacch. 612. Ellendt Lex. i. 125.  
 Matth. § 508, n. 2. There is no need to  
 read ἦσθ' ἂν, with Purg. and Hart. Cf.  
 256, εἰκὸς ἦν. 1330, μηδὲν ἦν. 1345,  
 οὐκ ἦν. Eur. Iph. A. 1209, ἐν Ἰσφ' γὰρ  
 ἦν τόδε. Arist. Vesp. 209, νῆ Δι' ἡ μοι  
 κρείττον ἦν | τηρεῖν Σκιάνην &c. Com-  
 pare especially Aj. 634, κρείσσων παρ'  
 Αἰδᾶ κεύθων ὁ νοσῶν μάταν. So in Latin  
 'erat,' &c.

1371. ὅμμασιν ποίοις. Cf. Aj. 462.  
 Phil. 110. Aeschin. c. Ctes. p. 512,  
 ποίοις ὅμμασι τὰς ἱεσίας ποιήσεσθε;  
 Herod. i. 37, νῦν τε τέτοισί με χρή ὅμμασι  
 — φαίνεσθαι; Ovid Her. Ep. vi. 145,  
 'Quo vultu natos, quo me, scelerate,  
 videres?' βλέπων. 'If I had my  
 sight.' Gl. B: εἰ ἔβλεπον.

1372. ἂν προσεῖδον. 'I could have  
 beheld,' not 'I could behold,' which would  
 be ἂν προσδοίμι. ὥς Αἰδου P.

1373. οἷν ἐμοὶ δυοῖν. οἷν δυοῖν ἐμοὶ N.  
 Qu. ὡς ἐμοῦ δύο, or οἷν ἐμοῦ γ' ὕπο.  
 Instances of the dative thus used after  
 ἐργάζεσθαι, &c. are of rare occurrence.

ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.  
 ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος, 1375  
 βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί;†  
 οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτε  
 οὐδ' ἄστν γ', οὐδὲ πύργος, οὐδὲ δαιμόνων  
 ἀγάλασθ' ἱερά,\* τῶν ὁ παντλήμων ἐγὼ  
 κάλλιστ' ἀνὴρ εἷς ἐν γε ταῖς Θήβαις τραφεῖς" 1380

Hom. Od. xiv. 289, πολλὰ κἀκ' ἀνθρώποισιν ἔργει. Arist. Vesp. 1350, πολλοὶς γὰρ ἦδη χᾶτέροις αὐτ' εἰργάσω (πολλοὺς — χᾶτέρους?). Below 1402. Ev. Mark ix. 13, ἐποίησαν αὐτῷ ὅσα ἠθέλησαν. Cf. also on Xen. Anab. i. 9. 11.

1374. κρείσσον' ἀγχόνης. 'That call for (deserve) more than hanging.' Even the punishment of death is too light for such a weight of guilt. Schol: ἄπερ οὐκ ἦν ἰασθαι οὐδὲ ἐν θανάτῳ. Schol. rec: ἀντὶ τοῦ, μείζονος κακοῦ ἔξια ἡ ἀγχόνης, πνιγμονῆς. Bruck: "Atrociora quam quae suspendio lui possint." So Eur. Alc. 233, ἀρ' ἔξια καὶ σφαγᾶς τᾶδε, | καὶ πλεόν ἢ βρόχῳ | δέρην οὐρανίῃ πελάσσαι; (Where v. Monk.) Bacch. 246, ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἔστ' ἔξια; Her. 246, καὶ τὸδ' ἀγχόνης πέλας. Arist. Ach. 125, ταῦτα δῆτ' οὐκ ἀγχόνῃ; Similarly Aesch. Ag. 1376, πνιγμονὴν — ὄψος κρείσσον' ἐκπηδήματος. Eur. Alc. 284, ἔπος λυπρὸν — καὶ παντὸς — θανάτου μείζον. Bacch. 666, ὡς δεινὰ δρῶσι, θαυμάτων τε κρείσσονα. Of any great ills it was a common expression to say ἀγχόνῃ ταῦτά ἐστι.

1375. ἀλλὰ — δῆτ'. Cf. Trach. 1245, ἀλλ' ἐκδιδαχθῶ δῆτα δυσσεβεῖν, πᾶτερ; El. 537. Ph. 1352. Aj. 466. After ἐμοὶ Bruck, Elmsl. Hart. rightly put a mark of interrogation. Not so Sch. Herm. Dind. Wund. Schn. The Schol. expressly says, ἐν ἐρωτήσσει. ἦν. 'Was it,' could it have been? There is no need of ἄν. V. Schaeef. Melet. p. 55. Cf. 1368.

1376. βλαστοῦσ' ὅπως ἔβλαστε. This mode of speech is used where the necessity of entering into further details is sought to be avoided. Oedipus uses this circumlocution to avoid the direct mention of his children's incestuous origin. Cf. Oed. C. 273, ἰκόμην τ' ἰκόμην. 336, εἰσ' οὐτέρῳ εἰσι. Fr. 548, ἐγήμεν ὡς ἐγήμεν ἀφθόγγους γάμους. Aesch. Ag. 1297, Ἴλιον πόλιν | πράξασαν ὡς ἔπραξεν. Eum. 676, ἠκούσασθ' ὡς ἠκούσατ'. Eur. Med. 859, ἐσμέν οἷον ἐσμέν. 979, ἡγγεῖλας οἶ'

ἡγγεῖλας. El. 289, ἔκυρσεν δὲ ἔκυρσεν. 1122, δέδοικα ὡς — δέδοικα. Or. 78, ἐπλεῖν ὅπως ἐπλεῖσα. Iph. A. 649, γέγηθ' ὅπως γέγηθα. Eur. Iph. T. 575, ἔλαλεν ὡς ἔλαλε. Tro. 632. Ev. John xix. 22, ἡ γέγραφα, γέγραφα. V. Matth. 5 486, n. 2. Blomf. Gl. Agam. 66. "The predicate βλαστοῦσα is attached to ὄψις, where one would expect βλαστούντων. Cf. 1400. Aj. 8. Appian. Bell. Civ. iv. 89, ἥδουτο ἐπὶ τῇ ὄψει τοῦ πληθύνους λοχυροτάτη σφίσι φανεῖσθ'." SCHNEID. But Hartung's correction βλαστούντ' for βλαστοῦσ' appears to me exceedingly probable, the construction thus being πρὸς τὸ σημανόμενον. The common reading is probably due to some matter-of-fact grammarians.

1378. γ'. δ' F. M. ἔστυ. By this term Mitchell understands that upper portion of Thebes which was occupied by the Cadmeans before Amphion and Zethus added the πόλις or lower part. Cf. 1456, πατρῶν ἔστυ. πύργος. The battlements of Thebes figure greatly in the Tragic writings, the design of them having originated probably with Cadmus, who came from a land, the cities of which were "fenced up to heaven," as Mitchell observes, who refers on this subject to Eur. Bacch. 170, Κάδμω — Ἀγῆτορες παῖδ', ὅς πόλιν Σιδωνίαν | λιπὼν, ἐπ' ὀργῶν ἔστυ Θηβαίων τὸδε. Aesch. Sept. 30 f. 202. 220. 282. 302. 422. 545. 625. 823. 895. Soph. Ant. 122. Eur. Ph. 186. 630. 838. 1094. 1212. 1375. In Pindar (Isthm. vi. 106) we find, εὐτεχέσιον Κάδμω πύλαις. δαιμόνων ἀγάλασθ'. These Cadmean ἀγάλαστα, so often mentioned in the Tragedians (Aesch. Sept. 244. 261. Eur. Ph. 227. 641, &c.), Mitchell considers to have been statues of the hereditary gods of the Cadmean race (called θεοὶ ἑγγεῖναις Ant. 199. προγενεῖς 938. πολιούχοι Aesch. Sept. 822).

1379. ἱερά vulg. ἱρὰ Dind.

1380. κάλλιστ' ἀνὴρ εἷς —. 'A man best bred and born of any in this city.' Cf. Phil. 1344, ἔνα κριτέντ' ἄριστον. So in

ἀπεστέρησ' ἔμαντον, αὐτὸς ἐννέπων  
 ὠβεῖν ἅπαντας τὸν ἀσεβῆ, τὸν ἐκ θεῶν  
 φανέντ' ἀναγνον καὶ γένους τοῦ Λαίου."  
 τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμήν"  
 ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὄραν ;  
 ἦκιστά γ'· ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν  
 πηγῆς δι' ὧτων φραγμὸς, οὐκ ἂν ἐσχόμην  
 τὸ μὴ ἀποκλῆσαι\* τοῦμὸν ἄθλιον δέμας,

1385

Latin 'unus optime educatus.' The force of the particle γε is correctly given by Schneid: 'and that too in the mighty city of Thebes.' Cf. Oed. C. 919, καίτοι σε Θῆβαι γ' οὐκ ἐπαίδευσαν κακόν. 260, εἰ τὰς γ' Ἀθήνας —. Hartung reads: ἐν ἱεραῖς Θῆβαις στραφεῖς. Qu. κάλλιστά γ' ἐν (or κάλλιστα ταῖς) Θῆβαισιν εἰς ἀνὴρ τραφεῖς. Or κάλλιστ' ἀνὴρ γ' εἰς ταῖς Θῆβαισιν (or ταῖςδε ταῖς Θῆβαις) τραφεῖς.

1381. Cf. 236 f. 819.

1382. ἐκ θεῶν. 'By the gods,' i.e. Apollo, and perhaps also Zeus, whose oracle had brought about these sad disclosures. Less correctly Schol. rec: ἐκ θεῶν. ἐκ τῆς μερίδος τῶν θεῶν.

1383. καὶ γένους (γένος G.). Sub. φανέντα. For it was the discovery of his real parentage that brought to light his guilt with the accompanying curse. Schol. rec: καὶ γένους. καὶ ἀπὸ τῆς μερίδος (in respect of, &c.) τοῦ γένους τοῦ Λαίου, or ἀγγεγνη τοῦ Λαίου. Perhaps καὶ γένους τὸν Λαίου, 'and by birth the son of Laius.' But what connexion is there between this and ἀναγνον? The mere fact of his being of the family of Laius could not constitute a crime. I suspect therefore the true reading is καὶ φονέα τοῦ (or τὸν) Λαίου. Cf. on 1360. Hartung gives καὶ γένους (!). Benedict stops thus: ἀναγνον. Καὶ γένους τοῦ Λαίου —, connecting ἐγὼ with γένους &c. See Hermann's note, and cf. on next v.

1384. κηλῖδα. Cf. 833. Schol: δνειδος, 'νυμφόρην. μηνύσας. 'Having exhibited.' So ἀπεδείξατε is used 1405.

ἐμὲν (supr. ἐμήν) B. Perhaps γένους, w ich may have crept hence into prec. v.

1385. ὀρθοῖς — ὄμμασιν. 'With steadfast eyes, with steady look.' Lat. 'rectis oculis, recto vultu.' Gl. B: ἀνασχόντοισ. Cf. 528. El. 723. 742. Eur. Iph. A. 851, χαῖρ' οὐ γὰρ ὀρθοῖς ὄμμασιν σ' ἔτ' εἰσιπάμ. Theocr. v. 35, μέγα δ' ἄχθομαι, εἰ τό με πολυῆς | ὄμμασι τοῖς [σοῖς?] ὀρθοῖσι ποτιβλάπεν. Suet. Aug. c. 16,

"Unde praebitam Antonio materiam putem exprobrandi, ne rectis quidem oculis eum adspicere potuisset instructam aciem." Mitchell is mistaken, I think, in explaining 'with eyes erect or uplifted,' as ὀρθῆ χειρ, 'with uplifted hand,' in Pind. Ol. x. 6.

τοῦτους (τούτοις D. Tricl.) ὄραν. 'To behold these' (the Thebans, as usually explained). I would read ταῦτ' (or τὰδ') εἰσορᾶν, 'to look upon these objects' (enumerated 1371—9), which conjecture derives support from the v. r. τοῦτοις ὄραν. At least we should read τοῦσδ' εἰσορᾶν, 'to look upon these.'

1386. ἀλλ' εἰ —. 'But if there had been a means of stopping (stemming, damming) the stream of hearing through the ears.' τῆς ἀκουούσης — πηγῆς. 'Of the flow of hearing,' the ear. Cf. Fr. 737, δι' ὧτος ἔρχεται τρυπωμένου. Arist. Thesm. 18, ἀκοῆς δὲ χροῶν δα διετετρήνατο (so I read). The passage is imitated by Seneca Ph. 224 f.

1387. πηγῆς. It is evident the word here means, not a 'spring' or 'source,' but a 'running stream,' a sense it bears elsewhere. For φραγμὸς cf. Herod. vii. 36, φραγμὸν παρείρυσαν ἐνθεν καὶ ἐνθεν. ἂν ἐσχόμην F. (qu.). Br. ἀνεσχόμην others and Ald. Bar. Laud. Bodl. &c. vulg. ἤνεσχόμην B. Trin. Aug. b. Dresdd. Turn. Herm. Cf. on Ant. 907. 'I should not have refrained (kept myself) from barring (or blocking) up the avenues of my wretched body.' Cf. Eur. Hipp. 661, εἰ μὴ γὰρ ὀρκοῖς θεῶν ἄφρακτος ἤρθεην (Schol: ἐλῆφθην), | οὐκ ἂν ποτ' ἔσχον μὴ οὐ τὰδ' ἐξεπαῖν πατρί.

1388. τὸ μὴ ἀποκλείσαι D. Bar. Laud. Bodl. Dresd. a. τὸ μὴ 'ποκλείσαι Turn. Br. Erf. τὸ μὴ ἀποκλῆσαι Elmsl. τὸ μὴ ἀποκλῆσαι Lind. As it is now agreed among the learned that ἀ cannot suffer aphaeresis, the only question remaining is whether we should write e.g. μὴ ἀποκλείσαι by crasis, or μὴ ἀποκλείσαι in full, to be

ἴν' ἡ τυφλὸς τε καὶ κλύων μηδέν τὸ γὰρ  
 τὴν φροντιδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύ. 1390  
 ἰὼ Κιθαιρῶν, τί μ' ἐδέχου; τί μ' οὐ λαβῶν  
 ἔκτενας εὐθύς, ὥς ἔδειξα μήποτε  
 ἔμαντὸν ἀνθρώποισιν ἔνθεν ἡ γεγώς;  
 ὦ Πόλυβε καὶ Κόρωνθε καὶ τὰ πάτρια  
 λόγῳ παλαιὰ δώμαθ', οἶον ἄρα με 1395  
 κάλλος κακῶν ὑπουλον ἐξεθρέψατε.  
 νῦν γὰρ κακός τ' ὦν κακ κακῶν εὐρίσκομαι.  
 ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη

pronounced with synizesis or synecpho-  
 nesis. Nor do the manuscripts assist us  
 much in this matter. My own opinion  
 inclines to the latter mode. The ques-  
 tion as regards μή followed by a vowel is  
 discussed at length and with much learn-  
 ing by the painstaking Ellendt in his *Lex.*  
*Soph.* ii. 112. Cf. *El.* 1169, *μή ἀπολεί-*  
*πασθαι*. Tr. 239, *ἡ ἀπὸ &c.* Thiersch  
 would do away with aphaeresis altogether  
 from the Greek poets, and would write  
 even *μή ἔνδικον, μή ἔρπης &c.* But τὸ *μή*  
*οὐ* seems required here rather than τὸ *μή*  
*(Ant. 443. Aj. 96).* Cf. *Eur. Hipp.* 662.  
 Therefore qu. τὸ *μή οὐχὶ κλῆσαι*. Cf. on  
*Ant.* 544. *ἀποκλῆσαι* *Elmsl. Wund.*  
*Dind. &c. ἀποκλείσαι* the mss.

1389. *ἡ Elmsl. Wund. Dind. &c.* and so  
*Lips. Laud. sec. m. ἦν vulg.* Translate,  
 'so that I might have been blind and  
 deaf as well.' Instances of this construc-  
 tion are given by *Elmsley*, below 1392.  
*El.* 1131. *Aesch. Pr.* 162. 746. *Cho.* 193.  
*Eur. Hipp.* 645. 925. 1078. *Iph. T.* 354.  
*Ph.* 214. *Arist. Vesp.* 989. *Pac.* 135.  
*Eccl.* 151. 422, &c. V. *Monk in Hippol.*  
 643. *Matth. Gr.* § 519, 6.

1390. *Camerarius* translates metrically:  
 'Sensu carere grata res est in malis.' Cf.  
*Aj.* 554. For *οἰκεῖν* perhaps *ἔχειν*. Gl.  
*B:* *οἰκεῖν. ἔχειν.*

1391 f. *Oedipus* passes in review four  
 epochs of his life and destinies, thereby  
 taking the measure of his calamitous lot;  
 his being exposed in infancy, 1391 f.;  
 his bringing up in Corinth, 1394 f.; the  
 occurrence at the "three ways," 1394 f.;  
 the marriage with *Jocasta*. Cf. 1349—64.  
 SCHN.

τί μ' ἐδέχου. The imperfect  
 denotes either the continuation of an  
 action, or that of its results. But in  
 many instances it is difficult to discern  
 the difference between its use and that of

the aorist. Compare e. g. 1608, *ἔνικτε*.  
 1403, *ἔπρασσον*. In these passages the  
 aorist, I imagine, would have done equally  
 well. In the next line the aorist *ἔκτενας*  
 is used, because the act is accomplished  
 once for all.

1392. *ὥς ἔδειξα μήποτε*. 'So that I  
 had never shown,' &c. Cf. on 1389.

1393. *ἡ Elmsl. Dind. Wund. &c. ἦν*  
*vulg.*

1394. καὶ τὰ πάτρια λόγῳ —. 'And  
 reputed (by report, only in name) ancient  
 palace of my fathers.' Gl: τὰ πάτρια.  
 V. on *Phil.* 722. *Λόγῳ* refers to the en-  
 tire clause, or at least to *πάτρια*; though  
 from its position it would appear to  
 qualify only *παλαιά*.

1395. δώμαθ'. 'Palace, royal abode,'  
 as in 531. 925, &c. οἶον ἄρα —.  
*Oed. C.* 1400, οἶον ἄρ' ἔδού τέλος | 'Αρ-  
 γους ἀφωρμήθημεν.

1396. κάλλος κακῶν ὑπουλον. 'A besa-  
 tiful object festering underneath with ill  
 (crimes),' as an imperfectly healed or  
 scarred wound conceals an ugly sore.  
*Schol. rec:* ὑπουλον. κεκρυμμένον. From  
*οὐλή*, a scar, the thickened and puckered  
 skin that remains after a wound has  
 cicatrized, without being thoroughly heal-  
 ed. *Eust. p.* 1496, ὑπουλον εἶπε *Σοφο-*  
*κλῆς* (Fr. 952) τὸν δοῦρειον ἵππον — ἀπὸ  
*ἐλκῶν, ἃ δοκοῦντα ὑγιᾶσθαι οὐκ εἰς πα-*  
*τελὲς, φασί, καθαρεύει: ἀλλὰ δηλαδὴ ὑπὸ*  
*τὴν προφαινομένην οὐλήν κακόν τι κρύπτει*.  
 Cf. *Plat. Gorg.* 480 B. 518 E. *Trin.* 72 D.  
*Dem.* 327.

1397. κακός τ' — κακ κακῶν. Cf. 1357  
 f. *El.* 589, εὐσεβεῖς καὶ εὐσεβῶν. *Phil.*  
 384, τοῦ κακίστου κακ κακῶν Ὀδυσσεύς.  
 874, εὐγενὴς — καὶ εὐγενῶν. *Arist. Ran.*  
 731, πομπροῖς κακ πομπρῶν. Gl B: κακός.  
 ἀκάθαρτος καὶ ἐξ ἀκαθάρτων. Cf. 1360.

1398. τρεῖς κέλευθοι. V. 800—1.

δρυμός τε καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,  
 αἱ τοῦμόν αἷμα τῶν ἐμῶν χειρῶν ἄπο 1400  
 ἐπίετε πατρός, ἄρα μὴ μέμνησθ' ἔτι\*  
 οἷ' ἔργα δράσας ὑμῖν εἶτα δεῦρ' ἰὼν  
 ὅποι' ἔπρασσον αὖθις; ὦ γάμοι, γάμοι,  
 ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν  
 ἀνείτε ταυτὸν σπέρμα, κάπεδείξατε 1405  
 πατέρας, ἀδελφοὺς, παῖδας, αἷμ' ἐμφύλιον,  
 νύμφας, γυναῖκας, μητέρας τε, χῶπόσα

1399. This verse I am inclined to think is a clumsy amplification of the prec. v.

1400. τοῦμόν αἷμα — πατρός. 'My paternal blood, the blood of my father.' Let: 'meum paternum sanguinem,' as elsewhere, 'meus herilis filius.' Cf. 1032, τοῦν — ἔθρα — τὰ σά. 842, τοῖάνδε — καλῶ — συμφορᾶς. El. 785, τοῦμόν — φυγῆς ἄκρατον αἷμα. 1382, τοῦμόν φρενῶν ἐναιρον. Eur. Ph. 30, τὸν ἐμὸν ὀδῶν πόνον. Arist. Lys. 196, θάσσιν ἀνὸν σταμνίον. Hermann with Matthiae (ad Eur. Ph. 30) explains τοῦμόν αἷμα to mean 'sanguis a me effusus.'

1401. Ἄρά μου the mes. I would read, Ἄρά σου, or rather Ἄρα μή (Ant. 632). Linwood would prefer Ἄρά μοι. μέμνησθ' ἔτι N. Trim. sec. m. Lipsz. supr. Tricl. Br. Elmsl. μέμνησθ' ἔτι Ald. Bar. Bodl. Laud. Aug. b. c. Dresd. a. Mosq. G. H. P. and (γρ. δταν) F. L. Erf. Herm. Wand. Dind. Schan. Ebn. Brunck offers no remark. Wunder endeavours to defend ἔτι by a comparison of Ant. v. 2, ἄρ' οἷσθ' ἔτι Ζεὺς τῶν ἀν' Οἰδῖπου κακῶν | ὅποιον οὐχὶ νῦν ἔτι ζῶσιν τελεί; Cicer. p. Milon. xiv. 38, "Quante quoties occasiones quam praeclaras faciunt." Elmsley gives μέμνησθέ τι, and compares Eur. Hec. 992, εἰ τῆς τελευτῆς τῆςδε μέμνηται τί μου. Cf. also 564, ἐμνήσατ' ἐν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ; The same reading is adopted by Hart. But I much prefer μέμνησθ' ἔτι, which Elmsley also approves of in Praef. p. xlv. Cf. Arist. Eccl. 22, εἰ μέμνησθ' ἔτι. Below 1424, εἰ τὰ θνητῶν μὴ κατασχέουσθ' ἔτι.

1402. ὁμῖν. Gl: παρ' ὁμῖν, i. e. 'in your presence or sight.' Or 'to your abhorrence, or defilement.' Cf. on 1373.

οἷ' ἔργα — Vis. the murder of his father. In the next clause the allusion is to his incestuous marriage. Qu. εἶτα δεῦρ' ἰδὼν | ἀνός' (or ἀρρητ') —, or οἷα δεῦρ' ἰδὼν | ἐκείν' ἔπρασσον.

1403. For οἷα thus connected with ὅποια cf. 1272. ὦ γάμοι, γάμοι. Cf. 629, ὦ πόλις, πόλις. Oed. C. 844, ὦ ξένοι, ξένοι. 1099, ὦ πάτερ, πάτερ. Tr. 1089, ὦ χεῖρες, χεῖρες. Ant. 943, ὦ παῖ, παῖ.

1405. ἀνείτε. Second aorist. So καθ-εῖμαν Eur. Iph. A. 423. ἀφείθη Phoen. 1386. ἀφείσαν Thuc. v. 81. ἀνείτε — σπέρμα. 'Raised again the same seed.' Schol. rec: ἀνείτε. ἀνεδόκατε. Aesch. Sept. 413, σπαρτῶν δ' ἀπ' ἀνδρῶν, ὧν Ἄρης ἐφείσατο, | ῥί(ωμ) ἀνείται. Eur. Ph. 940. Cf. 270. Gen. 38, 8, ἀνδστήσον σπέρμα τῷ ἀδελφῷ σου. Matth. Ev. xxii. 24, ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. iii. 9, δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ. Applicable, though rather obscurely phrased, to Jocasta, who bare children by him whom she herself had borne. κάπεδείξατε —. 'And displayed (produced, cf. 1384, μηνύσας) fathers, brothers, children, all of one blood; and also brides, wives, and mothers,' &c. Or, 'And made of the blood of the same race (of one blood) at once fathers, brothers, children, brides, wives, and mothers.' Longinus (de Subl. c. 23) cites this passage to show the effectiveness of plurals when used for singulars. "Οτι ἐστὶ δπου, inquit, προσπίπτει τὰ πληθυντικά μεγαλορρημονέστερα καὶ αὐτῷ δοξοκοποῦντα τῷ ὀχλῷ τοῦ ἀριθμοῦ. In Ant. 864 this union is called κοιμήματ' αὐτογέννητα.

1406. αἷμ' ἐμφύλιον. 'One kindred blood.' Eur. Suppl. 159. Pind. P. ii. 57. "This term," observes Mitchell, "belongs to the present and following verse, indicating by a dreadful conglomeration of ideas, a father in him who was the brother of those of whom he was the father, and the son of her of whom he was the husband." With ἐμφύλιος compare ἐγγενής. Hart: αἷμά τ' ἐμνυτον.

1407. νύμφας, γυναῖκας, μητέρας τε. I.e.

αἰσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.  
 ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἂ μὴδὲ δρᾶν καλόν,  
 ὅπως τάχιστα πρὸς θεῶν ἔξω μέ που  
 καλύψατ', ἣ φονεύσατ', ἣ θαλάσσιον  
 ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.  
 ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν  
 πίθεσθε, μὴ δείσητε· τὰμὰ γὰρ κακὰ  
 οὐδείς οἶός τε πλὴν ἐμοῦ φέρειν βροτῶν.

1410

1415

ΧΟ. ἀλλ' ὦν ἐπαιτεῖς' ἐς δέον πάρεσθ' ὅδε  
 Κρέων τὸ πρᾶσσειν καὶ τὸ βουλευεῖν, ἐπεὶ

'and a bride and wife of her who had been mother.' Of course αἶμα ἐμφύλιον is to be understood throughout, pervading the entire sentence.

1408. γίγνεται. γίνεαι F. G. H. Ald. and Suid. v. ὥπλοσ'.

1409. ἀλλ' οὐδέ γ' — ἂ μὴδὲ δρᾶν ἢ καλόν Suid. v. ἀλλ' οὐδέ γ'. ἀλλ' οὐ γὰρ —. Oed. C. 624, ἀλλ' οὐ γὰρ αὐδᾶν ἢδὲ τὰκίνητ' ἔτη, | ἔα μ' —. 755. 797. 1267. Phil. 81. 1020. El. 256. Arist. Ach. 40. Sometimes, though less often, we find ἀλλὰ γὰρ connected, without any intervening words. Erfurdt compares Isocr. I. p. 8, ἂ ποιεῖν αἰσχροῦν, ταῦτα νόμιζε μὴδὲ λέγειν εἶναι καλόν. P. Syr. Sent. 792, 'Quod facere turpe est, dicere ne honestum puta.' Eur. Tro. 386, σιγᾶν ἄμεινον τᾶσχροδ. ἂ μὴδὲ δρᾶν καλόν. 'Which it is also not right to do.' καλόν. καλὰ Stob. Flor. 17. 4.

1410. ἔξω μέ που καλύψατ'. 'Hide me somewhere far away.'

1411. καλύψατ'. Qu. ἐκκομίσατ' (reading ποι for που). But cf. 1427, ἀκάλυπτον. Schol: ἐκβαλόντες ἀφανῆ ποιήσατε. φονεύσατ'. One of the alternatives prescribed by the oracle. V. 100 f.

θαλάσσιον ἐκρίψατ'. 'Cast away into the sea,' which was supposed to cleanse all pollutions. Conf. 1340, ἀπάγετ' ἐκτόπιον — με. 166, ἡρύσατ' ἐκτοπίαν. Arist. Vesp. 1492, σκέλος οὐρανίον γ' ἐκλακτίων. Matth. § 448, 8.

1412. ἔνθα μήποτ' εἰσόψεσθ'. The particle μὴ is here put, because the object or design with which the act is done is intended to be conveyed. Wunder compares El. 380, μέλλουσι γὰρ σ' — ὥταῦθα πέμψειν, ἔνθα μήποθ' ἡλίου | φέγγος προσόψει. Trach. 800. 903. Oed. R. 796, ἔφειγον, ἔνθα μήποτ' ὕψοιμην, &c. Add Oed. R. 1427 f. Trach. 1414 f.

1413. ἴτ'. 'Come.' A term of entreaty. Cf. 1468, 9. Oed. C. 107, ἴτ', ἂ γλυκεῖαι — οἰκτεῖρατε. With this cf. Oed. C. 1131 f. Schneid. compares the language of Thyestes in Ennius Cic. Tusc. iii. 12. 26, "Nolite ad me adire, ne contagio mea bonis obstat: tanta vis sceleris in corpore haeret." Senec. Epist. ii. 1. 6, "Contagium quoque mei timent, quasi transilire calamitatis possit."

1414. πίθεσθε (πίθεσθε N.) the mas. and Suid. Herm. Schn. πίθεσθε Elmsl. Dind. Wund. Hart. Cf. 1434. El. 1015, (πίθου most mas. πίθου C. P.). τὰμὰ γὰρ κακὰ —. He means his evils are so surpassingly great, so unique in kind and degree, that they cannot be communicated to any besides. Cf. Oed. C. 1136, οὐδ' οὐν ἔδω. (σε θιγεῖν ἐμοῦ) τοῖς γὰρ ἐμπεῖροις βροτῶν | μόνους οἶόν τε συνταλαιωρεῖν τάδε.

1415. πλὴν γ' ἐμοῦ D. G. (?) Br. Erf.

1416. ὦν ἐπαιτεῖς. 'As regards your petition.' Schol: ὦν χρεῖαν ἔχεις. But it is not easy to see why the genitive is here put, where we should rather have expected the accusative. Perhaps ἀλλ' ἂμ' (or οὐμ') ἐπαιτεῖς, or ἀλλ' ἂ σὺ μ' ἐπαιτεῖς, or ἀλλ' εἰς ἂ μ' αἰτεῖς. But cf. Oed. C. 35, αἰσῖος | σκοπὸς προσήκεις ὦν ἀδηλοῦμεν φράσαι. Schneid. explains the use of the genitive on the ground that ἐπαιτεῖς = χρεῖαι, χρεῖαν ἔχεις. Which is hardly satisfactory. ἐς δέον. 'Opportunately.' Cf. Ant. 386. So ἐν δέοντι Eur. Or. 212. Arist. Pac. 272. ἐς αὐτὸν καιρὸν Aj. 1168.

1417. τὸ πρᾶσσειν —. 'As regards (or, for) acting and advising.' So El. 1030, μακρὸς τὸ κρῖναι ταῦτα χεῖ λαιπὸς χρόνος. Aj. 114, ἐπειδὴ τέρψις ἔδε σε τὸ δρᾶν. The article with an infinitive is

- χώρας λείπεται μῦνος ἀντὶ σοῦ φύλαξ.  
 ΟΙ. οἷμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος ;  
 τίς μοι φανέεται πίστις ἔνδικος ; τὰ γὰρ 1420  
 πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.  
 ΚΡ. οὐχ\* ὡς γελαστής, Οἰδίπους, ἐλήλυθα,  
 οὐχ\* ὡς ὀνειδιῶν τι τῶν πάρος κακῶν.  
 ἀλλ' εἰ τὰ θνητῶν μὴ κατασχύνεσθ' ἔτι''  
 γένεθλα, τὴν γοῦν πάντα βόσκουσιν\* φλόγα 1425  
 αἰδεῖσθ' ἀνακτος Ἑλίου, τοιόνδ' ἄγος  
 ἀκάλυπτον οὕτω δεικνύναι, τὸ μῆτε γῇ  
 μῆτ' ὄμβρος ἱερὸς\* μῆτε φῶς προσδέξεται.

a positive sentence is seldom found. Schneid. refers to El. 466. 1030. Ant. 1106. Aj. 1142. Add Oed. C. 442. Aj. 114. 555. On the force of the article thus put v. Matth. § 543, n. 2. Ellendt ii. 222. Both now rest, he adds, with Creon, because he is king, and the king's office is μένων τε βῆτηρ ἔμεναι πρῆκτηρὰ τε ἔργων. 1418. μῦνος (μῦνος P.). Eteocles and Polyneices both being minors.

1420. τίς μοι — ; 'What just ground of confidence can there be to me?' τὰ γὰρ πάρος —. 'For in my previous conduct I have been shown to have acted towards him altogether basely.' He alludes to his unwarranted insinuations directed against Creon in the late altercation. Cf. Aj. 34, τὰ γ' οὖν πάρος &c.

1421. πάντ' — κακός. 'Altogether base.' So 1197, τοῦ πάντ' εὐδαίμονος εἰδον. El. 301, ὁ πάντ' ἀνακτις οὗτος. Oed. C. 1458, τὸν πάντ' ἄριστον. He alludes to the contention between himself and Creon. Qu. πᾶς. ἐφεύρημαι. ἐφεύρημαι Elmal.

1422. οὐχ G. L. pr. M. N. P. Dresdd. Turn. Schn. Suid. v. γελαστής. οὐχ Ald. A. Bar. Laud. Bodl. Elmal. Herm. Dind. Wund. Hart. Cf. Eur. Ph. 1555, οὐκ ἐπ' ὀνειδέσιν οὐδ' ἐπιχάρμασιν, | ἀλλ' ὀδύνας λέγω. 1592, καὶ τὰδ' οὐχ ὕβρει λέγω &c. ὡς γελαστής. 'As a mocker.' 1423. οὐχ L. M. N. P. Dresdd. Turn. Schn. Ebn. οὐδ' Ald. A. Bar. Laud. Bodl. Trin. Elmsl. Herm. Dind. Wund. Hart.

1424. κατασχύνεσθ' ἔτι. Addressed probably to his attendants, or to the Chorus. Elmsley, with much probability, conjectures κατασχύνεσθ' ἔτι. Cf. on 1401. Or μὴδ' αἰσχύνεσθ' ἔτι. But cf.

Phil. 1382.

1425. τὴν γοῦν. τὴν γ' οὖν Elms. βόσκουσιν. An epithet suitable rather to earth. Perhaps λένσουςιν. They compare Aesch. Ag. 643, οὐκ οἶδεν οὐδεὶς, ἔστ' ἀπαγγεῖλαι τορῶς, | πλὴν τοῦ τρέφοντος Ἑλίου χθονὸς φύσιν. Dem. de F. L. 267, οὐδὲ τὸν ἥλιον ψυχόντο οἱ ταῦτα ποιοῦντες.

1426. αἰδεῖσθ' — δεικνύναι. Lat. 'veremini palam ostendere,' &c. Cf. Eur. Herc. 1231, τί δῆτά μου κρᾶτ' ἀνεκάλυψας ἡλίω; For the construction cf. Aesch. Pers. 809, οὐ θεῶν βρέτη | ῥέοντο συλῶν. Cho. 899, μητέρ' αἰδεσθῶ κτανεῖν; Xen. An. ii. 3. 22, ἐπεὶ μέντοι ἤδη ἐωρῶμεν αὐτὸν ἐν δεινῷ ὄντα, ψυχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν. Eur. Her. 1027, ἐπεὶ με κατηρδέσθη κτανεῖν. Cf. also 1064. ἀνακτος Ἑλίου. Cf. above 661. ἄγος. 'A pollution,' as in Ant. 256. Aesch. Sept. 1017. Cho. 155. Eum. 168. Suppl. 375.

1427. τὸ μῆτε —. Mῆ is put in the relative clause, because there is a latent conditional meaning, as Wunder remarks, who cites Phil. 715. Gl. B: μῆτε. οὔτε.

1428. ὄμβρος. 'Water' in its general signification, as an element. Gl. B: ὄμβρος. τὸ ὕδωρ. Oed. C. 690, ἀκπράτῃ ξὺν ὄμβρῳ. Empedocl. Fr. v. 72. 204. 260. 266. φῶς. 'Light of day,' including its medium the air. The universe is aptly described by the combined mention of earth, water, and sky (light). The mention of the sun and of rain is coupled also Oed. C. 350. Tr. 145. ὄμβρος ἱερὸς (ἱερὸς Dind.). The Greeks called many things ἱερὰ. Il. ε'. 499, ἱερὰς κατ' ἄλωας. λ'. 630, ἀλφίτου ἱεροῦ ἀκτῆν. θ'. 66, ἱερὸν ἡμαρ. α'. 194, κρέφας



ἔς οὐκον

ἀλλ' ὡς τάχιστ' εἰσω-~~σὺν~~ ἐσκομίζετε

τοῖς ἐν γένει γὰρ τὰ γενεῇ μόνοις ὄρᾶν,

1430

μόνοις ~~ἔ~~ ἀκούειν, εὖσεβῶς ἔχει κακά.

ΟΙ. πρὸς θεῶν, ἐπέπερ ἐλπίδος μ' ἀπέσπασας,"

ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ,

πιθοῦ τί μοι πρὸς σοῦ γὰρ, οὐδ' ἐμοῦ, φράσω.

ΚΡ. καὶ τοῦ με'' χρειᾶς ὧδε λιπαρεῖς τυχεῖν ;

1435

Ιερὸν. Cited by Ed. Lond. Phil. 1215, *Ιερὰν λιβάδ'*: 706, *Ιερὰς γὰς*. προσδέξεται. 'Will receive to itself, harbour, tolerate,' for fear of pollution. Gl. B: προσδέξεται. ἀνέξεται. Γῆ and ὕμνος must be connected with it by zeugma. προσδέξεται is the correction of Coray ad Isocr. p. 242, who compares Aesch. Fr. 158, *ἀς ὅτε πέμφε ἥλιον προσδέρκεται*, &c. Add Prom. 796, *ἀς ὅθ' ἥλιος προσδέρκεται | ἀκτίων* —. Cf. also Trach. 283. Dobree justly thinks the common reading sufficiently defended by Eur. Or. 1084. Hipp. 1030. Schneid. quotes in illustration Eur. Or. 1084, *μήθ' αἰμά μου δέξαιτο κάρπιμον πέδον*, | *μὴ λαμπρὸς αἰθήρ*, εἰ — ἀπολίποίμιν σε. Hipp. 1030, *μήτε πόντος μήτε γῆ δέξαιτό μου | σάρκα θανάτῳτος*, εἰ κακὸς πέφυκ' ἀνὴρ. Herc. 1295. The very elements, being themselves pure, would shrink from the contact of such pollution. 1429. *εἰς οἶκον*. Qu. *εἰσω νιν*. Ant. 577, *ἀλλὰ νιν | κομίζετ' εἰσω*, δμῶες. Or. *εἰσω δόμων κομίζετε*. Or. ἀλλ' ὡς τάχος σφ' εἰς οἶκον (or νιν οἶκον) —. ἐσκομίζετε. εἰσκομίζετε F.

1430. *τοῖς ἐν γένει*. I. e. *τοῖς ἐγγενέσι*, 'those of kin.' Cf. 1016. *τὰ γενεῇ* — κακά. 'Domestic ills.' *μάλιστα* — *μόνοις τ'* vulg. Connect *μάλιστα* with *τοῖς ἐν γένει*. But Dobree's conjecture, *μόνοις ὄρᾶν* | *μόνοις τ'* | *μόνοις δ'* | *ἀκούειν*, is highly probable. Qu. *μόνοις θ'* — *μόνοις τ'*. Perhaps *μάλιστα ὄρᾶν* | *μόνοις ἀκούειν τ'*. Cf. on Oed. C. 1165.

1432. *ἐλπίδος μ' ἀπέσπασας*. 'Thou hast agreeably disappointed me in (lit. hast torn me from) my expectations,' that I should be the object of your taunts. Schol. rec: *τῆς προσδοκίας με ἀπέστησας*. He could not believe that Creon, whom he had a little before so maligned and loaded with abuse, would evince such a kind and benevolent spirit to him in his adversity. But the expression is a strange one. Should we read, *ἐλπίδος ψεύσας μ' ἔχεις*? Cf. Aj. 1382, *ἄριστ' Ὀδυσσεύ,*

*πάντ' ἔχω σ' ἐπαινεῖσαι | λόγῳσι καὶ μ' ἐψεύσας ἐλπίδος πολὺ*. Tr. 792, *εἰ τι μὴ ψευσθήσομαι | γνώμης*. Or perhaps — *μ' ἐξέπαισας ἐλπίδος*, as in Eur. Herc. 460, *ἢ πολὺ με δόξης ἐξέπαισας ἐλπίδες*, | *ἦν — ποτ' ἤλπισα*. But cf. El. 809, *ἀποσάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς*, | *αἶμαι μόναι παρήσαν ἐλπίδων ἔτι*. *ἐλπίδες*. 'Expectation,' as in 158. Schol. rec: *τῆς προσδοκίας*.

1433. *ἄριστος ἐλθὼν*. 'Having turned out (lit. come to be) most noble, having behaved most handsomely.' Cf. on 1519.

1434. *πιθοῦ τί μοι*. Cf. Oed. C. 1414, *ἵκεταῦς σε πεισθῆναι τί μοι*. Eur. Or. 92, *πρὸς θεῶν τίβοι' ἂν δῆτά μοι τι, παρήται*; Arist. Nub. 87, *δ παῖ, πιθοῦ τί μοι*. — *τί τίθωμαι δῆτά σοι*; Th. 938, *χάριται βραχὺ τί μοι*. Hom. Il. iv. 93, *ἢ βέ νύ μοι τι τίθωιο*, &c. *πρὸς σοῦ*. 'In your interest, for your good.' Brancck compares Trach. 479, *δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν*. Arist. Vesp. 647, *μὴ πρὸς ἐμοῦ λέγοντι*. Lucian i. 255, *τοῦτο μὲν ἅπαν ἀγαθὸν καὶ πρὸς ἐμοῦ λέγεις*. Add Eur. Alc. 57, *πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης*. Herod. i. 75. 124. viii. 22. 60. Oedipus is desirous that Creon should escape the pollution which might otherwise attach to him by remaining in the land; and also perhaps hints at the probability of Creon's obtaining the crown in the prospect of his two sons being incapacitated for it by their unnatural birth.

1435. Construe, *καὶ τοῦ χρειᾶς τυχεῖν ὁδὲ με λιπαρεῖς*; 'And in order to obtain what object do you thus importune me?' Gl. B: *λιπαρεῖς ἐπιμόνως αἰτεῖς*. *Λιπαρεῖν* here, as in Aesch. Fr. 1004, seems to bear the pregnant signification of *λιπαρῶν ἱκετεῖν*. The construction is certainly not common. Cf. Aesch. Fr. 1004, *καὶ λιπαρήσω τὸν μέγα στυγυόμενον*. 520, *τοῦτ' οὐκ ἔτ' ἂν τίθωιο, μὴδὲ λιπαρεῖ*. Oed. C. 766, *ὥσπερ τις εἰ σοι λιπαρῶνται μὲν τυχεῖν | μὴδὲν διδοῖν* [as hero *λιπαρεῖς τυχεῖν*]. 1201, *λιπαρεῖν γὰρ σὸ καλὸν | δίκαια προσχρήσουσιν*. Arist. Ach. 458,

- ΟΙ. ῥῦψόν με γῆς ἐκ τῆσδ' ὅσον τάχισθ' ὅπου  
 θνητῶν φανούμαι μηδενὸς προσήγορος.  
 ΚΡ. ἔδρασ' ἂν εἴ τοῦτ' ἴσθ' ἂν'', εἰ μὴ τοῦ θεοῦ  
 πρώτιστ' ἔχρηζον ἐκμαθεῖν τί πρακτέον.  
 ΟΙ. ἀλλ' ἢ γ' ἐκείνου πᾶσ' ἔδηλώθη φάτις, 1440  
 τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι."  
 ΚΡ. οὕτως ἐλέχθη' ταῦθ'. ὁμως δ' ἔν' ἔσταμεν  
 χρείας ἄμεινον ἐκμαθεῖν τί δραστέον.  
 ΟΙ. οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ;  
 ΚΡ. καὶ γὰρ σὺ νῦν γ' ἂν τῷ θεῷ πίστιν φέροις. 1445

νῦν δὲ γενεῶν | γλίσχρος, προσαιτῶν λι-  
 παρῶν τ'. Herod. iii. 51, ἐλιπαρεῖ τε  
 ἱστορίων. v. 19. viii. 144. ix. 45. lli. i.  
 94. Similarly Oed. C. 1755, τίνος, ὃ  
 παῖδες, χρείας ἀνύσαι; I once thought  
 of the correction καὶ τοῦ σὺ χρείας —, or  
 τίνος δὲ χρείας —.

1436. ῥῦψον Dind. ῥίψον the mss.  
 ὅπου —. I. e. ἐκείσε, ὅπου. So Eur.  
 Her. 529, ἡγείσθ' ὅπου δέ σῶμα παρθεῖν  
 τόδε. V. Elmsl. ad Her. 19 and 46, who  
 in such passages would write ὅποι only  
 when motion is implied in the latter  
 clause as well as in the former. Cf. on  
 796.

1437. μηδενός. Not οὐδενός. Cf. on  
 796. μηδενὸς προσήγορος. 'Addressed  
 by none.' Cf. Phil. 1066, οὐδὲ σοῦ φωνῆς  
 ἐτι | γενήσομαι προσφθεγκτός. 1353, τῷ  
 (σοῦ;) προσήγορος. But it is more pro-  
 bable προσήγορος is here to be taken in  
 an active sense, 'addressing none,' as in  
 Ant. 1185. Aesch. Pr. 832. Cf. above  
 352.

1438. ἴσθ' ἂν. ἴσθ' F. M. Stop (thus,  
 ἔδρασ' ἂν, εἴ τοῦτ' ἴσθ', ἂν. The second  
 ἂν is but a repetition of the former one.  
 Qu. ἔδρασ' ἂν αὐτ', εἴ ἴσθ', ἂν, or ἔδρασ'  
 ἂν, εἴ ἴσθ', ἂν τόδε, or ἔδρασα τοῦτ', εἴ  
 ἴσθ', ἂν, or ἔδρασ' ἂν, εἴ κάτισθ', ἂν. The  
 pronoun certainly seems required rather  
 after ἔδρασα than after ἴσθι. But cf.  
 Oed. C. 452, τοῦτ' ἐγὼ δα. This does  
 not appear to be said in a tone of sar-  
 casm or unkindness. On the contrary  
 Creon's character in this play, however it  
 may be drawn in others, is marked  
 throughout by a display of humanity  
 and benevolence, as well as of reverence  
 for things divine; so much so that he is  
 unwilling to execute even what appears  
 absolutely required, without first consult-

ing afresh the oracle.

1440. 'Well but his command at least,  
 as declared, was entirely to this effect  
 &c.' For πᾶς cf. Aj. 275. Qu.  
 πρόσθ'.

1441. ἀπολλύναι. 'That you should  
 destroy,' as if ἐκείνος ἐκέλευσε, or the  
 like, had preceded. For τὸν ἀσεβῆ μ'  
 ἀπολλύναι I should prefer τὸν ἀσεβῆ  
 ἑξαπολλύναι (the guilty party, whoever he  
 might be). But cf. on Oed. C. 44.

1442. ἐλέχθη ταῦθ'. 'These directions  
 were given.' Or, 'this was so reported.'  
 Qu. ἐχρήσθη. ἔν' ἔσταμεν χρείας.  
 'Considering the emergency we are in.'  
 Schol. rec: ἐν ταύτῃ τῇ χρείᾳ, ἐν ᾗ  
 ἰσμέν. Gl. B: ἐν ταῦθ' ὅπου τῆς χρείας.  
 Cf. Tr. 1145, φρονῶ δὲ ξυμφορᾶς ἔν'  
 ἔσταμεν. El. 936, ἔν' ἡμεν ἄτης. Aj.  
 103, τοῦ σοι τύχης ἔστημεν; Also on  
 367 above.

1444. Connect οὕτως with ἀθλίον.  
 'Thus wretched.' |

1445. καὶ γὰρ σύ. I. e. καὶ γὰρ καὶ  
 σὺ. 'For you also.' νῦν τ' ἂν vulg. νῦν  
 τᾶν Bodl. Elmsl. Dind. Linw. Schn. νῦν  
 γ' ἂν F. M. and (supr. νῦν) N. Herm.  
 Wund. Hart. I decidedly prefer νῦν γ'  
 ἂν. 'Now at least.' Perhaps καὶ γὰρ σὺ  
 τῷ θεῷ τάχ' ἂν πίστιν φέροις. If So-  
 phocles had written τᾶν, he would doubt-  
 less have placed it otherwise, καὶ γὰρ σὺ  
 τᾶν νῦν —. This seems very much like  
 a taunt directed against Oedipus' former  
 incredulity as to the truth of oracles;  
 though under existing circumstances it  
 might well have been spared. τῷ  
 θεῷ πίστιν φέροις. 'Give credit to the  
 god.' Cf. El. 735, τῷ τέλει πίστιν  
 φέρων. Oed. C. 950, φ' πίστιν ἴσχω —.  
 So in Latin 'fidem alicui habere.'

ΟΙ. καὶ σοὶ γ' ἐπισκήπτω τε καὶ προτρέψομαι.  
τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον  
θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὑπερ-  
ἐμοῦ δὲ μήποτ' ἀξιωθήτω τόδε  
πατρῶν ἄστνυ ζῶντος οἰκητοῦ τυχεῖν,  
ἀλλ' ἔα με ναίειν ὄρεσιν, ἔνθα κληῖται  
οὐμὸς Κιθαिरῶν οὗτος, ὃν μήτηρ τέ μοι

1450

1446. καὶ σοὶ γ' ἐπισκήπτω —. 'Yes, surely (I would believe the god), and I enjoin upon you,' &c. From the abruptness of the opening of Oedipus' speech, Wunder concludes that some verses have been lost. How this may be I know not, but there can be little doubt that the line is faulty, though the commentators, as usual, have passed over it *sicco pede*. Schneid. reads, καὶ σοὶ δ' ἐπισκήπτω τε —, in this sense: 'But also to thee (apart from the god) I give this charge,' &c. Cf. Oed. C. 1011, τῷδε — ἰκνούμαι καὶ κατασκήπτω (χῆμ' ἐπισκήπτω?) λιταῖς. ἐπισκήπτω γε F. Liv. b. and (supr. τ a m. rec.) L. P. Qu. ἐπισκήψω τι. προτρέψομαι. προστρέψομαι L. Rightly, I suspect. Cf. Aj. 831, τοσαῦτά σ', ὃ Ζεῦ, προστρέπω (προτρέπω nearly all the copies), καλῶ θ' ὅμα &c. Oed. C. 50, ὃν σε προστρέπω (al. προτρέπω) φράσαι. The active form is the more usual one, but the middle occurs in Fr. 724, οἱ τὴν Διὸς γοργῶπιν Ἐργάνην στατοῖς | λικνοῖσι προστρέπεσθε. Hesych: προστρεπόμενοι· σέβοντες, τιμῶντες, προσκυνῶντες. So also the middle προτρέπεσθαι, 'to induce,' is found above 358, σὺ γὰρ μ' ἄκοντα προτρέψω λέγειν. &c. Schol. rec: προτρέψομαι. αἰτήσομαι. Sophocles, however, would hardly have connected ἐπισκήπτω and προτρέψομαι (or προστρ.). Perhaps we should read, ταῦτ' οὖν ἐπισκήπτω τέ σοι καὶ προστρέπω (or λίσσομαι). Or καὶ μὴν (or τοῦτ' οὖν, or ἐν τοῦτ') ἐπισκήπτειν τί σοι βουλήσομαι, or — τι πρόστροπος θέλω. Or — ἐπισκήπτω τέ σοι καὶ προστρέπω. Or καὶ μὴν (or ὅναξ) ἐπισκήπτω (or ἐπισκήψω) σε ταῦτα πρόστροπος. (For πρόστροπος cf. 41, ἰκετεύομέν σε πάντες οἳδε πρόστροποι. Ph. 773.) Cf. Tr. 1221, τοσοῦτον δὴ σ' ἐπισκήπτω. 503, τοσαῦτ' ἐπισκήψαντο. Aj. 566, ὅμιν κοινὴν τήνδ' ἐπισκήπτω χάριν. 752, εἴπε κάπείκηψε — εἰρεῖαι. Above 252, ὅμιν ταῦτα πάντ' ἐπισκήπτω τελείν. Eur. Ph. 786, πόλει δὲ καὶ σοὶ ταῦτ' ἐπισκήπτω, Κρέον. Oedipus entreats Creon not to

defer the matter by consulting the god, but to take upon himself at once the responsibility of banishing him.

1447. τῆς — κατ' οἴκους. He purposely avoids mentioning her name. αὐτός. 'Thyself,' according to thy own discretion.

1448. τελεῖς. 'Thou wilt pay the last rites.' Oed. C. 1435.

1449. ἀξιωθήτω. 'Be condemned to,' &c. I. q. ἄξιον κριθῆτω. Aj. 494, μή μ' ἀξιώσης βάξιν ἀλγυιῶν λαβεῖν.

1450. πατρῶν ἄστνυ. Cf. Oed. C. 297. πατρῶν ἄστνυ γῆς ἔχει. Above 1378. οἰκητῆς (from οἰκεῖν) 'an inhabitant,' οἰκέτης (from οἶκος) 'a domestic.'

1451. ἀλλ' ἔα με —. 'Ea is here pronounced by synizesis as a monosyllable. So Ant. 96, ἀλλ' ἔα με καὶ τὴν —. Tr. 1005, ἔατε (dis.). Cf. on 1613. Similarly Ὀδυσσεύς (tris.) in Aj. 104. ῥέας (mon.) Oed. C. 1073. So also with νεάνις, νεανίας, θεᾶσθαι &c., ἔως, πόλει &c. Otherwise we might easily correct, ἔα δὲ ναίειν μ' ὄρεσιν. ἔνθα κληῖται —. 'Where that Cithaeron of mine is' (lit. is called, is said to be), that same Cithaeron, where I was exposed. Herm: 'ubi est qui meus Cithaeron dicitur.' Cf. Trach. 659, ἔνθα κληῖται θυτήρ. 1268, οἱ φύσαντες καὶ κληῖσθαι πατέρες. Eur. Ph. 10, ἐγὼ δὲ παῖς μὴν κληῖσθαι Μενοικίως. Schneid. observes that this mode of designating localities is very frequent in the poets, as Il. xi. 757, Ἀλκείου ἔνθα κολώνη | κέκληται. Simon. Ep. 112, ἔνθα καλεῖται | Ἀργεῖοις τέμενος. Pind. Nem. ix. 41, ἐνθ' Ἀρεῖας πόρον ἄνθρωποι καλεοῖσιν. Eur. Or. 325, ἴνα μεσόμφολοι λέγονται μυχοί. Trach. 639, ἐνθ' Ἑλλάνων ἄγορα | Πυλάταις κλείονται (f. λέγονται).

1452. οὐμὸς Κιβ. Stat. Theb. xi. 752, 'Habeant te lustra tuasque Cithaeron.' Hartung: οὐμὸς Κιθαिरῶν οἶκος. Schneid. stops thus: οὐμὸς Κιθαिरῶν, οἶκος ὃν —. We must at least connect closely οἶκος with δν.

πατήρ τ' ἐθέσθην ζῶντι κύριον τάφον,  
 ἔξ ἐκείνων, οἳ μ' ἀπωλλύτην," θάνω.  
 καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἄν νόσον 1455  
 μήτ' ἄλλο πέρσαι μηδέν οὐ γὰρ ἂν ποτε  
 θνήσκων ἐσώθην, μὴ 'πί τῷ δεινῷ κακῷ."  
 ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅπηπερ\* εἶσ', ἴω  
 παίδων δὲ τῶν μὲν ἀρσένων μή μοι, Κρέον,  
 προθῆ μέρμιναν ἄνδρες εἰσὶν, ὥστε μὴ 1460

1453. ζῶντι Toup Km. iii. 144 (who cites Hesych: 'Τυττορόπομις ὃ ζῶντι ὁ τάφος, οὐ τεθνηκότι, γυγόνει'). ζῶντι (ζῶν τε F. G.) the mss. ἐθέσθην—τάφον. Cf. 1447, τῆς μὲν—δὲν θέλεις τάφον | θεῶ. κύριον τάφον. 'My proper (appointed, destined) tomb.' Gl. B: κύριον. κεκαρμμένον.

1454. ἐξ ἐκείνων—θάνω. 'May die by means of those.' Similarly 1488, οἶον (βίω) βιάσθαι σφῶ πρὸς ἀνθρώπων χρεῶν. Ant. 1015, τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις. ἐξ ἐκείνων, οἳ μ' ἀπωλλύτην. Qu. ἐξ ἐκείνων, ὃ μ' ἀπωλλύτην, οἳ ἐξ ἐκείνων, οἳ μ' ἀπώλλουσιν. ἀπωλλύτην. 'Wished to destroy me.' The design is frequently expressed by verbs. Bruncck compares Oed. C. 993, κτείνει (occidere velit). El. 320, πρῶστων (Schol.: ἐπιχειρῶν πρῶττειν). Ari-t. Pac. 212, ἐκείνων πολλάκις σκόνδας ποιούντων (i. e. ποιεῖν ἐπιθυμούντων). Add Oed. C. 274, ἀπωλλύμην. El. 1360, ἀλλ' ἐμὰ | λόγοις ἀπώλλυς. Aj. 1126. Hom. Od. xvi. 431. Aesch. Sept. 1021, στρατεὺν\* ἐπακτὸν ἐμβαλὸν ἥρει πόλιν. So Plato, Menex. p. 244 E. ἀπώλλυ. V. Elmsl. ad Her. 1003.

1455. μήτε μ'—μηδέν. 'That neither can disease avail to make an end of me, nor ought else.' Herm: 'perdere me posse.'

1457. θνήσκων. 'When at the point of death.' Herm: 'quum in eo eram, ut perirem.' Markland (on Iph. T. 1201) ingeniously conjectures θνήσκειν ἐσώθην, 'was preserved from death,' of which construction we have instances in Eur. Phoen. 600, σκορδαῖς πεποιθῶς, αἱ σε σέζουσιν θανεῖν. Alc. 11, δὲν θανεῖν ἱρρυσάμην. (Where see Monk.) Herc. 317, θανεῖν ἐρόκει με. In which passages we may suppose an ellipse of ὥστε μὴ (cf. Eur. El. 1256). And this reading Erfurdt has adopted. μὴ 'πί τῷ (τῷ P.) δεινῷ κακῷ. 'Except for some terrible evil.' Cf. Phil. 107, οὐ, μὴ δόλῳ λαβόντα γε. Aj. 960, οὐκ ἂν τὰδ' ἔσθι τῇδε, μὴ

θεῶν μέτα. A foreboding of his future protracted miserable existence in blindness and dependence on others (Oed. C. 152, μακράων, δυσάλων). Schneidewin's conjecture καὶνῷ for δεινῷ (in reference to his wonderful end at Colonus) is most improbable. Unless we read καὶνῷ μόρῳ.

1458. ὅπηπερ add. vett. Br. Erf. Linw. ὅποιπερ G. H. L. M. N. P. Bar. Bodl. Augg. Dresd. a. Mosq. Liv. b. Lipss. Elmsl. Herm. Wund. Dind. Schn. Hart. Dnw: F. Bruncck makes no remark. I think myself that ὅπηπερ is preferable here, 'in whatever direction.' I. e. 'Let my fate take its own course.' The authority of the mss. in such a question as this is almost worthless. Cf. Arist. Ran. 301, ἴθ' ἥπερ (al. οἴπερ) ἔρχει. Of course instances of the other construction are common enough. Arist. Ach. 197, βαῖν' ὅποι θέλεις. Eur. Tel. Fr. xxii. ἴθ' ὅποι χρεῖς. Similarly Tr. 467, ἀλλὰ ταῦτα μὲν | βέλτω κατ' οὐδον.

1459 f. Cf. 587 f. Trach. 281, κείνοι δ'—αὐτοὶ μὲν Ἰδίου πάντες εἰς' οἰκήτορες, | πόλις δὲ δοῦλη. παῖδων δὲ—. 'But my children,—for the males indeed I would not have you impose upon yourself any anxiety,' &c. ἀρσένων B. D. E. M. N. T. Dresd. a. Ἀρρένων G. H. L. &c. Ald. Κρέον. Κρέων L. Br. Hart. Bruncck says nothing.

1460. προθῆ Elmsl. Dind. Wund. πρόσθι vulg. Herm. Schn. Linw. προσθεῖ (supr. η) F. πρόσθες G. προῖθι N. Elmsley has properly restored προθῆ, comparing El. 1334, νῦν δ' εὐλάβειαν τῶνδε προῖθιμην ἐγώ, and v. 134 above, πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφῆν. Προσθίσθαι μέρμιναν, he observes, could only signify 'curam curae additam habere.' Translate: 'Entertain anxiety in behalf of.' Θέσθαι μέρμιναν means 'to take thought,' προθίσθαι (as in προτιμᾶν, προκηδεσθαι, &c.) 'to take thought for another.' Cf. on Oed. C. 466. Other-

σπάνιν ποτέ σχεῖν," ἐνθ' ἂν ὦσι, τοῦ βίου  
ταῖν δ' ἀθλίαν οἰκτραῖν τε παρθένοι ἐμαῖν,  
αἶν οὔποθ' ἤμῃ χωρὶς ἐστάθῃ βορᾶς"  
τράπεζ' ἄνευ τοῦδ' ἀνδρός," ἀλλ' ὅσων ἐγὼ  
ψαύοιμι, πάντων τῷδ' ἄει μετειχέτην  
αἶν" μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν  
ψαύσά μ' ἔασον" κάποκλαύσασθαι κακά.

1465

wise the other reading would have appeared defensible, προσθέσθαι meaning 'to add to oneself, give oneself, entertain,' &c., as in Aesch. Pers. 523, μὴ καὶ τι — πρόσθῃται κακόν. Schneid. explains προσθῇ, 'add to thine own sorrows,' ἀνδρες. 'Men, males,' in contradistinction to helpless females. Ant. 484. El. 997. Aj. 1182.

1461. σπάνιν ποτέ σχεῖν. Perhaps σπάνιν ποτ' ἴσχειν. Gl. B: σχεῖν. λαβεῖν. ἔνθ' ἂν ὦσι. 'Wherever they may be.' Cf. 672, οὗτος δ', ἐνθ' ἂν ᾖ, στυγῆσεται. This may hint, as Schneid. suggests, at Polynices' migration to Argos.

1462. Hermann and Wunder with Elmsley connect ταῖν δ' ἀθλίαν — ἐμαῖν with προσθῇ μέμιναν, considering as parenthetical the words ἀνδρες — τοῦ βίου. But cf. on 1466. I think it far more probable it should be connected with αἶν (or ταῖν) μοι μέλεσθαι 1466, where see note. παρθένοι ἐμαῖν. 'My virgin daughters.' Paul. I. Ep. Cor. vii. 36, εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἔαν ᾖ ὑπέρακμος — ὃ θέλει ποιεῖται.

1463. 'For whom never was my table of provisions spread apart without my presence.' Others connect αἶν with χωρὶς, in which case ἄνευ can hardly be correct. Brown translates: 'Apart from whom my table was never placed, so that they should be deprived of my presence.' And so Schol. rec: τὸ πᾶν τοιοῦτον. ὦν χωρὶς οὐ ποτε ἐστάθῃ ἐμοῦ τοῦ ἀνδρός (?) βορᾶς, ἡγουν τροφῆς, τράπεζα. ἡγουν χωρὶς τούτων οὐποτε ἐστάθῃ μοι τροφῆς τράπεζα. τὸ χωρὶς καὶ τὸ ἄνευ ἐκ παραλλήλου. Schneid. conjectures αἶν οὐποτ' οἶαν —, as in Hom. Il. xxii. 39, οἶος ἄνευθ' ἄλλων. Aj. 750, οἶος Ἀτρεΐδων δίχα. He also thinks Sophocles had in his mind Il. xxii. 500, Ἀστυάναξ, ὃς πρὶν μὲν τοῦ ἐπὶ γούνασι πατρὸς | μελλὸν οἶον ἔδεσκε καὶ οἶον πλοῖα δημόν. Neue and Wunder also consider ἡμῇ corrupt. Arndt proposes: αἶν οὐποτ' ἄλλη (ΑΛΛΗ for ΑΗΗ).

For χωρὶς Musgrave suggests χῆρος [χῆραν Aj. 653]. Qu. αἶν οὐδεπόποτ' ἐστάθῃ χωρὶς βορᾶς | τράπεζα τοῦδε τὰν δρός (connecting χωρὶς with τοῦδε τὰν δρός). What Oedipus lays stress upon is the fact of his daughters having always taken their repasts together with him, and consequently their dependence upon him for their daily sustenance. Cf. El. 192.

χωρὶς — ἄνευ τοῦδ' ἀνδρός. 'Separately apart from this man (me).' Schol: χωρὶς ἄνευ, ἐκ παραλλήλου. So Aj. 750, οἶος Ἀτρεΐδων δίχα. Similar parallelisms occur Hes. Op. 113, νόσφιν ἄτερ. Dem. p. 165, 10, χωρὶς ἰδίᾳ. For the pleonasm ἄλλη χωρὶς ἄνευ τοῦδ' ἀνδρός Arndt refers to Wand. ad Oed. C. 782. Ant. 397. Adv. in Phil. p. 52. Connect βορᾶς (l. q. τροφῆς) τράπεζα, 'provision board, eating table.' As τόλμη: πρόσωπον 533. Cf. Phil. 274, βορᾶς | ἐπιφέλημα συμκρόν.

1464. For τράπεζ' ἄνευ τοῦδ' ἀνδρός I conjecture τράπεζα τοῦδε τὰνδρός. Gl. B: ὅσων. βρωμάτων.

1465. τῶνδ'. Schneidewin's conjecture τῶδ' I think highly probable, if not certain. El. 977.

1466. αἶν μοι μέλεσθαι. 'Of whom, I pray, take care.' Cf. 462. 1082. Aesch. Fr. 712, οἷς μὴ πελάζειν, ἀλλ' — ἐκτερεῖν χθόνα. ταῖν (with gl. τούτων) D. Heath. Burt. Br. Erf. Hart. prob. Reisig. ad Oed. C. 160. Cf. 1082. Arist. Eq. 1039, τὰν σὺ φύλασσε. The reading αἶν is retained by Elmsl. Herm. Dind. Wund. Schn. Ebn. Elmsley puts a full stop after μετειχέτην, and considers a new sentence to begin with αἶν μοι —. Cf. on 1462. Supposing αἶν μοι μέλεσθαι to answer to ταῖν δ' ἀθλίαν, &c., the substitution of the relative for the definite article may, I think, be safely defended by reason of the rather long parenthesis 1463-5. But it is far more probable that ταῖν passed into αἶν, owing to the occurrence of this latter in the same situation of the neighbouring v. 1463. For the infinitive μέλεσθαι cf. 466. El. 9.

1467. ψαύσαι. 'To embrace.' Oed. C.

ἰθ', ὠναξ,

ἰθ', ὃ γονῇ γενναίε. χερσί τᾶν θιγὼν  
δοκοῖμ' ἔχew" σφᾶς,\* ὥσπερ ἡνίκ' ἔβλεπον. 1470  
τί φημί;"

οὐ δὴ κλύω που πρὸς θεῶν τοῖν μοι φίλῳ"  
δακρυρροοῦντων, καί μ' ἐποικτείρας Κρέων  
ἐπεμψέ μοι τὰ φίλτατ' ἐγγόνῳν ἐμοῖν;"

λέγω τι;

1475

ΚΡ. λέγεις· ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,  
γνούς τὴν παροῦσαν" τέρψιν, ἣ σ' ἔχει, πάλαι.\*

1639. For ἔασον perhaps ἐα σφᾶν, or ἐα εἴτω. The pronoun might well be added. ἀποκλασάσθαι. 'To weep my fill.'

1468. ὠναξ P.

1469. ὃ γονῇ γενναίε. 'O noble one by birth, o noble born' (and so, noble in disposition). Aj. 1094, ὅς μὴδὲν ἂν γυναικῶν εἴθ' ἀμαρτάνει. Virg. Aen. x. 141, 'Maeonia generose domo.' Or 'O thou most noble one.' Arist. Vesp. 466, ὃ τῶν πονηρῶν ('O most wicked one'). Musgrave conjectures γονὴν γενναίε, 'genere et ortu nobilis.' Somewhat similarly Phil. 79, φέσει — πεφυκότα. τᾶν Elmsl. τ' ἂν Ald. P. Trin. Mosq. Aug. c. 8' ἂν L (supr. τ' a m. rec.) and several other mss. Tricl. Br. The crasis τᾶν (usually written τ' ἂν in the mss.) is found also Oed. C. 1351. 1366. Ant. 687. Tr. 279. Aj. 86. 456. El. 249. 314. 323, &c. Mitchell compares the words of our own poet in *King Lear*, "Ah, dear son Edgar, might I but live to see thee in my touch, I'd say I had mine eyes again."

1470. ἔχew. Qu. ὀρᾶν, or ἰδεῖν. σφᾶς. σφᾶς P. Herm. approved by Dind. in annot. Cf. on 1508, and Oed. C. 487. So at least in Il. ε'. 567, μέγα δέ σφας ἀποσφάλλει πόνοισι.

1471. τί φημί (om. H.); 'What do I say?' Am I right in my supposition? Schneid. explains τί φημί; 'What may I say to this?' and adds: "Cf. Trach. 862, and Oed. C. 316, τί φῶ; Then, confirmed in his conjecture, he adds λέγω τι; 'Do I hit the truth?'" Hermann gives τί φημί; ('ecquid dico?' i. e. 'fallor ne, an recte auguror?') as we have λέγω τι; 1475. But an enclitic can hardly begin a sentence. Perhaps τί τοῦτο; (Oed. C. 513), or τί φᾶς; τί; or τί φῶ, τί; or τί φάσκω; (Oed. C. 315, τί φῶ; | ἄρ' ἐστιν; ἄρ' οὐκ ἐστιν;

Aesch. Sept. 851, τί φῶ; Eur. Herc. 514, ὃ πρίσβυ, λεύσσω τὰμὰ φίλτατ'; ἢ τί φῶ; The repetition of the interrogative would agree well with the importunate anxiety of Oedipus). Or τί ἐστι; or τί δὴ ἔστι; But cf. Trach. 862, πότερον ἐγὼ μάταιος, ἢ κλύω τινὸς οἴκτου δι' οἴκων ἀρτίως ὀρμυμένον; | τί φημί;

1472. οὐ δὴ κλύω που —. 'Surely I do not hear, it cannot be that I hear,' &c. Cf. Ant. 381. Phil. 1233, οὐ τί που δοῦναί νοεῖς; τοῖν μοι. τοῖν ἐμοῖν G. Bar. τοῖν μοῖν H. N. Liv. b. Bodl. Laud. Mosq. Col. Cf. on 338. Qu. τοῖν φίλτάτῳ (μοι having crept into the text from the margin), or τῶν φίλτάτῳ, from the nominative τὰ φίλτατα 'deliciae meae,' or ταῖν παρθένων (1462), or ταῖν μου (or ἐμαῖν) κόραιν. τοῖν — δακρυρροοῦντων. The masculine form used for the feminine, as elsewhere. The Schol. calls this an Attic usage. Cf. on Oed. C. 1676. El. 977. Yet we have ταῖν δ' ἀδελφῶν — 1462.

1473. δακρυρροοῦντων Trin.

1474. τὰ φίλτατ' ἐγγόνῳν ἐμοῖν. 'The delight of my two children,' i. e. my two darling children. A singularly expressed phrase. Qu. τῶ φίλτάτῳ ἑγγόνῳν ἐμῶν. Aj. 842, τῶν φίλιστων ἐγγόνων. ἐγγόνῳν B. Br. Elmsl. Herm. &c. ἐγγόνῳν vulg. ἐγγόνῳν (sic) M. P. ἐγγόνῳ F. v. r. Gl: τῶν ἐμῶν παίδων. V. Br. ad Arist. Eq. 786. Valck. ad Phoen. p. 390.

1475. λέγω τι; (τί P.) 'Do I say any thing to the purpose, am I right?' To which Creon replies, 'Thou art' (λέγεις). Xen. Mem. ii. 1. 12, ἴσως ἂν τι λέγοις. Cf. 1140, λέγω τι τοῦτον ἢ οὐ λέγω πεπραγμένον; | — λέγεις ἀληθῆ. Compare also the Scripture phrase ἔλεξας, 'thou hast said, thou art right.'

1477. τὴν παροῦσαν. I would read τὴν

ΟΙ. ἀλλ' εὐτυχοίης, καὶ σέ' τῆσδε τῆς ὁδοῦ"  
δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι."  
ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἵτ', ἔλθετέ"  
ἐς\* τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,

1480

παροῖθε (for παρούσαν) τέρψιν. Cf. on 971. Creon had noticed in time past Oedipus' affection for his children, and had in consequence sent for them on this occasion to soothe their father's poignant grief. Cf. El. 874, ὦν | παροῖθεν εἶχες — κακῶν. ἢ σ' εἶχεν B. E. T. Dresd. a. Aug. b. Liv. b. Br. Elmal. Schn. ἦν εἶχες Ald. A. D. F. H. Bodl. Laud. Aug. c. Mosq. a. Heath. Burt. Vauv. Musgr. Erf. Linw. Hart. ἦς εἶχες L. pr. Turn. ἦν εἶχε L. corr. ἢ σ' εἶχε M. P. ἢ σ' εἶχε N. Herm. ἦς εἶχε Wund. (formerly, he read, ἢ σ' εἶχε). Dind. I. e. 'which you cling to, ardently desire.' Wunder compares Oed. C. 429, ἦς (μόχης) νῦν ἔχονται. Xen. An. vi. 1. 17, κοῦρ' τῆς σωτηρίας ἔχεσθαι. [Add Fr. 26, τοῦ δὲ κερδαίνειν ἔχου. 326, τοῦ δὲ κερδαίνειν δμῶς | ἀπρὶξ ἔχονται.] The sense of the passage he considers to be, 'Because I perceived that you long since were desiring that pleasure, which you now enjoy.' The reading ἢ σ' εἶχε ('which possesses you': Oed. C. 172<sup>6</sup>, ἡμερος ἔχει με, &c.) he thinks out of place here. Erf: 'Quum ex ea voluptate, quam olim percepisti, conjecturam fecissem de praesenti.' The common reading ἦ σ' εἶχεν πάλαι cannot, I think, be right: for how could Oedipus have been said to possess, or to be possessed by, a pleasure, not yet realized? After ἔχει Hermann puts a comma, connecting πάλαι with γνούς (cf. on 1161), whereas Wunder connects πάλαι with ἔχει. So Xen. An. vii. 6. 37, καὶ πλεῖστε ἴνθα δὴ ἐπεθυμείτε πάλαι. Musgrave conjectures: γνούς τὴν παρούσων [παρουσαῖν?] τέρψιν, ἦν εἶχες πάλαι. Schneid: ὥς σ' εἶχεν. On the whole Hermann's reading and explanation appears to me the most probable. With this passage cf. Oed. C. 1121 f. πάλαι. 'A long time back.' Gl. B: ἐκ μακροῦ.

1478. ἀλλ' εὐτυχοίης. 'God bless you then, all happiness to you.' A form of returning thanks, as εὐδαιμονοίης (Arist. Ran. 1417, &c.). Cf. Aesch. Cho. 1059, ἀλλ' εὐτυχοίης καὶ σ' ἐποπτεύων πρόφρων | θεὸς φυλάσσοι καιρίαισι συμφοραῖς. καὶ σε. καὶ σὲ Elmal. τῆσδε τῆς ὁδοῦ. 'For this their coming.' Cf. Oed. C. 1505, καὶ σοι θεῶν | τύχην τις ἐσθλὴν

τῆσδ' ἔθηκε τῆς ὁδοῦ. Ant. 1074, τοῦτων σε — λοχῶσιν — Ἐρινύες. Eur. Alc. 104<sup>6</sup>, πολλῶν δὲ μόχθων ἤλθε χεῖρας εἰς ἐμὰς. Schol: ἦς ἐπεμψας δηλονότι τὰς κόρας. Gl. B: τῆσδε. Ξεκα. Mitchell explains: 'for this proceeding, this mode of acting.' Perhaps with Hartung, κατὰ τῆσδε τῆς ὁδοῦ | δαίμων σ' ἄμεινον —. Or τῆσδε τῆς δόσεως, or τῆσδε δωρεᾶς, 'in return for this gift.' V. 1518. For I hardly think δδοῦ can be the true reading.

1479. φρουρήσας τύχοι. Perhaps φρουρήσαι χάριν or φρουρήσει' ὑπερ (or ἀε), or φρουρήσει' σε, or φρουρήσαι παρὲν.

1480. δεῦρ' ἵτ', ἔλθετε. ἵτ' om. G. L. pr. P. 'Come hither, pray.' For which sense of ἵτε cf. 1413, ἵτ' ἐξίσωπα'. 1483, ἵθ', ἀναξ. Oed. C. 106, ἵτ' — ἵτ' — ἐκ-τείσπα'. Perhaps however the true reading is δεῦρο δεῦρ' ἵτε. Or ποῦ ποτ' ἐστέ μοι; δεῦρ' ἔλθετε. I suspect ἔλθετε is a mere gloss on ἵτε (for we constantly find in mss. the latter verb explained by the former), which having crept into the text has dislodged the second δεῦρο. It is not very probable that Sophocles would have placed side by side ἵτ' ἔλθετε. Cf. Ant. 1108, ἵτ' ἵτ' (ἵτ' or of τ' semel vulg. Gl. Dresd: ἔλθετε), δῶρονες.

1481. ὥς τὰς vulg. As ὥς cannot be used before an inanimate object, Elmsley proposes to read εἰς τὰς —, which Wund. and Hart. have adopted. See Markl. ad Suppl. 321. Possibly in the present passage ὥς may be justified on the ground that by the hands of Oedipus is meant Oedipus himself. Gl. B: ὥς. εἰς. But it is more probable ὥς is a false reading for εἰς. Cf. 1372, εἰς (ὥς P.) Ἀἰδου, and on Trach. 366. 394. The sigmatismos in this verse is worthy of notice, that letter occurring in every word of it. Other instances occur 427, δ σ' ἐξισώσει σοὶ τὰ καὶ τοῖς σοῖς τέκνοις. 1507, μηδ' ἐξισώσει τάσδε τοῖς ἐμοῖς κακοῖς. Oed. C. 458, σὺν ταῖσδε ταῖς σεμναῖσι δημοῦχαις θεαῖς. 1342, ὥστ' ἐν δόμοισι τοῖσι σοῖς στήθεσσι ἔγωγον. Ph. 1388, γιγνώσκω σε τοῖσδε τοῖς λόγοις. 1427, τόχοισι τοῖς ἐμοῖσι νοσφεῖς βλου. El. 341, δεινὸν γὰρ σ' ὄδσαν πατρί, οὐ σὺ καὶς ἔφυς. Tr. 1241, ὥς ἱούκας, ὥς νοσεῖς, φράσεις. Eur. Med. 476, ἐσπεῖ σ', ὥς ἱσάσιν Ἑλλήνων ἔσοι, &c. Iph. T.

αἱ τοῦ φυτουργοῦ πατρός ὑμῖν δὲ ὄραν  
 τὰ πρόσθε λαμπρὰ προὔξένησαν ὄμματα·  
 ὅς ὑμῖν, ὦ τέκν', οὐθ' ὄρων οὐθ' ἱστορῶν"  
 πατὴρ ἐφάνθη· ἔνθεν αὐτὸς ἠρόθην. 1485  
 καὶ σφὼ δακρύων προσβλέπειν γὰρ οὐ σθένος  
 νοοῦμενος τὰ πικρὰ τοῦ λοιποῦ βίου,  
 οἶον' βῖωσαι σφὼ πρὸς ἀνθρώπων χρεῶν.  
 ποίας γὰρ ἀστῶν ἤξειτ' εἰς ὁμιλίαις,  
 ποίας δ' ἑορτὰς, ἔνθεν οὐ κεκλαυμέναι 1490

772, τὸ σῶμα σώσεις, τοὺς λόγους σώσεις ἔμοι. 1068, σώσω σ' ἐς Ἑλλάδα. ἀλλὰ πρὸς σὺ δεξιῇ, | σὲ καὶ σ' ἱστοῦμαι, σὲ δὲ φίλους παραίθεις —. Iph. A. 1221, πρώτη δὲ γένουσι σῶσαι σῶμα θεοῦ ἔμην. Hipp. 1167, ἀρεὶ τε τοῦ σοῦ στόματος, ἅς σὺ σφ' πατρὶ —. Ion. 386, σὲ γ' οὐκ ἔκωσας τὸν σὸν, ἐν σῶσαι σ' ἐχρην. El. 443, ἀνὰ τε πρυμνὰς ὄσους ἱερὰς ἔκωσας, Νυμφαίαις σκοπιῖς, ἀέρας μάτερος'. Fr. And. v. ὁ παρθέν', εἰ σώσωμι σ', εἰσεῖ μοι χάριν. Hor. Od. i. 2. 1, 'Jam satis terris nivis.' Tacit. Ann. i. 24, 'Nullis satis certis mandatis.' Which examples are mostly supplied by Apitz ad Trach. 1209. Well might Plato the comic poet exclaim: ἔκωσέ σ' ἐκ τῶν σπυγμάτων (l. σῶμα τῶν) Εἰρεσίβου.

1482. 'Which caused the once bright eyes of your father to see thus' (i. e. not at all. Cf. Ph. 860 f.) 'to your loss' (or grief). Cf. 1273 f. Schol. rec.: αἱ χεῖρες τοῦ πατρὸς — οὐτως ὄραν, ἤγουν τυφλόττειν, προὔξένησαν τὰ πρότερον λαμπρὰ ὄμματα. Schneid. explains δὲ ὄραν, 'thus to look upon you.' Perhaps δὲ ὄραν may mean, 'thus for others to behold, to have this appearance, to offer such a spectacle.' But in this sense I conceive the poet would have written rather τοιαῦθ' or τοιούθ' instead of δὲ. τοῦ φυτουργοῦ πατρός. Cf. Fr. 957, φυταλμῶ πατρὶ (i. e. τῷ φυτεύσαντι Oed. R. 1514, τῷ φυτοσπέρῳ Tr. 359). ὅμιν. ὅμιν vulg. Cf. on Oed. C. 34.

1483. προὔξένησαν. 'Effected, caused.' Schol.: περιποίησαν, εἰργάσαντο, αἵτιοι ἐγένετο. Oed. C. 465. Tr. 726. Eur. Ion. 347. Xen. Anab. vi. 3. 14. Apol. 7, ὁ θεὸς — προξενεῖ μοι τὸ — καταλύσαι τὸν βίον. So προξενεῖν θράσος, 'to lend courage,' Trach. 726. προξενεῖν τι. Oed. C. 465.

1484. ὄραν. 'Seeing, perceiving the

fact.' ἱστορῶν. 'Knowing.' Cf. Trach. 283. Aesch. Pers. 454, κακῶν τὸ μέλλον ἱστορῶν. Eum. 455, πατέρα δ' ἱστορεῖς καλῶς. Schneid. explains ἱστορῶν 'seeking it.' Qu. Tris. ὄν. Cf. Oed. C. 525. 548. 1485 f. Cf. 1497 f.

1486. καὶ σφὼ. καὶ σφὼ Herm. προσβλέπειν. 'Look upon you' with an eye of love and pity. Similar language occurs in Eur. Ph. 1449 f.

1487. τὰ λοιπὰ τοῦ πικροῦ βίου. 'The rest of your sad existence.' Cf. 1128, τὰ πλείστα τοῦ βίου. Oed. C. 583. But τὰ πικρὰ τοῦ λοιποῦ βίου M. N. Aug. b. Which seems to me preferable, for hitherto their life had not been one of πικρότης. Such inversions are of constant occurrence.

1488 f. Cf. Hom. Il. xxii. 490 f. οἶον. οἶον some mss. Which Erfurd wrongly takes for the dual. The true reading is probably οἶος. Aj. 923, οἶος ἂν οἶος ἔχεις. βιῶναι σφὼ. βιῶναι σφὼ Herm. Cf. on 1486. πρὸς ἀνθρώπων. 'At the hands of men.' Aj. 511, σοῦ διόλεται μόνος | ὅπ' ἀφανιστῶν μὴ φίλων. So κλέβει τι πρὸς τινας. Wunder cites Herod. vii. 5, ἵνα λόγος τέ σε ἔχη πρὸς ἀνθρώπων ἀγαθός.

1489 f. El. 982, τόδ' ἐν θ' ἑορταῖς ἐν τε πανθῆμ' πόλει | τιμᾶν ἅπαντας —.

1490. ἑορτὰς. When we reflect how much the ancient Greeks were interested in their public spectacles, we need feel no surprise that mention of them should here be made. ποίας δ'. δ' om. G. Which Elmsley prefers. Cf. 421. Aj. 1006. 1012. Arist. Pl. 458. 786. Eur. Or. 467. But in Praef. p. xlv he returns to the common reading. κεκλαυμένα. 'Bewailing yourselves, bathed in tears.' Lat. 'lacrimis suffusae.' The passive form of perfect in a middle sense (cf. on Oed. C. 1016). Cf. Aesch. Cho. 457, ἐγὼ δ' ἐπιφθόγγουμαι κεκλαυμένα. 731, τροφὴν



πρὸς οἶκον ἵξεσθ' ἀντὶ τῆς θεωρίας ;  
 ἀλλ' ἡνίκ' ἂν δὴ πρὸς γάμων ἦκητ' ἀκμάς,  
 τίς οὗτος ἔσται ; τίς' παραρρίψει, τέκνα,  
 τοιαῦτ' ὀνειδή λαμβάνων, ἅ τοῖς ἐμοῖς'  
 γονεῦσιν ἔσται σφῶν θ' ὁμοῦ δηλήματα ;  
 τί γὰρ κακῶν ἄπεστι ; τὸν πατέρα πατῆρ  
 ὑμῶν ἔπεφνε τὴν τεκοῦσαν ἥροσεν,  
 ὅθεν περ αὐτὸς ἐσπάρη, κακ τῶν ἴσων

1495

δ' Ὀρίστου τήνδ' ὁρῶ κεκλαυμένην. See Matth. § 495 c. Heath and Burton wrongly explain κεκλαυμένοι in a passive sense, 'deflectae, flectu publico contristatae.'

1491. ἵξεσθ'. ἤξεθ' L pr. ἤξετ' N. Which is perhaps the true reading. But cf. 756, ἵκετ' ('he returned') ἐκωθεῖς μόνος. 76, ὅταν δ' ἵκηται. ἀντὶ τῆς θεωρίας. Schol: ἀντὶ τῆς ἀπὸ τῆς θεωρίας τέρψεως. Aj. 504, οἷας λατρείας ἀνθ' ὅσων ζήλου τρέφει.

1492. ἦκητ'. ἦκητ' (supr. i) L. ἵκητ' H. M. Laud. Bodl. ἵκητ' Liv. b. Schol. rec: ἀκμάς. καιρόν. Cf. ἀκμὴν ἤβης 741.

1493. τίς οὗτος ἔσται ; τίς —. τίς οὗτος ἔσται δς N. τίς οὗτος ἔσται γ', δς E. Whence Elmsley proposes, τίς οὗτός ἐστιν δς —. The passage is evidently corrupt. Perhaps, τίς ὧδ' ἄνους, δς τις (or τίς, δς) — ; or τίς ὧδε μῶρος (or τλήμων), δς — ; Ant. 220, οὐκ ἔστιν οὕτω μῶρος, δς θανεῖν ἐρῶ. Incert. ap. Clem. Alex. p. 851, τίς ὧδε μῶρος καὶ λίαν ἀνειμένως | εὐπιστος ἀνδρῶν, δς τις ἐλπίζει θεοῦ &c. Matth. § 479, l. Or τίς ἐστιν ἀνὴρ, δς —. Or τίς ἐστ' ἀνὴρ, δς τις —. Or τίς οὗτός ἐσθ', δς τις —. Or τίς σφῶ γαμεῖ ; τίς δ' αὖ παραρρίψει, or τίς ἂν γαμεῖν σφῶ, τίς, παραρρίψαι (cf. 1500—1, κατὰ τις γαμεῖ ; | οὐκ ἔστιν οὐδείς) &c. Or τίς οὐκ ὀκνήσει ; τίς —. Linwood after Wunder injudiciously reads, τίς οὗτος ἔσται, τίς (in the sense of δς τις 'who') &c. Τίς can only thus be used in oblique interrogations. Erfurdt compares Theocr. xvi. 13, τίς τῶν νῦν τοιόσδε ; τίς εἰδόντα φιλασεῖ ; τίς παραρρίψει —. 'Who will venture to take to him such reproaches?' Schol. rec: τίς λαμβάνων ὑμᾶς εἰς γυναῖκας, ὃ τέκνα, παρόψεται τοιαῦτα ὀνειδή, ἃ τοῖς γονεῦσιν ὑμῶν καὶ ὑμῖν ὁμοῦ ἔσται δηλήματα, ἥγον ἑκατέρωθεν. Cf. Fr. 499, λεπταῖς ἐπὶ βοκαῖσιν ἐμπολὰς μακρὰς

| αἰεὶ παραρρίπτοντες.

1494. λαμβάνων. Perhaps λαμβάνειν.

ἅ τοῖς ἐμοῖς —. 'Which to my parents and to you equally will be prejudicial,' i. e. will be a source of trouble to you no less than to my parents. Or thus: 'To my parents and to yours (by marriage?)' So in Ovid we find 'meus illiusque parentes.' Oed. C. 606, τὰμὰ κακείνων. Trach. 485, κείνου τε καὶ σῆν — χάριν. Purgold and Elmsley understand by γονεῦσι more especially Jocasta, the common mother of Oedipus himself and his children (as in v. 1498, &c.), though with what sense I know not. Schneidewin, finding no good sense in the common reading, and supposing that Oedipus can only be speaking of the shame of the parents as cleaving to the children, has ventured to give τοῖσδε τοῖς (conj. τοῖς ἐοῖς, rather τοῖσιν οἷς) γονεῦσιν for τοῖς ἐμοῖς γονεῦσιν, with what improvement to the sense I do not see. For τοῖς ἐμοῖς Hartung gives τοῖς γάμοις. Perhaps, τοῖς νέοις — γονεῦσι, 'to your new parents' (by marriage), or τοῖς ἐμοῖς τέκνοισιν —. Or τοῖς ἐμοῖς γονεῦσιν ἐσσι —. But I confess I do not quite see the force of the remark.

1495. ἔσται γονεῦσιν. γονεῦσιν ἔσται P. δηλήματα. 'Causes of injury.' Hom. Od. xii. 286, δηλήματα νηῶν. Gl. B: βλάβας. Similarly Oed. C. 805, λύμα τῷ γήρατ' ἔρπει. Hart: 'κυμαγμένα.

1496. τὸν πατέρα πατῆρ. A similar ending of a senarius occurs in Eur. Cycl. 593, χῶρει δ' ἐς οἴκοις, πρὶν τι τὸν πατέρα παθεῖν.

1497. τὴν τεκοῦσαν ἥροσεν —. 'He wedded his mother, from whom he himself had sprung.' Qu. τὴν τεκοῦσαν δ' —, or καὶ τὴν τεκοῦσαν (ἔπεφνε being counted as a tribrach) —. Cf. Eur. Med. 1281, τέκνων ὧν ἑτερες ἄροτον. Aesch. Sept. 754, μὴ πρὸς ἀγγλὸν σκείρας ἄροτραν.

1498. ἐσπάρη. El. 633. Aj. 1293. Tr.

ἐκτήσαθ' ὑμᾶς, ὦνπερ αὐτὸς ἐξέφν.  
 τοιαῦτ' ὀνειδιεύσθε. κᾷτά τις γαμεῖ ; 1500  
 οὐκ ἔστιν οὐδεὶς, ὦ τέκν', ἀλλὰ δηλαδὴ  
 χέρσους φθαρῆναι καγάμους ὑμᾶς χρεών.  
 ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατήρ  
 ταύταιν' λέλειψαι, νὼ γάρ, ὦ φυτεύσαμεν,  
 ὀλώλαμεν δὺ ὄντε, μή σφε περιύδης" 1505  
 πτωχὰς ἀνάνδρους ἐγγενεῖς" ἀλωμένας,

33. ἐκ τῶν ἴσων. 'From the same source.' Schol.: ἐκ τῆς ἀρούρας τῆς αὐτῆς. 1499. ἐκτήσαθ'. Qu. ἐγείναθ', or ἐφύτευσεν, or ἔσπειρεν.

1500. ὀνειδιεύσθε. 'Ye will be reproached.' Schol.: ὕβρισθήσεσθε. Cf. ou Phil. 48. κᾷτά τις γαμεῖ; vulg. Read κᾷτά τις γαμεῖ; 'and will then any one marry you?' Cf. 1023.

1501. οὐκ ἔστιν οὐδεὶς. Qu. οὐκ ἔστιν, οὐκ ἔστ' (or οὐ δῆτ', or ὅστις).

1502. χέρσους (χῆρους F.). 'Unwedded.' Schol. rec: παρθένους. Lit. 'dry, hard, firm, waste, and so barren and uncultivated.' A metaphor, like ἀρούρα, ἐρουρα, ἀρῆσιμος, στείρειν &c., taken from land. Ant. 251, στυφλὸς γῆ καὶ χέρσος. φθαρῆναι. 'To wander about' in a miserable plight. Cf. 1506, πτωχὰς — ἀλωμένας. So rightly explains Brunck, who compares Lucian Pseud. p. 176, παραδοὺς σεαυτὸν τῷ ὀλέθρῳ ἐκείνῳ στρατιώτῃ συμπεριφθείρου πάντα ὑπηρετῶν. Eur. Hel. 783, πόσον χρόνον — ἄλιον ἐφθεῖρου πλάνον; El. 234. Abresch. ad Aesch. p. 207. Brunck. ad Arist. Eccl. 248. Compare the similar use of ἔρρειν. Hermann is content to understand the word in its ordinary sense, 'peirure, pessus ire.'

1503. ὦ παῖ Μενοικέως, ἀλλ' —. Observe the elegant position of ἀλλὰ, as in the verse cited by Wunder, Hom. Il. ζ'. 429, Ἔκτορ, ἅτῃρ σὺ μοὶ ἔσσι πατήρ καὶ πότνια μήτηρ. Cf. Oed. C. 1400, ὦ τοῦδ' ἡμαίμοι παῖδες, ἀλλ' ὅμοι —. 237, ὦ ξένοι αἰδόφρονες, ἀλλ' ἐπεὶ &c.

1504. ταῖταιν. τοῖτοι N. Which is probably correct.

1505. ὀλώλαμεν. Jocasta being actually dead, and Oedipus virtually so. μή σφε περιύδης all the mss. μή σφε περιύδης Dawes p. 265. Br. 2. Musgr. Herm. Elmsl. Wund. Dind. Schn. Hart. μή περὶ σφ' ἴδης Fritzche ad Theom. 1070. μή παρὰ σφ' ἴδης Porson. ad Med. 284,

who remarks that the tragedians in senarii never admit περὶ before a vowel, either in the same, or in different words. If they wished to introduce a pure word composed with περὶ, they met the difficulty by a tmesis, as in Bacch. 619, τῷδε περὶ βρόχους ἔβαλλε γόνασι &c. Tro. 561, ὁ περὶ χθόν' ἔχων | φαινὸς αἰθήρ. Why then did not our great critic propose here μή περὶ σφ' ἴδης rather than μή παρὰ σφ' ἴδης? For the customary phrase certainly is περιόρῃν τινα ἀλόμενον, not παρορῃν. Dawes compares Arist. Ach. 166, ταυτὶ περιείδεθ' [l. περιόψεσθ'], οἱ πρυτάνεις, πάσχατόν με; Pac. 10. Eccl. 360. 1046. 1060. Brunck quotes Lysias p. 145, αἰσχροὺς περιυδεῖν οὕτως ἀνόμως καὶ βιαίως ὕβρισθέντα τὸν νεανίσκον. p. 163, μή με περιύδῃτε ἐκ τῆς πατρίδος ἀδίκως ἐκπεσόντα. p. 184. Arist. Lys. 1019. Elmsley (in Med. 277) compares Isocr. p. 268, ἔδειτο μὴ περιυδεῖν (read περιυδεῖν with Elmsl.) τοιοῦτους ἄνδρας ἀτάφους γενομένους. Add Herod. viii. 75, ἣν μὴ περιύδῃτε διαδρόντας αὐτούς. Perhaps μή σφ' ἐμοὶ προδῆς.

1506. ἐγγενεῖς. 'Akin to thee as they are.' Schol. rec: προσηκούσας σοὶ κατὰ γένος. For the position of ἐγγενεῖς cf. that of αἶμα' ἐμφύλιον 1406. Said to excite Creon's compassion by an appeal to his feelings. Cf. Eur. Her. 224, σοὶ γὰρ τόδ' αἰσχροὺν — ἱκέτας, ἀλῆτας συγγενεῖς — ἔλκεσθαι βίᾳ. Elmsley would prefer ἐγγενεῖς γ'. Wunder conjectures ἐγγενεῖς, comparing ἔκτιμος El. 243. Which Dind. has adopted. Hermann thinks some epithet is required, that will accord with πτωχὰς and ἀνάνδρους, such e.g. as ἀστέγους, and he compares Trach. 290, ταύτας ὀρώσῃ δυσπρότους ἐπὶ ξένης | χάρας δολίκους ἀπάτορας τ' ἀλωμένας. Schneid. objects to the correction ἐγγενεῖς, as well as to another, ἐκστραγεῖς, as calculated to spoil the passage. Perhaps εὐγενεῖς γ', or ἀσθενεῖς τ', or ὀρφανοὺς τ'.

μηδ' ἐξισώσης τάσδε' τοῖς ἐμοῖς κακοῖς.  
 ἀλλ' οἰκτισόν σφας, ὧδε τηλικάσδ' ὀρών  
 πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.  
 ξύννευσον," ὧ γενναῖε, σῇ ψαύσας χερσί. 1510  
 σφῶν δ' ὧ τέκν', εἰ μὲν εἵχετόν γ' ἡδὴ φρένας,  
 πόλλ' ἂν παρήνουν νῦν δὲ τοῦθ' ἐν εὐχομαι,†  
 οὐ καίρως αἰεῖ\* ζῆν, βίου\* δὲ λῶνος

1507. τάσδε. I. e. τὰ τῶνδε κακὰ. Matth. § 453, n. 1. So Hom. Il. ρ'. 51, αἱματὶ οἱ δεύοντο κόμαι Χαρίτεσσιν ὁμοῖαι. Aesch. Sept. 1004, ἰὼ ἰὼ πῆμα πατρὶ (i. e. πατρὸς πῆματι) πάρευνον. Above 743, μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάται πολὺ. Oed. C. 337. Phil. 521. Pind. P. ii. 77, ὄργαις — ἀλαπείκων ἱκετοί. For τάσδε Elmsley with great probability prefers τοῖσδε (and so Līv. b.). Compare Hom. Od. vii. 212, τοῖσιν κεν ἐν ἔλγεσιν ἰσώσαιμην. Arist. Vesp. 565, προστιθέσιν | κακὰ πρὸς τοῖς οὖσιν, ἕως ἀνίων (ἀριθμῶν?) ἂν ἰσώσῃ τοῖσιν ἐμοῖσιν. For the sigmatism in the line cf. on 1481.

1508. οἰκτισον σφᾶς vulg. οἰκτισον σφᾶς P. οἰκτισόν σφας (the middle accent erased) L. Herm. Dind. &c. Cf. on 1470. Oed. C. 486. τηλικάσδ'. 'Of such (so tender) an age.' Connect ὧδε with ἐρήμους. Cf. Phil. 34. 265. 487. 1070. Oed. C. 1714. 1716. 1717. 1735. Ant. 919.

1509. ἐρήμους. The feminine termination ἐρήμας occurs Oed. C. 1717. ἐρήμης Ant. 739. Tr. 530. 905. Arist. Vesp. 634. Eccl. 885. But στέγαι — ἐρημοί El. 1405. And so often in Euripides. τὸ σὸν μέρος. 'As far as depends on thee.' Cf. Oed. C. 1366. Ant. 1062. Trach. 1215. Eur. Rhes. 405.

1510. ξύννευσον. Pind. Ol. vii. 121. Qu. κατάνευσον. σῇ ψαύσας χερσί. As a pledge of good faith. Musgrave refers to Eur. Med. 21. Her. 308. Hel. 847. Cf. also 760.

1511. σφῶν δ'. δ' om. Trin. εἵχετην vulg. and edd. rec. εἵχετον G. (qu.). εἵχετόν γ' Br. (tacitly). Erf. Schaeef. Gl. Aug. ἀντὶ τοῦ εἵχετον. Εἵχετην is maintained by Elmsley (ad Ach. 733. Med. 1041), who contends that the second person of the dual was never different in form from the third. See Matth. § 195. Cf. on Oed. C. 1379. 1696. 1739. 1746. εἵχετην is supported also by Fritzche ad Thesm. 1158, where the whole question of the dual is discussed at length by him with his usual erudition and re-

search. The same learned writer however objects to alter εἴχετον Oed. C. 1379, εἴχετον 1696, εἴλαχετον 1746. I am disposed myself to think that after all εἵχετόν γ' is the correct reading. For I very much doubt the truth of Elmsley's canon. Cf. ad Arist. Nub. 1506. Th. 1231. I suspect εἵχετην was written by the copyists for the sake of the metre, when the particle γ' had slipped out. Cf. 294, ἀλλ' εἴ τι μὲν δὴ δειματὸς γ' ἔχει μέρος. φρένας. 'Understanding.' Gl. B: φρόνησιν.

1512. νῦν δὲ τοῦτ' εὔχεσθέ μοι vulg. 'But now pray for me this, that I may ever live where it is suitable; and that you may &c.' Aj. 392, ὅταν κατεύχῃ ταῦθ', ὁμοῦ κἀμοὶ θανεῖν | εὔχον. Heath: 'nunc vero id mihi precemini, ut isthic vivam, ubi me semper vivere expedit (i. e. apud inferos, vel in certa exili sede).' Linwood explains: 'ut sibi vitam optent ubi expediat, vitam autem ipsius vita feliciorum consequantur.' But then what need is there for ὁμοῦ to be added? εὔχεσθ' ἐμοὶ Dind. Wund. εὔχεσθέ μοι the ms. For τοῦτ' εὔχεσθ' ἐμοὶ I conjecture τοῦτ' ἐπεύχομαι, or τοῦθ' ἐν (in opp. to πολλὰ) εὔχομαι. Which reading is confirmed, I think, by the following accusative ὁμοῦ, which pronoun if expressed at all after εὔχεσθε, which it should not be, would be put in the nominative.

1513. οὐ καίρως αἰεὶ ζῆν. βίου vulg. — τοῦ βίου H. L. M. N. P. Aug. b. c. Lipsa. and the British mss. οὐ ζῆν καίρως ἀεὶ τοῦ βίου F. οὐ καίρως ἀεὶ, τοῦ βίου [Elmsl.] Herm., the latter strangely explaining εὔχεσθέ μοι to mean the same as εὔχομαι ὁμοῦ, adducing in support Gl. Lips: τὸ εὔχεσθε παθητικῶς κεῖται, ἔροι εὐχῆς τυγχάνετε ἐπ' ἐμοῦ(!). Dindorf, who is followed by Wunder and Schn., reads: οὐ καίρως ἐφ' ζῆν, τοῦ βίου &c. Which emendation is obtained by merely substituting εἰ for αἰ. On εἰ used as a monosyllable after the example of Homer by the tragedians see Dind. on Aesch. Prom.

ἡμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.

ΚΡ. ἄλις ἔν' ἐξήκεις δακρύων· ἀλλ' ἴθι στέγης ἔσω. 1515

ΟΙ. πειστέον, κεί μηδὲν ἡδύ. ΚΡ. πάντα γὰρ καιρῷ καλά.

ΟΙ. οἶσθ' ἐφ' οἷς οὖν εἰμί' ; ΚΡ. λέξεις, καὶ τότε εἴσομαι κλύων.

ΟΙ. γῆς μ' ὅπως πέμψεις ἄποικον. ΚΡ. τοῦ θεοῦ μ' αἰτεῖς δόσιν.

ΟΙ. ἀλλὰ θεοῖς γ' ἔχθιστος ἦκω. ΚΡ. τουγαροῦν τεύξει τάχα.

508. One might also conjecture: οὗ καιρὸς ἴδωσι (dia., or εἰς μὲ) (ἦν, βίον &c. Cf. Oed. C. 798, ἡμᾶς δ' ἴα (ἦν ἐνθάδ'). 948. But I prefer: οὗ καιρὸς, αἰεὶ (ἦν, βίον δὲ (so Hart.), or οὗ καιρὸς, εἰς (ἦν, τοῦ βίον &c. Cf. Liban. ii. 376 A. οὗ καιρὸς, συναρτίζομεν. The life that Oedipus seeks is declared by him in vv. 1440—54. The Schol. of cod. Laur. explains by καθ' Ἄιδου.

1514. Gl. B: κυρῆσαι. ἐπιτυχῆσαι. τοῦ φυτεύσαντος πατρός. I. e. ἡ τὸν φανεύσαντα πατέρα.

1515. ἄλις — δακρύων. 'Suffice it for you to have cried thus much,' lit. sufficient is the point you have reached (Lat. 'pervenisti') crying. That δακρύων is the participle, not the noun, is evident from the lengthening of the middle syllable. Cf. Eur. Herc. 1394, ἀρίστασ', δ' δούστηνε, δακρύων δ' ἄλις. Trach. 1157, ἐξήκεις δ' ἴα | φανεῖ —.

1516. πειστέον. 'I must obey,' δεῖ με τιθεσθαι. Phil. 994, πειστέον τάδε. Eur. Hipp. 1182, πειστέον πατρός λόγοις. Iph. T. 118. καὶ μηδὲν ἡδύ. 'Altho' it be in no way agreeable.' So οὐδὲν Ant. 393. πάντα γὰρ καιρῷ καλά. Qu. πάντα γ' ἐν (or δὴ 'ν) καιρῷ καλά. Or πάντα σὺν καιρῷ —. Cf. Oed. C. 809, ὡς δὴ σὺν βραχέα — ἐν καιρῷ λέγεις. Hartung reads: πάντα τὰν καιρῷ. καιρῷ. 'In season, at the proper time.'

1517. ἐφ' οἷς. 'On what conditions.' Brannck compares Arist. Pl. 1068, οὐκοῦν ἐπὶ τοῖσιν εἰσίοις; 1000. 1141. Lys. 251. Ran. 589. Qu. οἶσθ' ἐφ' οἷσιν εἰμι, or οἶσθ' ἐφ' οἷς εἰσείμι. νῦν for σὺν ed. Lond. εἰμι Heath. Brannck. εἰμι the ms. A common error. λέξεις —. I. e. εἰ λέξεις, τότε εἴσομαι κλύων. Er-fardt compares Aesch. Sept. 268, λέγοις

δὲν ὡς τάχιστα, καὶ τάχ' (τότ' ?) εἴσομαι. Plant. Pseud. ii. 2. 62, 'Scio' quid te orem, Syre? — Sciam, si dixeris. Add Arist. Pac. 1061, ἀλλ' οἶσθ' ὃ δρᾶσον; — 'Ἦν φράσῃς.

1518. γῆς μ' ὅπως πέμψεις. γῆς ὅπως πέμψεις τ' P. 'See that thou send me out of this land.' πέμψεις. πέμψῃς Bar. Trin. Aug. b. ἄποικον B. Aug. b. Livv. and v. r. in A. H. Bodl. ἀπ' οἴκων B. v. r. L (supr. ου, a corr.). P. Bar. Laud. Bodl. Trin. Ald. Cf. Tr. 1275, λείπου μηδὲ σὺ, παρθέν', ἀπ' οἴκων (ἄποικος?). Gl. Aug. b: ἐξόριστον. Cf. 166, ἡνύσατ' ἐκτοπίαν. 1340, ἀπάγετ' ἐκτόπιον. τοῦ θεοῦ μ' αἰτεῖς δόσιν. 'The gift you ask me is the god's (to grant).'

1519. ἀλλὰ θεοῖς γ' —. 'Well to the gods assuredly I am (am become) most hateful' (ἐχθροδαίμων), and so they will not refuse to grant me this. On this sense of ἦκειν and ἔρχεσθαι cf. 1368, φονεὺς — ἦλθον. 1433, ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ. Oed. C. 1177, ἐχθιστον φθέγμα τοῦθ' (τοῦδ' ?) ἦκει πατρί. 1265, καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς | ταῖς σάϊσιν ἦκειν. Ant. 99, ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη. El. 69, σοῦ γὰρ ἔρχομαι | δίκῃ καθαρτήης. 202, ὃ — ἡμέρα | ἐλθοῦσ' ἐχθίστα δὴ μοι. 1202, οὐ δὴ ποθ' ἡμῖν ἐγγυγνήης ἦκει ποθέν; Aj. 637. Phil. 180. Eur. Suppl. 1059, ἐνταῦθα γὰρ δὴ καλλίνικος ἔρχομαι. Neophron Stob. T. i. p. 385, φεῦ | τάλαινα τόλμη, ἡ πολλὸν πόνον βραχεῖ | διαφθεροῦσα τὸν ἐμὸν ἔρχομαι χρόνον. Plato Theag. p. 129 A. ἔρχομαι ἀποθανούμενος. And ἔρχομαι λέξω in Herodotus. Matth. Gr. § 666. 7. Herm. ad Med. 1024. So in Latin, Virg. G. i. 29, 'An deus immensi venias maris.' Aen. v. 344, 'Gratior et pulchro veniens in corpore virtus.'

ΟΙ. φῆς† τάδ' οὖν; ΚΡ. ἂ μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν μάτην.

ΟΙ. ἄπαγέ νύν μ' ἐντεύθεν ἤδη. ΚΡ. στείχε νυν," τέκνων δ' ἀφοῦ.

ΟΙ. μηδαμῶς ταύτας γ' ἔλῃ" μου. ΚΡ. πάντα μὴ βούλου κρατεῖν

καὶ γὰρ ἀκράτησας οὐ σοι τῷ βίῳ ξυνέσπετο."

ΟΙ." ὦ πάτρας Θήβης ἐνοικοι, λεύσσει, Οἰδίπους ὄδε,"

γ' add A. L. M. P. &c. Ald. om. F. N. and several others. *ἐχθιστος*.

*ἐχθιστος* Ald. *ἀσχιστος* Cant.

*τοιγαροῦν* —. 'Well then (in that case), you shall shortly gain your wish.' Creon had above (1442) hesitated to kill Oedipus, at least till he had referred the matter to the god; but he has no objection to offer to his leaving the country, this being the milder alternative presented by the oracle. Mitchell thinks the tone of this remark of Creon savours of cold irony. Cf. on 1445. It may be so, but such a supposition is rather at variance with the idea we are led to form of Creon's character, which, however unfavourably depicted in the Oedipus Colonus and the Antigone, in the present play at least is not a bad one.

1420. φῆς τάδ' οὖν: 'Dost thou then consent to this?' V. Seidl. ad Eur. El. 53.

1421. ἄπαγε νύν and στείχε νύν odd. vol. Corrected by Mr. Elmsl. &c. Qu. *σείχε, τῶν τέκνων δ' ἀφοῦ.*

'I leave hold of, let go.' Arist. Av. 627, *οὐκ ἔστιν ἔχειν ἂν ἐγὼ ποδ' ἐκὼν τῆς σῆς γνάμης* *ἐγ' ἀφοίμην.*

1422. ταύτας γ'. ταύτας (om. γ') G. πάντα γ' Ald. πάντα γ' Aug. b. c.

ἐλῃ I. M. P. ἐλῃς (ἐλῃς N.) Aug. b. and others. Schol. rec. ἐλῃ. ἀφ' ἐλῃ, ἀφ' ἐμοῦ ἀφ' ἐμοῦ. μου. μοι (supr. ου)

N. Mitchell conjectures ἐλῃ με (for ἀφ' ἐλῃ μοι). As our poet is fond of omitting prepositions, and using simple for compound words, we may perhaps suppose the simple ἐλῃ here put for the compound ἐξέλῃ. (Schol. C. 541, δ — πόλεος ἐξέλῃσθαι. El. 1147, ἀλλὰ ταῦθ' ὁ θεὸς κελεύει | βαλεῖν — ἐξαφ' ἐλῃ. Perhaps μηδαμῶς τάδ' (or τάδ', or ταῦτ') ἐξέλῃ μου, or ταῦτ' ἐξέλῃ μου, or ταῦτ' γ' (or ταύτα γ', cf. on 1404) ἐλῃ μου. (Schol. on El. 1208, μὴ πρὸς γενέου μὴ ἐλῃ (μὴ ἐλῃς Mon.) τὰ φίλτατα. πάντα μὴ βούλου κρατεῖν. 'Do

not wish to prevail in every thing.' Gl. B: *κρατεῖν*. νικᾶν. A proverbial expression, as Suidas informs us, used of those who expect to have their own way in every thing. Creon therefore from prudential motives refuses to let his daughters accompany their blind father.

1523. ἀκράτησας. 'What you have already gained,' your past successes. Schol: *ὅσα νενίκηκας, οὐ συνήνεγκες σοι.* Schol. rec: *ἐνέσπετο. συνήνεγκες, συμφέροντα ἦν.* Schneid. explains: 'for where thou hast prevailed, the advantage has not faithfully followed thee through life.' The expression in the text, if not corrupt, is, at least, like many others in our author, singularly strange and peculiar. Perhaps *οὐτι* (or *οὐχι*) *σὺ ἐντήνεγκες βίᾳ.* Or *οὐτι* *τῷ βίᾳ σου* —

1524—30. The genuineness of these lines has been called in doubt by many scholars, without however sufficient ground. In my opinion the play would terminate very abruptly without them. They are expressly assigned by the Scholiast to Oedipus (Schol: *καὶ αὐτῶντος ἔχει τὸ δράμα* — τὰ γὰρ ἐξῆς ἀνολέειν γυναικοποιῦντος τοῦ Οἰδίποδος), and certainly very similar words are put in the mouth of Oedipus in Eur. Ph. 1768 f. Compare also the close of the Prometheus of Aeschylus, where Prometheus himself makes the concluding address respecting his own unhappy lot. In a similar manner Antigone speaks of herself Ant. 939, *λεῖψετε, Θέβης οἱ κορανίδαι, | τὴν βασιλῆα τὴν μούνην λοιπὴν, | εἰς πρὸς οὐρανὸν πόσχω.* The address ὦ πάτρας Θέβης ἐνοικοι suits, I imagine, Oedipus (who had so recently made the discovery that Thebes was his native land) better than the Chorus. If such be the case, we should perhaps restore ἐξέλῃσθαι for ἐξέλῃσθαι 1527, the alteration having been made, we may suppose, in order to adapt the passage to the Chorus. In the conclud-

ὅς τὰ κλείν' αἰνίγματ' ᾗδει\* καὶ κράτιστος ἦν  
 ἄνθρωπος, 1525  
 ὃν τίς οὐ ζήλω πολιτῶν τῆς τύχης" ἐπέβλεπεν ;\*

ing lines of the Phoenissae Oedipus speaks of himself in the first person, *κατέσχον, ἐξελεύνομαι, θρηνῶ, ὀδύρομαι*. Whence, as the third is used here, an inference may be drawn that in the present passage the speaker is another than Oedipus. Yet Oedipus speaks of himself in the third person 1366, *τοῦτ' ἔλαχ' Οἰδίπους*. I feel therefore much disposed with Hartung to assign these lines to Oedipus. They are usually put in the mouth of the Chorus.

1524. Θήβης ἔνοικοι. Trach. 1092, *Νεμέας ἔνοικον—λέοντα. λείσσειτ'. λείσσειτ' P.* For Οἰδίπους *ᾗδει*, which is to be connected with *eis ὅσον* — *ἐλέλιθεν*, we should have expected, according to the usual Attic construction, the accusative Οἰδῖον *τόνδε* (cf. Ant. 940—1), and indeed with but little alteration we might restore it by reading, *τόνδε λείσσειτ' Οἰδῖον*. Cf. Aj. 502, *ἴδετε τῶν δμυνέντων | Αἰάντος, ὃς μέγιστον ἴσχυος στρατοῦ, | οἷας λατρείας ἀνθ' ὅσου ζήλου τρέφει*.

1525. κλείν' for κλείν P. Cf. Eur. Ph. 1688, *ὃ δ' Οἰδίπους τοῦ καὶ τὰ κλείν' αἰνίγματα: ᾗδῃ or ᾗδῃ or ᾗδῃ L. (supr. e).* P. Aug. c. Br. Elmsl. edd. rec. *ᾗδει*. Ald. vulg. The Schol. explains *ᾗδῃ* by *ἔγνω*, and *κράτιστος* by *μέγιστος*, having no doubt in view the very similar passage about Oedipus in Eur. Ph. 1759, *ὃς τὰ κλείν' αἰνίγματ' ἔγνω, καὶ μέγιστος ἦν ἄνθρωπος*. So marvellously like indeed are the two verses to one another, that we must suppose either that one poet plagiarized from the other, or that some grammarian interpolated one from the other. As Sophocles is known to have had a partiality for copying from others (cf. on Oed. C. 522), it is not unreasonable to suppose that in the present instance he took Euripides for his model. Porson, on the other hand, considers this line to have crept into the text of Euripides from the similar passage of Sophocles written in the margin. Valck. likewise considers the two lines in Euripides, *ὃ πάτρας — ἄνθρωπος*, to have been interpolated, with some trifling alteration, from Sophocles. As the third person here seems required, I have recalled *ᾗδει*, the usual contracted form from *ᾗδεε*, whereas *ᾗδῃ* is a con-

traction of the first person *ᾗδεα*. I much doubt whether *ᾗδῃ*, at least in Attic Greek, is ever the third person. But I should much prefer in place of *ᾗδει* that which the Schol. gives as an explanation, *ἔγνω* ('learned, discovered,' Lat. 'cognovit'), as in Eur. Hipp. 346, *οὐ μόντις ἐμὲ τάφανη γνώμαι σαφῶς*. Cf. on 1527.

1526. *ὅστις οὐ (ὁ οὐ om. Pal. 356) ζήλω πολιτῶν καὶ τύχαις ἐπιβλέπων*. This verse, as thus read in the mss., is destitute of meaning. It is surprising that the editors should have overlooked the ingenious and satisfactory emendation of Musgrave, *ὃν τίς οὐ (ζήλω πολιτῶν τῆς τύχης ἐπέβλεπεν; 'upon whom which of his fellow citizens did not look with a feeling of admiration because of his fortune?')* I had myself hit upon the self same conjecture, and was gratified to find I had already been anticipated by the above elegant scholar. We might also well read: *ζήλων — τῆς τύχης, 'esteeming because of his good fortune.'* So Arist. Vesp. 1450, *ζήλω γε τῆς εὐτυχίας | τὸν πρέσβυν*. (El. 1027, *ζήλω σε τοῦ νοῦ*.) Or *ζήλω καὶ τύχαις*, 'by reason of his happiness and good fortune' (cf. Aj. 503). Or *ὃν τὸ πρὶν (or πάρος, or τότε) ζήλω πολῖται τῆς τύχης ἐπέβλεπον*. Hartung reads: *οὐ τίς οὐ ζήλω πολιτῶν ταῖς τύχαις ἐπέβλεπεν*; Canter and Ellendt likewise had proposed *ταῖς τύχαις*. Wunder, in despair of eliciting any satisfactory meaning, is disposed to bracket the verse as spurious(!). With *ὃν τίς οὐ* — cf. Fr. 782, *ὅπου τίς ὄρνις οὐχὶ κλαγγάνει*; Oed. C. 1133, *ᾧ τίς οὐκ ἔνι | κηλὶς κακῶν ξύν-οικος*; Eur. Ph. 892, *κάγω τιν' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη* —; Dem. de Cor. p. 241, *ὕβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων* —. p. 1152, *δεομένων τούτων πάντων καὶ τίνα οὐ προσπεμπόντων*. Gl. B: *ζήλω μακαρισμῷ*. Cf. Aj. 503, *οἷας λατρείας ἀνθ' ὅσου ζήλου τρέφει*. Ant. 1161, *Κρέων γὰρ ἦν ζήλωτος ὥς ἐμὸς (ὥς οὐδέεις?) ποτε. ἐπέβλεπεν*. Cf. the Latin, 'invidēbat' (whence our 'envied'). Cicero (Tusc. iii. 9) derives 'invidia' "a nimis intiendo fortunam alterius," like the Greek *ἐπιβλεψις* or *ἐμβλεψις*. Benedict cites Ep. James ii. 3, *καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν*.

εἰς ὅσον κλύδωνα δευῆς συμφορᾶς ἐλήλυθεν.  
 ὥστε θνητὸν ὄντ' ἐκείνην τὴν τελευταίαν χρεώντ'  
 ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν, πρὶν ἂν  
 τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθῶν. 1530

Plutarch. V. Philop. c. 11, ἐπίβλεψιν γενέσθαι τοῦ θεάτρου παταχόμεν εἰς τὸν φιλοσοίμενα, καὶ κρότον μετὰ χαρᾶς.

1527. κλύδωνα — συμφορᾶς. Aesch. Pers. 606, ὅταν κλύδων | κακῶν ἐπέλθῃ. Eur. Med. 363, ἔμπορον κλύδωνα κακῶν. Ph. 878, ἐν γὰρ κλύδωνι κείμεθ'. ἐλήλυθεν. Perhaps ἐλήλυθα. Cf. on 1524. The correction may have arisen from the disturbance in prec. v.

1528. ὥστε —. 'So that.' Cf. Oed. C. 565. Construe: ὥστε (δεῖν, or χρεῶν) ἐπισκοποῦντα ἐκείνην τὴν τελευταίαν ἡμέραν μηδένα θνητὸν ὄντα ὀλβίζειν &c. ὄντ' ἐκείνην. ὄντα κείνην F. ὄντα also P. Pal. 356. ἰδεῖν the mss. vulg.

ἔδει Stanl. ad Aesch. Theb. 778. γε δεῖ Hart. γε δεῖν Matth. The emphasis being on τελευταίαν, the particle γε is not improperly added. I had myself, besides γε δεῖ, also thought of χρεῶν, or βίου. For the sentiment the editors compare Trach. 1. Fr. 520, μήπω μέγ' εἴπῃς, πρὶν τελευτήσαντ' ἴδῃς. 572, οὐ χρεὶ ποτ' εὖ πρόσσοντος ὀλβίῃς τύχῃς | ἀνδρὸς, πρὶν αὐτῷ παντελῶς ἦδη βίος | διεκπερανθῇ, καὶ τελευτήσῃ βίον. Aesch. Ag. 902, ὀλβίῃς δὲ χρεὶ | βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ. Eur. Tro. 509, τῶν δ' εὐδαιμόνων | μηδένα νομίζετ' εὐτυχεῖν πρὶν ἂν θάνῃ. Iph. A. 161, θνητῶν δ' ὀλβίος εἰς τέλος οὐδεὶς | οὐδ' εὐδαίμων | ὅπως γὰρ ἔφυ τις ἄλυκος. Andr. 100, χρεὶ δ' οὐ ποτ' εἰπεῖν οὐδέν' ὀλβίον βροτῶν, | πρὶν ἂν θανόντος τὴν

τελευταίαν ἴδῃς, | ὅπως περὶ σῶας ἡμέρας ἔξει κάτω. El. 954. Suppl. 270. Herc. 103. Her. 865. Antio. Fr. 39, 5. Aug. Fr. Dionysius Stob. ciii. p. 560, θνητῶν δὲ μηδεὶς μηδέν' ὀλβίῳ ποτε | κρίνῃ, πρὶν αὐτὸν εὖ τελευτήσαντ' ἴδῃ. | ἐν ἀσφαλεῖ γὰρ τὸν θανόντ' ἐπαινέσαι. Arist. Eth. Nic. i. 10. Juvenal x. 274. Ovid. Met. iii. 136, 'Ultima semper | Expectanda dies homini; dicique beatus | Ante obitum nemo supremaeque funera debet.' Auson. Lud. vii. Sap.: 'Spectandum dico terminum vitae prius. | Tum judicandum, si manet felicitas.' The sentiment is probably derived from the narrative of Solon and Croesus recorded in Herod. i. 32, where Solon's apophthegm is thus recorded, σκοπέειν χρὴ πάντῃς χρήματος τὴν τελευτὴν κῆ ἀποβήσεται· πολλοῖσι γὰρ δὴ ὑποδέξας ὀλβιον ὁ θεὸς προορρίζουσιν ἀνέτρεψεν. Cf. on Ant. 908. The story of Oedipus illustrates no less forcibly the truth of another maxim given by our poet, Fr. 104, μὴ πάντ' ἐρέυνα· πολλὰ καὶ λαθεῖν καλόν.

1529. ἐπισκοποῦντα. 'Looking to, attentively considering.'

1530. τέρμα τοῦ βίου. The former noun without the article, as in Oed. C. 725, τέρμα τῆς σωτηρίας. Phil. 900, δυσχέρεια τοῦ νοσήματος. Quoted by Erf. τέρμα — περάσῃ. Cf. Oed. C. 1720, ὀλβίως γ' ἔλυσεν τὸ τέλος — βίου.

**ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.**



## Τ Π Ο Θ Ε Σ Ι Σ.

Ο ΕΠΙ ΚΟΛΩΝΩΙ ΟΙΔΙΠΟΥΣ<sup>1</sup> συνημμένος πώς ἐστὶ τῷ ΤΥΡΑΝΝΩΙ. τῆς γὰρ πατρίδος ἐκπεσὼν ὁ<sup>2</sup> Οἰδίπους ἤδη γεραίος<sup>3</sup> ὡς ἀφικνεῖται εἰς Ἀθήνας, ὑπὸ τῆς θυγατρὸς Ἀντιγόνης χειραγωγούμενος. ἦσαν γὰρ<sup>4</sup> τῶν ἀρσένων περὶ τὸν πατέρα φιλοστοργότεραι. ἀφικνεῖται δὲ εἰς Ἀθήνας κατὰ πυθόχρηστον<sup>5</sup>, ὡς αὐτὸς φησὶ, χρησθέν αὐτῷ παρὰ ταῖς σεμναῖς καλουμέναις θεαῖς μεταλλάξαι τὸν βίον. τὸ μὲν οὖν πρῶτον γέροντες ἐγχώριοι, ἐξ ὧν ὁ χορὸς συνέστηκε, πυθόμενοι συνέρχονται καὶ διαλέγονται πρὸς αὐτόν. ἔπειτα δὲ Ἰσμήνη παραγενομένη τὰ κατὰ τὴν στάσιν ἀπαγγέλλει τῶν παιδων, καὶ τὴν γενησομένην<sup>6</sup> ἀφίζει τοῦ Κρέοντος πρὸς αὐτόν· ὅς καὶ παραγενόμενος ἐπὶ τῷ ἀγαγεῖν<sup>7</sup> αὐτόν εἰς τοῦπίσω ἀπρακτος ἀπαλλάττεται<sup>8</sup>. ὁ δὲ πρὸς τὸν Θησέα διελθὼν τὸν χρησμὸν οὕτω τὸν βίον καταστρέφει παρὰ ταῖς θεαῖς.

Τὸ δὲ δρᾶμα τῶν θαυμαστῶν· ὃ καὶ ἤδη γεγηρακὼς ὁ Σοφοκλῆς ἐποίησε<sup>9</sup>, χαριζόμενος οὐ μόνον τῇ πατρίδι<sup>10</sup>, ἀλλὰ καὶ τῷ ἑαυτοῦ δήμῳ· ἦν γὰρ Κολωνῆθεν<sup>11</sup>. ὥστε τὸν μὲν δῆμον ἐπίσημον ἐπιδείξαι<sup>12</sup>, χαρίσασθαι δὲ καὶ τὰ μέγιστα τοῖς Ἀθηναίοις, δι' ὧν ἀπορρήτους ἔσεσθαι καὶ τῶν ἐχθρῶν

<sup>1</sup> ὁ added from L.

<sup>2</sup> So L. γεραίος vulg.

<sup>3</sup> As if ὑπὸ μιᾷς τῶν θυγατέρων (as Brunck reads) had preceded. Turnebus thus interpolates, τῶν γὰρ ἀρσένων αἱ θέλειαί ἐσ.

<sup>4</sup> So L. τὸ πυθ. vulg.

<sup>5</sup> γενομένην vulg. I have given γενησομένην with Elms. Wund.

<sup>6</sup> ἀπαγαγεῖν A. B. Br.

<sup>7</sup> ἀποστέλλεται B.

<sup>8</sup> ἐποίησεν, 'composed.' For it does not seem to have been 'performed' till after his death (see next Arg.). According to Val. Max. viii. 7. 12, he wrote this play when he was near upon his hundredth year. That he composed tragedies to an extreme old age is stated by Cic. Cat. Maj. c. 7, and Apul. Apol. p. 298. He is said by Lucian Macrob. c. 24 to have attained the great age of ninety-five.

<sup>9</sup> See Schol. on 457, and on Aj. 202. El. 707. 731.

<sup>10</sup> So B. Κολωνῆθεν L. Κολωνόθεν A. Ald. Eust. p. 351, 10. Κολωνῆθεν occurs, as Elmsley remarks, in Dem. p. 535, 9. 1352, 8, and ΚΟΛΩΝΗΘΕΝ in an inscription ap. Chandler. p. 70.

<sup>11</sup> So A. Dind. (1852). As Elmsley had conjectured. ἀποδείξει vulg.

αὐτοὺς κρατήσῃν ὑποτίθεται ὁ Οἰδίπους προαναφανῶν ὅτι<sup>1</sup> διαστασιάζουσι πρὸς Θηβαίους ποτὲ, καὶ τούτων κρατήσουσιν ἐκ χρησμῶν διὰ τὸν τάφον<sup>2</sup> αὐτοῦ<sup>3</sup>.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν τῇ Ἀττικῇ ἐν τῷ ἱππίῳ<sup>4</sup> Κολωνῷ, πρὸς τῷ ναῷ τῶν σεμνῶν. ὁ δὲ χορὸς συνίστηκεν ἐξ Ἀθηναίων ἀνδρῶν<sup>5</sup>. προλογίζει Οἰδίπους.

### ΛΛΛΩΣ<sup>6</sup>.

Τὸν ἐπὶ Κολωνῷ Οἰδίπουν<sup>7</sup> ἐπὶ τετελευτηκότῃ τῷ πάππῳ Σοφοκλῆς ὁ ἑίδους<sup>8</sup> ἐδίδαξεν, υἱὸς ὢν Ἀρίστωνος, ἐπὶ ἀρχοντος Μίκωνος<sup>9</sup>, ὃς τέταρτος ἀπὸ Καλλίου<sup>10</sup>, ἐφ' οὗ φασιν οἱ πλείους τὸν Σοφοκλῆα τελευτήσαι. σαφὲς δὲ τοῦτ' ἐστὶν ἐξ ὧν ὁ μὲν<sup>11</sup> Ἀριστοφάνης ἐν τοῖς Βατράχοις<sup>12</sup> ἐπὶ Καλλίου<sup>13</sup> ἀνάγει τοὺς τραγικοὺς<sup>14</sup> ὑπὲρ γῆς, ὁ δὲ Φρύνιχος ἐν Μούσαις, ὡς συγκαθῆκε τοῖς Βατράχοις<sup>15</sup>, φησὶν οὕτως·

<sup>1</sup> ὅτι A. Dind. (1852). καὶ ὅτι vulg. Qu. ὅτι καὶ στασιάζουσι.

<sup>2</sup> According to Arizelus and Lysimachus, whose testimony is adduced by Schol. on 91, Oedipus was buried, not in Colonus, but in the temple of Ceres at Eteonus in Boeotia. Homer (Il. ψ. 679) expressly mentions the tomb of Oedipus in Thebes, with which cf. Paus. i. 28. 7. Euripides (Phoen. 1697—1701) makes out that it was fated he should die at Colonus.

<sup>3</sup> αὐτοῦ B. Br.

<sup>4</sup> ἱππίῳ Κολωνῷ Herm. Dind. (1852). ἱππίῳ vulg. ἱππείῳ L.

<sup>5</sup> That it consisted of inhabitants of Colonus is expressly stated 77—80.

<sup>6</sup> This argument is found only in L., whence it was carelessly copied by Victorius, from whose papers it was inserted by Thiersch in Act. Phil. Monac. i. 322.

<sup>7</sup> Οἰδίπουν L. Dind. (1852). Οἰδίποδα vulg.

<sup>8</sup> υἱδοῦς L. Qu. υἱδοῦς, as υἱδιον. ~ At least this would be Attic.

<sup>9</sup> Μήκωνος L. He is called Μικίων in Diod. S. xiv. 7. The true orthography is ascertained from the Parian marble, as remarked by Elmsley. Micon was archon eponymus Ol. 94, 3. A.C. 402.

<sup>10</sup> See Elmal.

<sup>11</sup> μὲν ὁ L. Which is perhaps correct.

<sup>12</sup> All that the writer intends to show is, that at the time of the performance of the Βάτραχοι, in the archonship of Callias, our poet, equally with Aeschylus and Euripides, is represented as being dead. But he speaks rather carelessly, perhaps from confounding this play with the Δῆμοι of Eupolis: for though all three poets were then dead, only one is carried back to the upper world.

<sup>13</sup> Cf. Arg. Ran. I. e. Ol. 93, 3.

<sup>14</sup> στρατηγούς L. Elmsley remarks: "Non Aristophanes Ranis, sed Eupolis Δῆμοις, ἀνάγει τοὺς στρατηγούς ὑπὲρ γῆς, nempe Miltiadem, Aristidem, Cimonem, Periclem. V. ad Eur. Med. 389—92, p. 146. In Ranis ἀνάγεται Aeschylus." The correction τραγικοὺς, made by Clinton (Fast. Hell. ii. p. xxxvi. ed. tert.), is adopted by Dind. Wund. and others. The two words, it seems, are often confused (as by Schol. Arist. Ran. 700. Suid. v. φιλοκλῆς Πολυτελεῖους, and others).

<sup>15</sup> With this agrees the writer of the Arg. Ran.

μάκαρ Σοφοκλῆς, ὅς πολλὸν χρόνον βιώσας  
ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιός,  
πολλὰς ποιήσας καὶ καλὰς τραγυδίας<sup>1</sup>  
καλῶς<sup>2</sup> ἔτελεύτησεν<sup>3</sup>, οὐδὲν ὑπομείνας κακόν."

ἐπὶ δὲ τῷ λεγομένῳ ἱππῷ<sup>4</sup> Κολωνῷ τὸ δράμα κεῖται. ἔστι γὰρ καὶ ἕτερος  
Κολωνὸς ἀγοραῖος<sup>5</sup> πρὸς τῷ Εὐρυστακείῳ<sup>6</sup>, πρὸς ᾧ οἱ μισθαρονοῦντες προ-  
εστήκεισαν, ὥστε<sup>7</sup> καὶ τὴν παρομίαν ἐπὶ τοῖς καθυστερίζουσι τῶν καιρῶν  
διαδοθῆναι

ὅψ' ἦλθες, ἀλλ' ἐς τὸν Κολωνὸν ἴσο<sup>8</sup>.

μνημονεύει τῶν δυνὶ Κολωνῶν Φαρεκράτης ἐν Πετάλῃ διὰ τούτων·  
οὗτος, πόθεν ἦλθες<sup>9</sup>; B. ἐς Κολωνὸν ἴμην<sup>9</sup>,  
οὐ τὸν ἀγοραῖον, ἀλλὰ τὸν τῶν ἱππέων."

### ΣΑΛΟΥΣΤΙΟΥ ΤΠΟΘΕΣΙΣ<sup>10</sup>.

Τὰ πραχθέντα περὶ τὸν Οἰδίποδα ἴσμεν ἅπαντα τὰ ἐν τῷ ἑτέρῳ ΟΙΔΙ-  
ΠΟΔΙ. πεπλήρωται γὰρ καὶ ἀφικται εἰς τὴν Ἀττικὴν, ὀδηγούμενος ἐκ μῆς  
τῶν θυγατέρων, Ἀντιγόνης. καὶ ἐν τῷ τεμένει<sup>11</sup> τῶν σμενῶν [Ἐρινύων]<sup>12</sup>,

<sup>1</sup> καλῶς L. καλῶς τ' Vict. Thiersch. καλῶς δ' Herm. Dind. Perhaps καλῶς, with a full stop after δεξιός. Or. B. καλῶς γ' — (assigned to a second speaker). But it is not unlikely that either the second or the fourth line is an interpolation.

<sup>2</sup> So Elmal. ἔτελεύτησεν L.

<sup>3</sup> ἱππῶν L.

<sup>4</sup> The two Coloni, ἀγοραῖος and ὁ τῶν ἱππέων, are mentioned also by Harp. v. Κολωνίτας. Poll. vii. 132. Suid. [Schol. Eur. Ph. 1701]. The latter is placed by Pausanias i. 30. 4 near the Academy.

<sup>5</sup> The existence of an altar or chapel sacred to Eurysaces the son of Ajax at Athens is mentioned by Paus. i. 35. 2.

<sup>6</sup> ὥστε is added by Thiersch.

<sup>7</sup> ἴσο L.

<sup>8</sup> ποτ' εἰσῆλθες<sup>9</sup> L. πόθεν ἦκεις Harpocr. v. Κολωνίτας. Wund. πόθεν ἦλθες Vict. But the answer does not agree with the question. Qu. οὗτος σὸν, ποῖ θεῖς; (The disturbance perhaps arose from σὸν having fallen out.) Or οὗτος, τί δ' ἦλθες;

<sup>9</sup> ἴμην (i. e. I was on my way) Meineke. ἦ μὴν Harpocr. φλόμην L. In the line following I suspect the true reading is, A. ἦ (or μῶν) τὸν ἀγοραῖον; B. μᾶλλὰ τὸν τῶν ἱππέων.

<sup>10</sup> σαλουστίου ὡς πυθαγόρου L. The addition of πυθαγόρου or πυθαγορείου (so B.), as Dind. observes, is no doubt due to the ignorance of some grammarian, who failed to perceive that this ὡς is merely a compendious form for ὑπόθεσις. Compare the Arg. of the Antigone thus written in the same L., σαλουστίου ἐν ὡς. A sophist Salustius is mentioned by Suidas.

<sup>11</sup> ἔστιν ἐν τῷ. With Hermann I have ejected ἔστιν.

<sup>12</sup> Bracketed by Elmal. Wund. But cf. Aj. 837.

ὁ ἔστιν ἐν τῷ καλουμένῳ ἱππίῳ<sup>1</sup> Κολωνῷ, οὕτω κληθέντι, ἐπεὶ καὶ Ποσειδῶνός ἐστιν ἱερὸν ἱππίου καὶ Προμηθέως, καὶ αὐτοῦ οἱ ὀρεωκόμοι ἴστανται· ἔστι γὰρ αὐτῷ πυθόχρηστον ἐνταῦθα δεῖν αὐτὸν ταφῆς τυχεῖν· οὐ μὴ ἔστιν ἐτέρῳ βεβήλῳ τόπος, αὐτόθι κάθηται· καὶ κατὰ μικρὸν αὐτῷ τὰ τῆς ὑποθέσεως προέρχεται. ὁρᾷ γάρ τις αὐτὸν τῶν ἐντεῦθεν, καὶ πορεύεται ἀγγελῶν<sup>2</sup> ὅτι τις ἄρα<sup>3</sup> τῷ χωρίῳ τούτῳ<sup>4</sup> προσκάζεται<sup>5</sup>. καὶ ἔρχονται οἱ ἐν τῷ τόπῳ ἐν χοροῦ σχήματι, μαθησόμενοι τὰ πάντα<sup>6</sup>. πρῶτος οὖν ἐστι καταλύων τὴν ὁδοιπορίαν, καὶ τῇ θυγατρὶ διαλεγόμενος. ἄφατος δέ ἐστι καθόλου ἡ οἰκονομία ἐν τῷ δράματι, ὥς οὐδενὶ ἄλλῳ<sup>7</sup> σχεδόν.

<sup>1</sup> ἱππίῳ — ἱππίου Br. ἱππίῳ — ἱππίου A. L.

<sup>2</sup> ἀγγελῶν Br. ἀπαγγελῶν B. ἀγγέλλων A. L.

<sup>3</sup> ὅτι τις ἄρα B. ὅτι ἄρα L. ὅτι παρὰ A. Qu. ὅτι τις ἄρα.

<sup>4</sup> τῷ χωρίῳ τούτῳ B. τῷ χωρίῳ τούτῳ L. τῷ χωρίῳ A.

<sup>5</sup> So A. προσκάζεται B. L.

<sup>6</sup> δέοντα B.

<sup>7</sup> οὐδὲν ἄλλο B. Br.

## OEDIPUS COLONUS.

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WHEN Oedipus, in his younger days, went to Delphi to consult Apollo as to his real parentage, the god among other things delivered an oracle to this effect, that after a lapse of many years he should conclude his wanderings in a land, where he should find a sanctuary dedicated to some venerable goddesses (*σεμναὶ θεαὶ*), that there he should end his mortal career, and be buried, bringing future blessings on those who had received him, and a curse upon those who had cast him out; moreover that the gods would then vouchsafe some portent as a sign of his approaching end (vv. 87—95). The fulfilment of this oracle forms the subject of the present drama. Led by the hand of his affectionate daughter, the blind old man, expelled from the city which once had idolized him as its deliverer and sovereign, arrives at Colonus, a small rocky eminence, distant a little more than a mile from Athens to the N. W. Here, wearied with his journey, he sits down, until accosted by a native, who abruptly bids him quit the spot he is occupying, as being sacred. At the request of Oedipus, who expresses a desire to see the ruler of the land, the stranger goes to report the circumstance to the inhabitants of the place. A body of these, constituting the Chorus, presently make their appearance, at the approach of whom Oedipus and his daughter retire to conceal themselves within the sacred grove. As they are searching for the trespassing wanderer, Oedipus presents himself to their view; and at their urgent solicitations emerging from the enclosure, and seating himself down, he enters into conversation with them, and reluctantly reveals who he is. Upon which confession he is at once requested to leave the country; but the tender appeal of Antigone, who reminds them of their previous engagement to protect him, softens their anger; and they decide to refer the matter to the king. Meanwhile Ismene, the other daughter, arrives unexpectedly from Thebes, with the intelligence of the disagreement between the two brothers, and of the arrival of an oracle declaring the presence of Oedipus in Thebes, whether alive or dead, desirable

for the inhabitants; and that in consequence they had determined to secure his person, and, inasmuch as his guilt as a parricide precluded his future interment in Theban soil, to keep possession of him as near as possible to their territory. Oedipus hereupon denounces a curse upon his sons for their unnatural conduct to their father, and expresses a desire to remain where he is, a blessing to the land, if it will protect him from the threatened attack of his countrymen. At the request of the Chorus he first purifies himself by certain expiatory rites from the guilt he had unconsciously contracted by entering the sacred sanctuary, and then is further questioned by them as to his past grave offences. In the midst of their conversation, the king, Theseus, is announced, who, after hearing the circumstances of the case, gives assurance to Oedipus of his protection. Accordingly Creon, king of Thebes, who had come with an armed force, prepared, by fair or foul means, to carry off Oedipus, is baffled in the attempt by the valour of the Athenians; and the two daughters who had been forcibly abducted as hostages, with a view to induce him to follow them to Thebes, are recovered and restored to their anxious parent.

The course of the play is now relieved by an episode, wherein Polynices, who had been expelled by his brother from Thebes, and is about to invade that city in order to enforce his rights, endeavours to enlist the goodwill of his father on his side, by engaging to restore him to his native land; but the aggrieved parent indignantly spurns the overtures of the unworthy son, and utters further imprecations upon him. The latter hereupon in hopeless despair takes his departure, carrying with him the sentence of death.

Presently a crash of thunder strikes the ear! It is the promised signal assigned by the gods, foreboding the near departure of Oedipus to the shades below! There is no time to be lost; the king, who has important secrets to learn in private from the mouth of the departing hero, must be fetched. Theseus arrives in haste; and Oedipus, taking farewell of the Chorus, at his own request leads the way himself, without a guiding hand, except the unseen one of Hermes, to the sacred spot where his mysterious disappearance is to take place. After an exquisitely sublime and touching prayer to the powers below to accord a favourable reception to the coming stranger, a messenger enters, who gives to the anxious citizens a minute account of the circumstances attending his peaceable exit from this world of woe.

“As the life of Oedipus had been extraordinary and eventful, so was his death to be awful and mysterious. He had not lived, neither could he die, like an ordinary mortal. . . . Accordingly the earth,

convulsed and trembling, the appalling and incessant thunder, the glare of lightning, and the howling of the storm, the solemn intervals of silence, in which the voice of some invisible messenger is heard to murmur from beneath a summons to the devoted monarch, the consternation even of the resolute and intrepid Theseus, all these tend to produce a scene, which for loftiness of conception and magnificence of execution, is not excelled by any relic of the Grecian drama, even in the compositions of the wild and terrific Aeschylus."—DALE.

The drama concludes with a joint wail of the Chorus and the two maidens, in which, while the latter lament their bereaved and helpless condition, the former administer what comfort they can, and Theseus assures them of his protection and assistance.

The 'Oedipus at Colonus' forms a proper sequel and counterpart to the 'King Oedipus.' In the preceding play we saw him, the innocent victim of Divine vengeance, visited with a cruel fate, and plunged into an unfathomable abyss of woe. Here all is reversed. Having drunk to the very dregs the cup of misery, so that stern Justice herself appears satisfied, the fallen monarch becomes in his old age an object of favour both with gods and men; and closes a chequered career in tranquillity and peace, surrounded with a mysterious and marvellous halo of glory. The remark of Ismene, 394, *νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ἄλλυσαν*, and that of the Chorus, 1565, *πολλῶν γὰρ ἂν καὶ μάταν πημάτων ἰκνουμένων πάλαν σφε δαίμων δίκαιος αὔξει*, well express the scope of the present play. The history of the life of Oedipus in general is well illustrated by a passage of our poet in Ant. 1158, *τύχῃ γὰρ ὀρθοῖ καὶ τύχῃ καταρρέπει | τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' αἰεί*.

"It constitutes," says Dale, "a most satisfactory and appropriate sequel to the 'Oedipus Tyrannus,' inasmuch as it supplies that *moral* effect, in which its precursor is unquestionably deficient. To behold an individual, like Oedipus, suffering on account of crimes into which he had been unconsciously betrayed by the very means which he had taken to avoid them, is a painful, if not an unnatural spectacle; and we derive little or no instruction from the calamities of one, who is punished rather from the caprice of the gods, than for actual and deliberate transgression."

"*Oedipus at Colonus* forms the direct antithesis to *Oedipus King*, to which indeed our poet felt himself bound in moral and poetical justice to add this as its indispensable complement; while, at the same time, this side of the mythus would possess a peculiar attraction for him, in the opportunity it afforded for celebrating the gods and heroes of his native Colonus, and the old Athenian piety (*εὐσέβεια*) and humanity (*ἐπιείκεια*). In the former piece a noble-hearted

prince, the innocent victim of a divine appointment, by which he was involved in a complication of most unnatural horrors, was suddenly hurled down from an envied height of prosperity; here the life-weary old man, by the grace of the same gods who persecuted him erewhile, shines out in the evening of his dark day, resplendent with a marvellous glory. Nay, even after death, he becomes in his grave itself a source of blessings to the state, which in receiving him has piously furthered the will of the gods. So entirely is all reversed here: for in the former play he brought dire calamities upon the state which received him as its king." (Schneid. *Introd.* p. v.) Its plot, if such it can be called, is of the simplest possible kind, consisting in the fulfilment of the oracle already alluded to; its course being ingeniously diversified with several interesting episodes, more or less connected with the action of the play. The poet too has likewise cleverly availed himself of the mythic basis on which the drama is founded, to extol the praises of his own birth-place, Colonus, and in connexion with that demus to introduce an encomium upon Attica at large.

In many respects this drama bears a strong affinity to the *Eumenides* and the *Supplices* of Aeschylus, as in others again to the *Supplices* and the *Heraclidae* of Euripides, as we are reminded by Schneidewin, to whose carefully written Introduction I must refer the reader for the particulars of the points of resemblance.

Its merits as a composition, like its predecessor the 'King Oedipus,' are of the highest order, both of these dramas, in my opinion, immeasurably excelling the other extant ones of our poet. If the one is remarkable for its admirable ingenuity and skilful contrivance in the arrangement of the several parts, and the development of the plot; the other is no less so for the elaborate polish, the deep religious feeling, and the exquisite tone of sublime pathos and dignified grandeur that pervade it. Val. Max. viii. 7, 12, 'Sophocles sub ipsum transitum ad mortem Oedipum Coloneum scripsit, qua sola fabula omnium ejusdem studii poetarum praeipere gloriam potuit.' 'Quid non *θεῖον* in Coloneo, principe, si quid sentio, fabularum Sophoclearum?' justly observes a modern critic of no mean order (Schaefer ad 1619).

As to the time of the composition of the play, it is generally allowed to have been written by the poet at a very advanced age (Arg. I. τὸ δράμα τῶν θαναστῶν δὲ καὶ ἤδη γεγηρακὼς ὁ Σοφοκλῆς ἐποίησεν. With which cf. Cic. Cat. Maj. 7, 22. Plut. Mor. p. 785 A. Pseudo-Lucian Macrob. 24. Val. Max. viii. 7. 12. Appul. Apol. 298); though it was not till after his death (Ol. 93, 8. B.C.



406) that it was first produced on the stage, by his grandson, of the same name, in the archonship of Micon (Ol. 94, 3. B. C. 401), according to the writer of the *Arg. Laur.* The question of the time of the first production of this play is discussed at length by Fritzsche ad *Arist. Ran.* 82 (p. 39). When therefore we consider that Sophocles must have been ninety years old or more, when he wrote the 'Oedipus at Colonus,' we can hardly sufficiently admire the transcendent genius of the man, who at an age, when the bodily and mental faculties of even the most vigorous are dull and impaired, could have given birth to such a masterly production.

The popular anecdote respecting a law-suit instituted against the poet by his son, on the ground of his incompetency to manage his own family affairs, when the poet convinced his judges of his sane state of mind by reciting to them the whole or part of this play, which he had recently composed, appears to have originated with one Satyrus, a peripatetic, and to have had its foundation possibly in some imaginary trial of Sophocles, as represented by some Comic writer.

It has occasioned surprise, considering the hostility that existed between the Athenians and the Thebans at the time this play must have been written, that the poet should have spoken of his national enemies in such eulogistic terms as he does (919 f. 929. 937 f.); which circumstance has led some in consequence to suppose that these passages must have been interpolated at a subsequent period by the grandson, after Thrasybulus from Thebes had given freedom to Athens. A sufficient answer to which supposition is, that these passages are so interwoven with the context, that their excision could not be tolerated. We must therefore conclude, with Schneidewin, that the poet wrote, not with an eye to passing events (which is more the province of Comedy), but with reference to the state of things existing in the heroic times. Müller surmises that these passages are directed to the general mass of the people of Thebes, among whom Sophocles knew that a disposition favourable to Athens existed, while the feeling of enmity was fostered only by the aristocratic party. The actual state of hostility however between the two countries he proleptically glances at 616 f.

It is worthy of remark that this is the only play in which Sophocles has introduced a fourth actor.

Colonus, the scene of the present drama, was a rocky limestone eminence, distant ten stadia (rather more than a mile) from Athens (*Thuc.* viii. 67), on the road to Thebes by Phyle, and not far from the world-famed Academy. *V. Cic. de Fin.* v. 1. 3. It was desig-

nated *Ἄντιος*, to distinguish it from the Colonus *Ἀγριαῖος*, a demus of the tribe Antiochia (afterwards of the Leontis).

The enchanting view, so rich in classic associations, which its raised position commands, a view which I have myself seen and enjoyed, is one not easily to be effaced from the memory of the classical student. Here, on the western crest of the hill, in a suitable resting-place, repose the remains of the indefatigable and learned archaeologist, Karl Otfried Müller, whose brilliant literary career was prematurely closed in that foreign land, the history and antiquities of which he had so ardently studied and so diligently described.

**ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.**

**ΟΙΔΙΠΟΥΣ.**

**ΑΝΤΙΓΟΝΗ.**

**ΞΕΝΟΣ<sup>1</sup>.**

**ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΓΕΡΟΝΤΩΝ.**

**ΙΣΜΗΝΗ.**

**ΘΗΣΕΥΣ.**

**ΚΡΕΩΝ.**

**ΠΟΛΥΝΕΙΚΗΣ.**

**ΑΓΓΕΛΟΣ.**

<sup>1</sup> Elmsley styles this person throughout *Ἀθηναῖός τις*, and thinks the error as from v. 33, where Oedipus addresses him thus, *ὦ ξείνε*. That he was an Athenian probably an inhabitant of Colonus, may be inferred from 47. 78 f. Though *ξείνε* Oedipus, he certainly was not so to Attica.

# ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

## ΟΙΔΙΠΟΥΣ.

Τέκνον τυφλοῦ γέροντος Ἀντιγόνη, τίνας  
 χάρους ἀφίγμεθ', ἥ τίνων ἀνδρῶν πόλιν ;  
 τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν  
 τὴν νῦν σπανιστοῖς" δέξεται δωρήμασι,  
 σμικρὸν μὲν ἐξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι 5  
 μέϊον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί·  
 στέργειν γὰρ αἱ πάθαι με χῶ χρόνος ξυνῶν

1, 2. These two lines, with the necessary change of Ἀντιγόνη for Ἀντιγόνης, are mentioned by Plutarch (V. Demetr. c. 46) as having been applied to Demetrius son of Antigonus. The two subsequent ones, according to Galen (ii. p. 5, ed. Chart.), were uttered by Aristippus on his arrival at Syracuse after an escape from shipwreck. (From Dind.) Both this play, and the Oedipus Tyrannus, are opened by the hero himself in a speech of thirteen verses. To the opening lines of this play apparently allusion is made in the following interesting passage of Cicero de Fin. v. init. 'Nam me ipsum hac modo venientem convertibat ad sese Coloneus ille locus, cujus incolae Sophocles ob oculos versabatur: quem scis quam admirer, quamque eo delecter. Me quidem ad altiorum memoriam Oedipodis hac venientis, et illo mollissimo carmine, quatenam essent ipsa haec loca, requireris (52), species quaedam commovit, inanis scilicet, sed commovit tamen.' Does Cicero by 'illo mollissimo carmine' designate the entire drama, or does he allude more particularly to the ode 668 f.?

2. As in Homer Od. vi. 119, *τίων αὐτε βροτῶν ἐς γαῖαν ἱκάνω* :

4. σπανιστοῖς — *δωρ*. 'With scanty gifts.' Schol: *εὐτελέσει*. Qu. σπανιστὸν, 'egenum.' δέξεται *δωρήμ*. Xen. Anab. v. 5. 24, καὶ ξενίοις — *δεξόμεθα* (ὅμῳ). V. Abresch. ad Aeschyl. i. 603.

5 f. El. 450, σμικρὰ μὲν τὰδ', ἀλλ' ὅμως | ἄχω δὲς αὐτῶ. σμικροῦ B. T. V. μικροῦ A. L. M. R. S. Ald.

6. μέϊον. μέϊω Suid. v. σπάνις (ed. Med.). A not unfrequent error. Cf. on 63. καὶ τόδ' ἐξαρκοῦν. I. e. ἐξαρκοῦν καὶ τόδ', 'sufficient even in this for me.' Cf. Trach. 1216, ἀλλ' ἀρκέσει καὶ ταῦτα. Plat. Apol. 28 A. ἀλλ' ἱκανὰ καὶ ταῦτα. Pol. vi. 506 D. ἀρκέσει γὰρ ἡμῶν κἀν οὕτω — *διέλθης*. viii. 548 D. ἐξαρκεῖν μὲν ἰδεῖν καὶ ἐκ τῆς ὑπογραφῆς. Arist. Lys. 1046, ἱκανὰ γὰρ τὰ κακὰ καὶ τὰ παρακείμενα.

7. στέργειν. 'To be content with, acquiesce in.' Phil. 538, *προῦμαθον στέργειν κακὰ*. Tr. 992, οὐ γὰρ ἔχω πῶς ἀν | στέρξαιμι κακὸν τόδε λείσσω. 486. Fr. 686, *στέργειν τὰμπροσόντα*. Ant. 292. Oed. C. 519. Aesch. Fr. 10, *ὥς ἀν*

μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.  
ἀλλ', ὦ τέκνον, θάκησω εἴ τινα" βλέπεις  
ἢ πρὸς" βεβήλοις ἢ πρὸς ἄλσεσιν θεῶν,  
στῆσόν με καξίδρυσον," ὡς πυθώμεθα  
ὅπου ποτ' ἐσμέν· μανθάνειν" γὰρ ἤκομεν  
ξένοι πρὸς ἀστῶν, χᾶν ἀκούσωμεν τελεῖν.

10

διδασθῆ τὴν Διὸς τυραννίδα | στέργειν. Ag. 1569. Eur. Ph. 1685, τέμ' ἐγὼ στέρξω κακὰ. Or. 1023. There is an allusion perhaps to the trite saying παθήματα μαθήματα. χῶ χρόνος —. I. e. καὶ ὁ χρόνος, ὃς ζῆνός τί μοι, μακρὸς ὢν. I. e. 'and length of days.' Cf. 112, χρόνῳ παλαιοί. 1215, αἱ μακρὰὶ ἡμέραι. And on El. 42. Μακρὸς χρόνος here means 'old age,' with which, as with πέντα &c., a person may be said to be conversant (συνεῖναι, συνοικεῖν, συζῆν &c.). The inversion of the object is natural enough. "Χρόνος (as Schneid. remarks) is conceived as an attendant of the man, as Oed. R. 612, τὸν παρ' αὐτῷ βλῶτον." Cf. 945, ὅτε γάμοι ξυνόντες ἐδρέθησαν ἀνόσιοι. 1134. 1246. Aj. 331, τοῖς πάλαι νοσήμασι ξυνούσι λυπεῖσθαι. Ph. 1168. Brunnck injudiciously corrects, χῶ μακρὸς ξυνών | χρόνος. ξυνών. παρών B. T. V.

8. τὸ γενναῖον —. 'Noble-mindedness.' Cf. 1640. τρίτον. Cf. 331. Oed. R. 581. Aj. 1174. Eur. Alcm. Fr. xi. ἀλλ' εἰ φέρειν χρὴ συμφορὰς τὸν εὐγενῆ.

9. θάκησιν Seidler. edd. rec. θάκοισιν the mss. The compound ἐνθάκησις occurs Phil. 18. We may compare εἰσοίκησις Phil. 534, δοικὸν εἰσοίκησιν. But θάκησις would seem to signify rather 'sitting' than 'seat.' Qu. θάκον τιν' ἐνθάδ' εἰ βλέπεις, οἷο θάκον τιν' εἰ ποθὶ βλέπεις. Schaefer wrongly connects θάκοισιν στῆσόν με &c.

10. For ἡ πρὸς Hartung reads χάροις. Qu. ἡ πον —. Βεβήλοις. Schol. τοῖς πᾶσι βασιμίοις τόποις. Opposed to ἀβάτοις (167). Dative of βέβηλα. Bekk. Anecd. i. 323, ἀβέβηλος — βέβηλα δὲ ἐλέγετο τὰ μὴ δῶσια μηδὲ ἱερὰ οὕτω Σοφοκλῆς. So δημόσια, 'places of public resort.' Arist. Eccl. 627, τηρήσουσ' ἐπὶ τοῖσιν δημοσίοισιν. And τὰ ἐπουράνια, 'the heavenly places,' Paul. Ep. Ephes. i. 20, &c.

11. καξίδρυσον. Qu. κἀνίδρυσον, 'and set me therein.' Oedipus desires to be seated, in order that Antigone may be at

liberty to go and enquire about the locality. πυθώμεθα Brunnck. &c. πυθόμεθα the mss. Cf. on El. 57. GL L: μαθησόμεθα. Whence Burges conjectures οὐ πυνθούμεθα (Class. Journ. xxix. 290). Perhaps ἵνα πυθόμεθ' ἂν, 'where we may be able to enquire.' Cf. on 188.

12. μανθάνειν γὰρ ἤκομεν. I. e. ὥστε μανθάνειν, as φράσαι 35. Ant. 64, ἀρχέμεσθ' ἐκ κρείσσονων | καὶ ταῦτ' ἀκούειν &c. Eur. Hipp. 346, οὐ μάντις εἰμὶ τὰ φανῆ γινώμι σαφῶς. 294, γυναῖκες αἰδὲ (πάραισι) συγκαθίσταναι νόσον. Or, 'we have come to this (to this condition), that we must as strangers enquire from natives.' So Schol. εἰς γὰρ τοῦτε, φησὶν, ἐληλύθαμεν, ἅτε δὴ ξένοι ὄντες, παρὰ τῶν ἀστῶν μανθάνειν, τί ἐστι πρακτέον ἡμῖν. See Matth. Gr. § 532. For. ad Med. 1300. Cf. 548, εἰδῆς εἰς τὸδ' ἦλθον. 981, σοῦ γ' εἰς τὸδ' ἐξελεύσεται ἀνόσιον στόμα. 273, ἱκόμεν ὧ ἱκόμεν. Oed. R. 687, ὁρᾷς ἴν' ἤκει; 1158, ἀλλ' εἰς τὸδ' ἤξεις (&c. τὸ ἀλέσθαι), μὴ λέγων γε τοῦνδικον. Aj. 1365, αὐτὸς ἐνθάδ' ἴξομαι. Phil. 377, ὁ δ' ἐνθάδ' ἦκων, καί περ οὐ δύσσοργος ἂν, &c. Tr. 1157, ἐξήκεις δ', ἵνα | φανείης ὁποιός ἂν ἀνὴρ ἐμὸς καλεῖ. Eur. Ph. 1348, οὐκ εἰς τὸδ' ἦλθον, ὥστε καὶ τὸδ' εἰδέναι. Herc. 1355, οὐδ' ἂν φόμην ποτὶ | εἰς τοῦθ' ἱκέσθαι, δάκρυ' ἀπ' ὀμμάτων βαλεῖν. Ion. 1431, εἰς τοῦθ' ἱκόμεν. Hec. 516, ἡ πρὸς τὸ δεῖνδον ἦλθετε —; Hart: μανθάνειν γὰρ χρῆζομεν (!). Qu. ὅπου ὁ μὲν εἰς τὸ μανθάνειν &c.

13. χᾶν (καὶ ἂν) Dind. χ' & ἂν B. T. V. χᾶν K. S. ἂν (without the particle) A. L. Ald. ἂν δ' Elmal. (ad Oed. R. 749). Schn. Hart. For the crasis χᾶν they compare Arist. Th. 90, ἐκκαρσιδίσαν' ἐν ταῖς γυναιξί, χᾶν [καὶ ἂν the mss.] ἐγ' | λέξονθ' ὑπὲρ ἐμοῦ, and Eur. Her. 173, χούν for καὶ ὁ ἐν. As there is no antithesis between μανθάνειν and τελεῖν, Burges reads ἂν τ' ἀκούσωμεν (Class. Journ. xxix. 290). The crasis ἂν (& ἂν) occurs Oed. R. 281. Ph. 574. Cf. on Oed. R. 749.

## ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ' Οιδίπους, πύργοι μὲν, οἶ  
 πόλιν στέφουσιν, ὡς ἀπ' ὀμμάτων," πρόσω 15  
 χάρος δ' ὄδ' ἱερὸς\*, ὡς ἐπικάσαιτ', βρύων  
 δάφνης, ελαίας, ἀμπέλων πυκνόπτεροι δ'

14. Οἰδίπους L. Ald. Dind. Οἰδίπου B. T. V. and vulg.

15. στέγουσιν (i.e. 'protect') is the reading of the mss. With it it is usual to compare Aesch. Sept. 198, πύργον στέγειν εὐχεσθε πολέμιον δόρυ. 779, στέγει δὲ πύργος. Where however στέγειν rather means 'to keep out the enemy' than 'to protect.' Consequently Wakefield's simple emendation στέφουσιν (ad Virg. G. i. 71), as more suited to the passage, has been adopted by Dind. Wund. Hart. Cf. Ant. 132, στεφάνωμα πύργων. Eur. Hec. 910, ἀπὸ δὲ στεφάνων κέκασαι πύργων. Schneid. thinks στέφουσιν here too ornate. Reis. defends στέγουσιν in the sense of 'occultant.' V. Xen. Cyr. vii. 1. 33. ὡς ἀπ' ὀμμάτων. Sub. εἰκδσαι or some such verb. Cf. 152. Tr. 120. 141. Oed. R. 82. Below 76, ὡς ἰδόντι. 'To judge from the eye.' Matth. § 545. Aesch. Ag. 997, πείθομαι δ' ἀπ' ὀμμάτων | νόστον, αὐτόμαρτος ἄν. Eur. Med. 210, οἶδα γὰρ πολλοὺς βροτῶν | σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἄπο (i.e. 'from my own observation'), | τοὺς δ' ἐν θυραίοις ('from hearsay'). 'Ἀπ' ὀμμάτων, as ἀπὸ γλώσσης, ἀπὸ χειρὸς, ἀπὸ μῆμης &c. As however Colonus was but a very short distance from Athens (Thuc. viii. 67, ἐς τὸν Κολωνόν ἔστι δὲ ἱερὸν Ποσειδῶνος ἕξω τῆς πόλεως, ἀπέχον σταδίους μάλιστα δέκα, compared with Cic. de Fin. v. 1), Musgrave embraces with confidence the various reading mentioned by the Schoolist, ὡς ἀνομμάτω ('for a blind person' like you). So 20, ὡς γέροντι. Oed. R. 1118, ὡς νομεὺς ἀνῆρ. With ἀνόματος, which occurs again Phil. 856, we may compare the epithets ἀνόδοτος, ἀγόναικος &c. With this opinion, notwithstanding the assertion of Reisig, that whoever supports the reading ἀνομμάτω must be himself ἀνόματος, I have sometimes felt inclined to agree, first, because the distance *per se* could hardly be called far (πρόσω); secondly, because the phrase ὡς ἀπ' ὀμμάτων is rather an unusual one. Nor ought μακρὰ κέλευθος in 303 to cause any hesitation; for we ought certainly with Musgrave to read there μακρὰ

κέλευθος. For ὡς Hartung gives εἰσ'. Qu. πύργοι μὲν οὐ | πρόσω πόλιν στέφουσιν, ὡς ἀπ' ὀμμάτων (or ὡς | ἀπ' ὀμμάτων π. στ. οὐ πρόσω). πρόσω. Not 'far off,' but 'before us.' Cf. 303. The distance, however, though absolutely not great, might relatively appear so for one who was blind and tired with his journey.

16. ἱερὸς vulg. ἱρὸς B. K. L. M. S. Suid. v. Ἱρος. Dind. "Minus Attice," justly observes Elmsley. Antigone infers the place to be sacred from the character of the trees in the enclosure, as well as from the sweet strains of the nightingales, which bird loves the retirement of solitary and unfrequented thickets. ὡς σάφ' εἰκδσαι A. Ald. Reis. Dind. Wund. Schn. Hart. καὶ σάφ' εἰκδσαι R. ὡς ἀπεικδσαι (supr. π) L. ὡς ἀπεικδσαι the other mss. and Suid. v. Ἱρος. Which reading I decidedly prefer (cf. Trach. 141, ὡς ἀπεικδσαι), or rather ὡς (or ὅσα γ') ἐπεικδσαι. Cf. 152. Trach. 1220, Ἰόλην ἔλεξας, ὡς γ' ἐπεικδζειν ἔμε. El. 663. Aesch. Cho. 14. 567. 976. Suppl. 244. Eur. Or. 1298, Ἑλένης τὸ κῶκυμ' ἔστιν, ὡς ἀπεικδσαι (ἐπ.?). Weasel. ad Herod. ix. 32. ὡς δὲ ἐπεικδσαι (al. ἀπεικ.). Burges (Cl. Journ. xxix. 290) thinks the φ in ὡς σάφ' εἰκδσαι (for ὡς ἀπεικδσαι) in the next line came from the φ written as a various reading over στέγουσιν. Such a combination of words as σάφ' εἰκδσαι, the one denoting certainty, the other conjecture, is altogether improbable. βρύων — δάφνης. Cf. Aesch. Cho. 68. Arist. Ran. 332, βρύοντα στέφανον μύρτων. Athen. ii. 39 C. Alciph. iii. 31. Elsewhere and generally with the dative, as in Hom. Il. xvii. 56, ἔρρος — βρύει ἀνθεῖ λευκῷ. Aesch. Suppl. 944, ἀγαθοῖσι βρύοις. Ag. 163, παμμάχῃ θράσει βρύων. Eur. Bacch. 107, βρύετε χλοηρᾷ σμίλακι. Arist. Nub. 45, βρύων μελίτταις καὶ προβάτοισι καὶ στεμφύλοισι.

17. πυκνόπτεροι here seems to mean little more than πυκναί, with an allusion to the noun πτερόν, as if πυκναὶ ἀηδόνες πτεροῦσσαι, as Elmsley explains it. So 718, τῶν ἑκατομῶδων Νηρηίδων, 'the

εἶσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες.

οὐ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου.

μακρὰν γὰρ ὡς γέροντι προϋστάλης ὁδόν. 20

ΟΙ. κάθιζε νῦν με καὶ φύλασσε τὸν τυφλόν.

ΑΝ. χρόνου μὲν εἵνεκ' οὐ μαθεῖν με δεῖ τόδε.

ΟΙ. ἔχεις διδάξαι δὴ μ' ὅποι καθέσταμεν ;

ΑΝ. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὐ.

ΟΙ. πᾶς γάρ τις ἡῦδα τοῦτό γ' ἡμῖν\* ἐμπόρων. 25

ΑΝ. ἀλλ' ὅστις ὁ τόπος ᾗ μάθω μολοῦσά ποι ;

hundred nimble daughters of Nereus.' Oed. R. 846, οἰζῶνος (single). El. 480, ἀδυνάτων — δρεψάτων. Aj. 1186, πολυπλάγκτων ἐτέων. 844, πανδήμου στρατοῦ. Eur. Hel. 1, Νείλου — καλλιπάρθενοι βοαί. The word is used in its proper signification, as Herm. observes, by Eust. p. 1522, 51. Cf. Hom. Il. λ'. 454, εἰωνοί — περὶ πτερὰ πυκνὰ βαλόντες. Od. β'. 151, τινάζεσθην πτερὰ πυκνὰ. Od. ε'. 53, πυκινὰ πτερὰ δούεται ἄλμυ. Arat. Dios. p. 106, τινάζεσθην πτερὰ πυκνὰ. For the elision of δέ at the end of the line (δ' | εἶσω for — | δ' εἶσω Toup. Em. iv. 329) cf. Oed. R. 29, μέλας δ' | Ἀΐδης. 786, ὅμως δ' | —. 791, γένος δ' | ἔτλητον. 1224, ὅσον δ' | ἀρείσθε πένθος. Ant. 1031, τὸ μαυθάνειν δ' | ἥδιον —. El. 1017, καλῶς δ' | ᾗδη σ' —. Arist. Av. 1716, θυμιαμάτων δ' | αἶραι —. So with τε, Oed. R. 1184, ζῆν οἷς τ' | οὐ χρὴν ὁμιλῶν.

18. εἶσω. 'Within, resorting thereto,' motion being implied. Otherwise ἔνδον would have been written. εὐστομοῦσ' ἀηδόνες. Cf. 671, ἐσθ' ἀ λῆγεια μινύρεται θαμῖ(ουσα μάλιστ' ἀηδὼν &c. (Of this same Colonus.) This use of εὐστομεῖν, 'to sing sweetly,' is, if I mistake not, peculiar to Sophocles.

19. οὐ. 'Here therefore,' to which τοῦδ' ἐπ' ἀξέστου πέτρου is added epexegetically. SCHNEID. κῶλα κάμψον. 'Bend your limbs, and rest. Aesch. Pr. 32, οὐ κάμπτων γόνυ. 396, ἄσμενος δὲ τῶν | σταθμοῖς ἐν οἰκείοις κάμψειεν γόνυ. Apoll. Rh. i. 1174. πέτρου. πάγου v. l. ap. Schol. Cf. 101. 192. Perhaps βάθρου (101). This ἄξεστος πέτρος, 'unhewn stone,' is called βάθρον ἀσκέπαρον 101, being part probably of the χαλκόπους ὁδὸς 57.

20. ὡς γέροντι. 'For an old man.' Oed. R. 1118, πιστὸς ὡς νομεὺς ἀνὴρ. 763. Eur. Ph. 92, κάμω μὲν ἔλθῃ φαῦλος,

ὡς δούλῳ, ψόγος.

21. κάθιζε νῦν Elmal. κάθιζε νῦν vulg.

22. χρόνου μὲν οὔνεκ'. 'For length of time at least' that I have been with you as your support. χρόνου. Hence we are led to infer that a long period has intervened between the events of the former play (Oed. Rex) and the present. εἵνεκ'. οὔνεκ' vulg.

23. δὴ μ'. Qu. δῆθ'. 'Can you then inform me' &c. ὅποι καθ. 'Whither we have arrived.' So Eur. Or. 1339, ἀνάγκης δ' εἰς (γυγὼν καθέσταμεν. Ph. 1268, αἰχμὴν εἰς μίαν καθέσταμεν. Bacch. 184, ποῦ (ποι?) δεῖ χορεύειν; ποῖ καθίσταται; 845, ἀνὴρ εἰς βάλεω καθίσταται. Herod. ix. 21, στάσειν ταύτην, ἐς τὴν ἔστημεν. ὅποι. ὅπου V. ὅπη B. K. S. Cf. on 26. Ὅσοι is preferable here to ὅπου after καθέσταμεν, motion being implied in that verb. V. Elmal. ad Her. 46.

24. τὰς γοῦν. τὰς γ' ὅν Elmal. Athens indeed I know, says Antigone, but the exact locality I know not.

25. Continued to Antigone in A. Ald. πᾶς γάρ τις — ἐμπόρων. El. 964, πᾶς τις — βροτῶν. So Arist. Vesp. 638, πᾶς τις φησὶν τῶν παριόντων. Ran. 941, Ἀθηναίων ἅπας τις. V. Elmal. ad Med. 548. τοῦτό γ'. That this is Athens. τοῦτό γ' K. Schol. Reisk. Heath. &c. τοῦτον the rest. Schol. τί ᾗδῃ; ὅτι αὐταὶ εἰσιν Ἀθηναί. Who certainly read τοῦτο γ'. Cf. 597, εἶπε πᾶς τοῦτό γ' Ἑλλήνων θροεῖ. 403. Oed. R. 849. ἡμῖν Elmal. ἡμῖν vulg. Cf. on 34. ἐμπόρων. 'Of the travellers, passer-by.' Schol. ὁδοκῶρων. Trach. 318, τῶν ζω-εμπόρων. 330. 901. Ph. 542. So ἐμ-πορεύεσθαι for ὁδοπορεῖν Arist. Ach. 754.

26. ποι. πη S. and (supr. α) K. πῶς M. Burges (Class. Journ. xxix. 322) proposes του, as in Aj. 33, &c.

- ΟΙ. ναί, τέκνον, εἴπερ ἐστί γ' ἐξοικήσιμος." 30  
 ΑΝ. ἀλλ' ἐστί μὴν οἰκητός, οἶομαι δὲ δεῖν  
 οὐδέν πέλας γὰρ ἄνδρα τόνδε νῦν ὄρω.  
 ΟΙ. ἦ δεῦρο προσστεύχοντα κάξορμώμενον ;  
 ΑΝ. καὶ δὴ μὲν οὖν παρόντα· χῶ τι σοι λέγεω  
 εὐκαιρόν ἐστιν, ἔνεφ', ὡς ἀνὴρ ὄδε.  
 ΟΙ. ὦ ξέν', ἀκούων τῆσδε τῆς ὑπὲρ τ' ἐμοῦ  
 αὐτῆς θ' ὁρώσης, οὐνεχ' ἡμῖν\* αἰσιος  
 σκοπὸς προσήκεις ὧν ἀδηλοῦμεν φράσαι"— 35

27. εἴπερ ἐστί γ' A. K. L. M. R. S. Ald. εἴπερ ἐστὶν (or ἔστω) B. T. V. Puz. εἴπερ γ' ἐστὶν Br. Εἴπερ — γε is preferable. Cf. El. 1221. Aj. 84. Oed. R. 399. Fr. 107, and on Oed. C. 1381. Aj. 793. Also Pors. ad Med. 814. εἴπερ ἐστί γ' εἰ. 'If indeed it be inhabited.' Schol.: ἐξοικήσιμος. ἀντί τοῦ ἐνοικήσιμος. But, as Burges (Class. Journ. xxix. 292) justly remarks, ἐξοικήσιμος can only signify 'capable of being inhabited.' [So ἐρπύσιμος, χρήσιμος, θύσιμος, δηρσίσιμος, ἐφελήσιμος, πρῶσιμος, ἰάσιμος &c.], not to mention the impropriety of the compound εἰ. He reads therefore, εἰ τις ἐστὶν ἐξοικήσιμος, 'if there is any one within hearing or call.' Cf. Fr. 823, ἀκουσίμη (i. e. ἀκουστέ). Perhaps Sophocles wrote, εἴπερ ἐστί γ' οἰκητός, μάθε (or μόλε), in answer to her question ἦ μάθω μοι οὐδ' αὖ ποί; Or, though less probable, — οἰκητός· τί μὴν; 'why not, to be sure?' Hart: — εἰσοικήσιμος. If Sophocles really wrote ἐξοικήσιμος, we must explain it ἰδίως and indirectly, 'inhabited,' as being 'habitable.' Thuc. ii. 17, ἐξοικήθη, 'was inhabited.'

28. ἀλλ' ἐστί μὴν οἰκητός. 'Be assured it is inhabited.'  
 μὴν K. L. M. S. Br. μὲν A. B. R. V. Ald. μὲν γ' T. δεῖν οὐδέν. Supply μολεῖν ἐμὲ ποί from 28.

29. τόνδε νῦν ὄρω. Qu. τόνδ' ἰόνθ' (or ἔρπονθ') ὄρω.

30. προσστεύχοντα Dind. Schn. Hart. προστεύχοντα the mss. Herm. Wund. Bergk. That the Greeks had no objection to this concurrence of two sigmas in compounds, may be inferred from the compound προσσαίνειν (Fr. 928). κάξορμώμενος. 'And hastening.' Qu. κείσορμώμενος. Tr. 913.

31. καὶ δὴ μὲν οὖν παρόντα. 'Nay, rather present here before you.' The particles μὲν οὖν are corrective or contradictory (Matth. § 625); καὶ δὴ are equi-

valent to our 'see here' or 'see there,' and are placed indifferently at the beginning or in the middle of a sentence. Cf. 170. El. 317. 558. 1436. 1464. Aj. 49. Ant. 245.

32. ἀνὴρ ὄδε. 'Here is the man.' ἀνὴρ. ἀνὴρ Ald. δ' ἀνὴρ Br. δ' ἀνὴρ Elmsl.

33. ὦ ξέν'. This Ionic and Epic form is found in trimeters also 49. 856. 1014. 1096. 1119. Bl. 675. 1119, and in choral parts or anapaests Oed. C. 184. 511. 530. ἀκούων. ἀκούω T. ὑπὲρ τ' ἐμοῦ αὐτῆς θ'. For ὑπὲρ ἐμοῦ τε —. Wunder compares Oed. R. 541. Aj. 63. Phil. 1294. Add Oed. R. 253. Aj. 492. El. 599.

34. αὐτῆς θ'. αὐτῆς (om. θ') L. M. ἡμῖν. Elmsl. ἡμῖν the mss. Cf. 25.

35. προσήκεις. 'Thou hast come up, hast arrived.' Ph. 229, εἴπερ ὅς φίλοι προσήκετε. El. 1142. ὧν ἀδηλοῦμεν φράσαι. 'To tell us concerning what we know not.' Schol.: ἔστε φράσαι περὶ ὧν ἀγνοοῦμεν. Put concisely for περὶ τούτων, περὶ ὧν. Cf. on 274. For the genitive cf. Oed. R. 1416, ἀλλ' ὧν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε | Κρέων τὸ πρᾶσσειν &c. Elmsl.: σκοπὸς — ἀδηλοῦμεν, φράσαι —. Burges (in Class. Journ. xlix. 293) reads: ὧν (i. e. τούτων, δ) ἔδηλ' ἴσμεν, φράσαι. Qu. ὅσθ' ἂ μὴ ἔξιμεν (or σαφῆ) φράσαι, or ὅσθ' τὰ σαφῆ φράσαι, or τὰ γινούμεν ἐκφράσαι. τῶν the mss. and vulg. ὧν Elmsl. &c. Rightly no doubt, as Sophocles never appears to use the definite article for the relative pronoun, except to avoid a hiatus, as below 161. 304. 747. 1258, &c. The reading τῶν, as Schneid. observes, evidently originated in the false reading ἀδηλοῦμεν for ἀδηλοῦμεν. ἀδηλοῦμεν marg. Turn. ἀδηλοῦμεν all the mss. The Scholiast mentions both readings. Schol.: ἀγνοοῦμεν. Stephens compares the noun ἀδηλλαν, which Hesychius explains by ἀγνοίαν,



## ΞΕΝΟΣ.

πρίν νυνὶ τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἔδρας  
ἔξελθ'. ἔχεις γὰρ χῶρον οὐχ ἄγνον πατεῖν.

ΟΙ. τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;

ΞΕ. ἄθικτος οὐδ' οἰκητός· αἱ γὰρ ἔμφοβοι  
θεαὶ σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι.

40

ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων;

ΞΕ. τὰς πάνθ' ὁρώσας Εὐμενίδας ὃ γ' ἐνθάδ' ἂν  
εἴποι λεῶς νιν ἄλλα δ' ἀλλαχοῦ καλά.

ἀφάνειαν. With ἀδηλοῦν we may compare ἀπλητεῖν Oed. R. 515, and ἀεπτεῖν Herod. vii. 168, ἀεπτόντες μὲν τοὺς Ἕλληνας ὑπερβαλέσθαι. φράσαι —

I. e. ὥστε φράσαι. Cf. on 12. The address of Oedipus is here interrupted by the urgent remonstrance of the stranger.

36. ΞΕ. ΑΘ. Elmsl. The stranger that enters is an Athenian citizen, as appears from the dialogue that ensues.

πρίν νυν R. Schol. Elmsl. πρὶν νῦν A. L. M. S. Ald. Dind. Wund. Schn. πρὶν ἢ (or πρὶν ἢ) B. K. T. V. τὰ πλείονα. 'Further.' Phil. 576, μὴ νῦν μ' ἔρη τὰ πλείονα. Eur. Med. 609, ὥς οὐ κρινούμαι τῶνδ' εἰ σοὶ τὰ πλείονα.

37. οὐχ ἄγνον (ἐνὸν or ἐξὸν V.) πατεῖν. I. e. ὃν πατεῖν οὐχ ἄγνον ἐστι. Cf. Aesch. Sept. 753, μὴ πρὸς ἄγνῳ σπείρας ἄρουραν (of Oedipus). Eur. Her. 1011, τοῖσιν Ἑλλησιν ὁμοῖς οὐχ ἄγνός εἰμι τῷ κτανόντι κατθανόν. Iph. T. 1045, βρέτας θυγείν δοῖόν ἐστ' ἐμοὶ μόνῃ. Eur. Or. 1153, ἄλιστα θυγείν. Below 126 it is called ἀσπιβὲς ἄλσος. Compare the similar direction given to Moses in Exod. iii. 5, μὴ ἐγγίσῃς ὧδε — ὁ γὰρ τόπος ἐν ᾧ σὺ ἕστηκας γῆ ἁγία ἐστί.

38. τοῦ θεῶν νομ.: 'To which of the gods does it belong?' Ant. 738, οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται;

39. ἄθικτος οὐδ' οἰκητός. As if οὐ θικτός —. Phil. 2, ἀκτὴ — ἀστειπτος οὐδ' οἰκουμένη. 856, ἀνόμματος οὐδ' ἔχων ἄρωγάν. Aj. 221, ἀγγελίαν ἄτλατον οὐδὲ φυκτάν. Below 122, πλανάτας — οὐδ' ἔγχωρος. 489.

40. Γῆς τε καὶ Σκότου κόραι. "This genealogy is peculiar to Sophocles, probably derived by him from local tradition.—The Furies (who in El. 112 are called generally σεμναὶ θεῶν παῖδες) sprang according to Hesiod Theog. 176 from the drops of blood which fell to the earth from Uranos, when castrated by

Kronos.—In other Theogonies they are called daughters of Kronos and Eurynome or Euromia, of Aether and Gaea. In Aesch. Eum. 394 they are called as here (and 106, παῖδες ἀρχαίων Σκότου) 'Children of Night.' SCHN. Cf. 107. Hesiod. Theog. 185, Γαῖα — γείνατ' Ἐρινύς τε κρατερὰς, &c. Servius ad Virg. Aen. iii. 212, 'Furiarum mater secundum Hesiodum Terra, secundum Aeschylum Nox.' Aesch. Eum. 416, ἡμεῖς γὰρ ἐσμὲν Νυκτὸς αἰανῆς τέκνα. 821 f. 845. 877. Virg. Aen. vi. 250. vii. 331. xii. 846. The interchange of Night and Darkness is natural enough. Their number was three, Eur. Or. 1667, Εὐμενίσαι τρισσαῖς. 402, τρεῖς νυκτὶ προσφereῖς κόρας. Aesch. Eum. 140. Phot. Lex. p. 374. According to others only two. Σκότου A. T. σκότους B. L. M. and Suid. v. Εὐμενίδες. In v. 106 all the mss. have Σκότου.

41. 'Whose dread name hearing should I invoke them?' Concisely said, as Wunder well remarks, for: 'What are they called, that on hearing their dread name I may supplicate them?' So John Ev. ix. 36, καὶ εἶπε, Τίς ἐστὶ, κύριε, ἣν πιστεύσω εἰς αὐτόν;

42. τὰς πάνθ' ὁρώσας. Eur. El. 775, ὦ θεοί, Δίκη τε πάνθ' ὁρῶς, ἡλθέις ποτε. δ' γ' ἐνθάδ' — λεῶς. Cf. 78, τοὺς ἐνθάδ' αὐτοῦ. ἂν Vauv. and edd. rec. ὦν the mss. Suid. s. v. Eust. p. 763, 37. Cf. prec. v. Oed. R. 561, μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι. Trach. 1004, θαῦμ' ἂν πόρρωθεν ἰδοίμην (sub. εἰ τοῦτο ἰδοίμην). 1154.

42 f. According to Paus. ii. 11. 4 (καὶ θεῶν, ἃς Ἀθηναῖοι Σεμνάς, Σικυωνῖαι δὲ Εὐμενίδας ὀνομάουσι), says Schneid., it was in Sicily that the Furies were properly called Εὐμενίδες, while the Attic name was Σεμναί. Aesch. Eum. 993.

43. νιν. I. e. αὐτάς. Matth. § 146. ἄλλα δ' ἀλλαχοῦ καλά. 'But dif-

- ΟΙ. ἀλλ' ἔλεφ' ἔμετ' τὸν ἰκέτην δεξαίματο·  
ὥς οὐχ ἔδρας γε\* τῆσδ' ἂν ἐξέλθοιμ' ἔτι." 45
- ΞΕ. τί δ' ἐστὶ τοῦτο; ΟΙ. ξυμφορᾶς ξύνθημ' ἐμῆς.
- ΞΕ. ἀλλ' οὐδ' ἐμοί τοί σ'" ἐξανιστάναίτ' πόλεως"  
δίχ' ἐστὶ θάρσος, πρὶν γ' ἂν ἐνδείξω" τί δρᾶσθ'."

ferent things (or names, or customs) seem good in different places.' Plutarch. Them. § 27, δ' ἔνε, νόμοι διαφέρουσιν ἀνθρώπων. ἄλλα δ' ἄλλοις καλὰ· καλὸν δὲ πᾶσιν τὰ οὐκ εἰς κοσμεῖν καὶ σάξιν. Pind. Fr. 234, ἄλλο δ' ἄλλοισιν νόμισμα. Liv. ii. 21, 'aliter apud alios ordinatis magistratibus.' The Furies in fact, says Schneid., were called Ἐρινύες, Κῆρες, Ποιναι, Σεμναι, Ἀραι.

44. ἀλλ' ἔλεφ' ἔμετ' — vulg. The μέν is not without force here, as implying possibly a certain degree of diffidence in the suppliant, 'Well may they receive me propitiously' (though it may be they will not), the alternative clause being suppressed by way of euphemism. But I have no doubt the genuine reading is ἀλλ' ἔλεφ' ἔμετ' (or με, or perhaps γε) τὸν ἰκέτην — Cf. 21. Burges (Class. Journ. xxix. 294) reads, ἀλλ' ἔλεφ' ἔμετ' ἂν. Hart: ἀλλ' ἔλεφ' ἔμετ', as Elmaley had conjectured. ἔλεφ' (or ἔλεω) B. M. T. V. ἔλεως A. K. L. R. S. The reading ἔλεως evidently arose from ἔλεφ' written Δεωι. "ἔλεφ' in allusion to their name just mentioned, Εὐμενίδες (cf. 486). Cf. Aj. 1009, ἦ τοῦ με — δέξαιτ' ἂν εὐπρόσσωπος Δεώς τ' ἴσως; El. 1376, ἀναξ' Ἀπολλων, ἔλεως αὐτοῖν κλύε. Eum. 453, αἰτοῦ δὲ προσπίπνουσα γῆθεν εὐμενῇ ἡμῖν ἀρωγὸν αὐτὸν εἰς ἐχθροῦς μολεῖν.

τὸν ἰκέτην ed. Lond. II. Burt. τόνδ' ἰκέτην the mss. (cf. on 78). Cf. 1008, τὸν ἰκέτην γέροντ' ἐμέ. 21, κάθιζε νῦν με — τὸν τυφλόν. 284, ὥσπερ ἔλαβες τὸν ἰκέτην. Ph. 930, οὐδ' ἐπαισχύνει μ' ὄρων — τὸν ἰκέτην. Oed. R. 1153, μὴ δῆτα τὸν γέροντά μ' αἰκίσῃ. Aesch. Cho. 569, τὸν ἰκέτην.

45. ὥς Sch. Elmsl. Wund. Schn. Hart. Bgk. ὥσ' the mss. Herm. Dind. Cf. on Aj. 98. Schol: ἐγὼ γὰρ οὐκ ἀναστήσομαι ἰστεῖσθαι. Who clearly read ὥς, not ὥστε. γε Musgr. Elmsl. Hart. γῆς the mss. Herm. Wund. Dind. Bgk. ἐκ Schn. (coll. 36). We often find ὥς — γε. Cf. 562. Phil. 812. El. 21. Eur. Hec. 346, ἐν ἐφομαί γε —. El. 901, λείπον, ὥς φέβου γ' ἔξωθεν εἰ. Arist. Ach. 327, ὥς ἔχου γ' ὁμῶν ὁμήρους. Lys. 1029. Wund. retains γῆς, considering γε most un-

suitable in this place, and refers to Eur. Hel. 797, ὅρῃς τάφου τοῦδ' ἀθλίου ἔδρας ἐμάς; and Reisig on this place p. 181. Matth. § 380, n. 3. This reading may perhaps also derive some support from a comparison of vv. 233—4. But I feel persuaded notwithstanding that ὥς—γε is the right reading. For ἔτι perhaps ἐγώ.

46. τί δ' ἐστὶ τοῦτο; 'But what means this' that thou refusest to arise? ξύνθημ'. 'The symbol (or token) of my fate' (literally, of an occurrence in which I am concerned). In allusion to the prophetic intimation of the god that in this very place he should end his days. Cf. 84 f. Schol: σύμβολόν μοι τῆς συμφορᾶς, τὸ καταντῆσαι με εἰς Ἐρινύων ἱερόν. Schneid. renders, 'the divinely appointed conjuncture of my destiny.' See Ell. Lex. h. v. They compare Synes. Epist. 105, ὁποδύσσομαι τὴν ἀνάγκην καὶ ὥς θεῶν ξύνθημα ('an appointment') καταδέχομαι.

47. ἀλλ' οὐδ' ἐμοί τοι Seidl. Herm. Dind. Wund. Schn. Hart. ἀλλ' οὐδ' ἐμόν τοι K. L. M. ἀλλ' οὐδ' ἐμόν τι B. T. V. Farn. ἀλλ' οὐδὲ μέντοι A. R. Br. vulg. ἀλλ' οὐδὲ μέν τι S. τοῦξανιστάναι vulg. Qu. σ' ἐξανιστάναι. The passage I would read thus: ἀλλ' οὐδ' ἐμοί τοί σ' (or τό σ') ἐξανιστάναι πόλεως (or τῆς πόλεως σ' ἀνιστάναι, cf. 276) | δίχ' ἐστὶ θάρσος, or ἀλλ' οὐδ' ἐμόν τοι σ' ἐξανιστάναι πόλεως | δίχ' ἐστὶ, θάρσει, πρὶν —. So 197, πάτερ, ἐμὸν τόδ' — ἀρμόσαι. El. 1470, οὐκ ἐμὸν τόδ', ἀλλὰ σὺν | τὸ ταῦθ' ὄρῶν τε &c. Or lastly, — τό σε πόλεως ἀνιστάναι | δίχ' &c. To understand the pronoun, with Wunder and others, is very hard. Its insertion appears to me indispensable. Reisig explains τοῦξανιστάναι as the accusative after ἐστὶ θάρσος, the equivalent of θαρρῶ, coll. 442, τὸ δρᾶν οὐκ ἠθέλησαν. Schneid. also defends τοῦξανιστάναι by a comparison of Aj. 114, ἐπειδὴ τέφρις ἦδε σοι τὸ δρᾶν. We may compare also Oed. R. 1417. Phil. 881. 1241. 1252. πόλεως δίχα, 'without the knowledge, or consent of the state.' In which sense ἄνευ is more commonly used.

48. θάρσος. 'Confidence.' ἐμοί — ἐστὶ θάρσος is equivalent to θαρσῶ or

- ΟΙ. πρὸς νυν θεῶν, ὦ ξέινε, μή μ' ἀτιμάσῃς,  
τοῖονδ' ἀλήτην, ὃν σε προστρέπω φράσαι.  
ΞΕ. σήμαινε, κοῦκ ἄτιμος ἐκ γ' ἐμοῦ φαίνει.  
ΟΙ. τίς \*ἔστ' ὁ χώρος δῆτ', ἐν ᾧ βεβήκαμεν;  
ΞΕ. ὅσ' οἶδα καὶ γὰρ πάντ' ἐπιστήσει κλύων.  
χώρος μὲν ἱερὸς\* πᾶς ὅδ' ἔστ'. ἔχει δέ νυν

50

θάρος ἔχω, as in Phil. 596, οὗτος γὰρ πλεόν | τὸ θάρσος εἶχε θάτερον δράσειν τάδε. Elmsley compares Phil. 106, οὐκ ἄρ' ἐκέλευ γ' ('στ'?) οὐδὲ προσμῖξαι θρασύ: πρὶν γ' ἂν ἐνδείξω τί δρῶ (δρᾶν B. T. δρᾶς V.). Schol.: ἕως οὗ τῇ πόλει ἐνδείξω τί χρὴ ποιεῖν(!). Schneid. renders, 'Until I have given information of the case (and asked) what I must do.' But this would be almost too much of a 'locutio praegnans.' I am inclined therefore to adopt his proposed correction, πρὶν γ' ἂν ἐνδείξῃ (qu. ἐκδείξῃ) τί δρῶ, 'before it (the city, πόλις) has directed what I am to do.' The various readings δρᾶν and δρᾶς (i. e. δρᾶι) arose, I suspect, from an erroneous inversion of the clause, πρὶν γ' ἂν ἐνδείξω τί δρᾶ. Or perhaps the reading δρᾶν came from a gloss, τί χρὴ δρᾶν. Qu. πρὶν γ' ἂν ἐνδείξω μολών. (Cf. 79, λέξω τάδ' ἐλθάν). Or — τὸ (i. e. δ) δρᾶς. Or πρὶν γ' ἂν ἐκμύθω (cf. 114) τί δρῶ, 'how I am to act.' Or πρὶν τί δραστήον μύθω. (Oed. R. 1443, ἴν' ἔσταμεν | χρεῖας, ἔμεινον ἐκμαθεῖν τί δραστήον). Or — τί δρᾶς, 'what you are doing.' Or πρὶν γε σὴν (or τήνδ') ἔδραον φράσω. I need hardly observe that τί δρᾶν cannot possibly mean 'what to do,' in the sense of τί χρὴ δρᾶν or τί δραστήον or πρακτέον (Oed. R. 1143. 1439). Hart: πρὶν γ' ἂν ἐνδείξω ὅτι δρᾶς (!). Bergk: ἐνδείξω. τί δρῶ.

49. πρὸς νυν θεῶν. μή πρὸς σε θεῶν Burges in Class. Journ. xxix. 295. πρὸς νυν for πρὸς νῦν Elmsl. μή μ' ἀτιμάσῃς — ὦν &c. I. e. μή με ἀτιμάσῃς τούτων, ἃ σε προστρέπω (ικετεύω) φράσαι. Cf. Oed. R. 788, καὶ μ' ὁ Φοῖβος ὦν μὲν ἰκόμην | ἄτιμον ἐξέπεμψεν. Fr. 229, ὦ Θάνατε πάλιν, μή μ' ἀτιμάσῃς μολεῖν ('deign to visit me'). Aesch. Pr. 782, μῆδ' ἀτιμάσῃς λόγους (λόγον conj. Elmsley, Ed. Rev. xxxiii. 239). Suppl. 378, οὐδ' αὖ τὸδ' εὐφρον, τάδ' ἀτιμάσαι λιτάς. Sept. 1024, ἄτιμον ἐκφορᾶς. Cf. also Ant. 544—5. Below 1273. 1278. Or possibly the construction may be, as Wunder suggests, μή μ' ἀτιμάσῃς φράσαι ὦν (cf. on 36) σε προστρέπω.

50. τοῖονδ' ἀλήτην. 'A wanderer in such a plight,' aged, blind, and needy.

προστρέπω (προτρέπω A. Ald.). 'I beseech.' Whence πρόστροπος 'a suppliant.' Cf. Aj. 831. Eur. Suppl. 1196.

51. ἔκ γ' ἐμοῦ. γ' ἐκ γ' ἐμοῦ L. ἐξ ἐμοῦ B. T. V. 'By me at least.' So πρὸς γ' ἐμοῦ Oed. R. 516. The more usual mode of expression would be ἐξ ἐμοῦ γε. Cf. Ant. 665, οὐκ ἔστ' ἐταῖνον τοῦτον ἐξ ἐμοῦ τυχεῖν.

52. τίς V. Br. Elmsl. Hart. τίς δ' vulg. Herm. Dind. Schn. Hermann maintains that δὲ and δῆτα are properly combined, when the discourse reverts to a subject that has been already propounded, as in Eur. Ph. 423, τί θηρεῖ δ' [f. θηρεῖν] ὁμᾶς δῆτ' 'Λδραστος εἰκασεν; Aesch. Sept. 813, αὐτὸς δ' ἀναλοῖ δῆτα δόσσοισιν γένος; Lucian iii. 108, Bp. δρᾶς δὲ δῆτα &c. I should prefer: τίς δῆτ' ὁ χώρος ἔστ' —. Hence perhaps the reading τίς δ', or the particle may have crept in here from v. 38. ἐν ᾧ βεβήκαμεν.

'In which we are treading, or which we are occupying.' (Lat. 'in quo versamur.') Cf. 1359, ἐν πόνοι ταῦτ' ἑβηκῶς — ἐμοί. 313. 613. 1052. 1684. El. 979. Ant. 67. Tr. 41. In all which places, as Wunder observes, the perfect signification gives way to the present, just as ἐπέφηνε often means not so much 'effugi' as 'liber sum,' ἔστηκα, 'I stand,' &c.

53. ὅσ' οἶδα καὶ γὰρ —. The same, in point of sense, as if it were written, ὅσα οἶδα ἐγὼ καὶ σὺ ἐπιστήσει. Cf. Oed. R. 1110 f. Arist. Lys. 528, ἦν οὖν — ἐβελήσῃτ' ἀντακροῦσθαι — ὥσπερ χημεῖ. In similar passages Seidler (see Wund.) aptly remarks that the Greeks indifferently put the particle καὶ in the same clause that we should; or in the clause where we should omit it (as in this passage, and below 77, αὐτοῦ μὲν, ὅσπερ κάφνης. 870. Aj. 525); or lastly in both clauses (as in Oed. R. 665—6. El. 1301. Xen. Cyr. v. 1. 23, ὅπως καὶ γιγνώσκετε, οἴτω καὶ ποιεῖτε). See Seidler ad Iph. T. 577.

54. ἱερὸς vulg. ἱρὸς Dind. Cf. 16.

σεμνὸς Ποσειδῶν ἐν δ' ὁ πυρφόρος θεὸς  
 Τιτὰν Προμηθεύς· ὃν δ' ἐπιστεῖβεις τόπον,  
 χθονὸς καλεῖται τῆσδε χαλκόπους ὁδὸς,  
 ἔρεισμ' Ἀθηνῶν οἱ δὲ πλησίοι γύναι

55

ἔχει. In the same sense as in 40. Trach. 200. Wunder refers to Blomf. Gl. ad Aesch. Sept. 69.

55. Ποσειδῶν. Surnamed Ἰππιος. Aesch. Sept. 130, ὃ ἱππιος ποταμομέδων ἑταξ. Cf. 707—17. 889. Eur. Ph. 1707, ἱερὸς Κολωνὸς δῶμά ἑ ἱππίου θεοῦ. Where see Schol. Arist. Eq. 551. Nub. 84. Virg. G. i. 12. The temple of Poseidon at Colonus is mentioned by Thuc. viii. 67. On the way to the Academy, near Colonus, Pausanias (i. 30. 4) found still extant an altar of Poseidon ἱππιος, and of Athens ἑπία (cf. 1070—3), as well as an ἥρφον of Pirithous and Theseus (1694). ἐν δ'. 'And withal, besides.' Cf. on El. 713. ὁ πυρφόρος θεός. Schol: ὁ Ἥφαιστος. Reisig understands Prometheus, who had an altar in this neighbourhood, in the Academy (Paus. i. 30), from which the torch-bearers in the λαμπαδηδρομία ran to the city. Eur. Ph. 1137, δεξιᾷ δὲ λαμπάδα | Τιτὰν Προμηθεὺς ἔφερεν ὥς. Ion. 455, Προμηθεὶ Τιτάνι. Apollod. i. 3. 6. Lucian. D. D. viii. Cf. Oed. R. 27, ἐν δ' ὁ πυρφόρος θεός (here Ares) | σκήψας ἑλαύνει, λοιμὸς ἔχθιστος, πόλιν. Prometheus was called πυρφόρος, as being ἀρδούχος. Philostr. V. Soph. ii. ἰὼ Προμηθεὺ δαδοῦχε καὶ πυρφόρε. After Poseidon Prometheus seems to have been more particularly worshipped at Colonus. V. Schol. ad 56. Benedict corrects: σὺν δὲ πυρφόρῳ θεῷ | Τιτὰν Προμηθεὺς, citing the Schol: ὁ μὲν Προμηθεὺς πρῶτος καὶ πρεσβύτερος ἐν δεξιᾷ σκήπτρον ἔχων. ὁ δὲ Ἥφαιστος νέος καὶ δεύτερος, καὶ βωμὸς ἀμφοῖν κοινὸς ἔστιν ἐν τῇ βάσει ἀποτετυπωμένος. The common reading he thinks may have sprung from Oed. R. 27.

56. ὃν δ' ἐπιστεῖβεις τόπον. By attraction for τόπος δ' ὃν ἐπιστεῖβεις. A similar one occurs 1150.

57. ὁδὸς Brunnck. ὁδὸς the mss. The name χαλκόπους ὁδὸς, 'the brazen threshold,' would seem to have been given to a hard and rugged road in the vicinity of Colonus, either from its rocky hardness, or from its being commonly supposed to lead down to Hades. (V. Apollodor. ap. Schol.) The entrance to Hades or Tartarus had been already represented by Homer as furnished with iron gates and a brazen threshold. Il.

θ. 15, ἐνθα σιδήρειαί τε πόλαι καὶ χάλκεος οὐδὸς. So also Hesiod. Theog. 811, ἐνθάδε μαρμάρειαι τε πόλαι καὶ χάλκεος οὐδὸς, | ἀστεμφής, ῥίχρησι διηνεκέσσιν ἀρηρῶς, | αὐτοφύη. Compare the oracle, Βοιωτοὶ δ' Ἰππιοὶ (Ἰπποῖσι Reisig. Qu. ἱππῆα, coll. Schol. ad 703) ποτιστείχουσι Κολωνόν, | ἐνθα λίθος τρικράνος ἔχει καὶ χάλκεος οὐδὸς. And likewise the words of Ister ap. Schol. ad 1055, ἕως Κολωνοῦ παρὰ τὸν Χαλκοῦν προσαγορευόμενον. Below 1590 this locality the poet calls τὸν καταρράκτην ὁδὸν | χαλκοῖς βάθροισι γῆθεν ἐρριζωμένην, and, for some not very intelligible reason, ἔρεισμ' Ἀθηνῶν 58.

58. ἔρεισμ' Ἀθηνῶν. 'The stay of Athens.' But in what sense is ἔρεισμα here used? As Athens was situated at a distance from this χάλκεος οὐδὸς, and therefore could not have rested on this foundation, Wunder (§ 6) feels disposed to understand the expression in a figurative sense, supposing the poet guilty of a pardonable anachronism, in thus proleptically calling the place an ἔρεισμα Ἀθηνῶν ('a stay, or defence of Athens'), which it really only afterwards became, or was to become, in consequence of the sepulture of Oedipus therein (v. 1524 f. also 1533 f. 389—411. 457—60. 616—23). By a similar metaphor Theron is styled ἔρεισμ' Ἀκράγαντος by Pindar Ol. ii. 12, Hector ἔρεισμα πάτρας by Lycophron 281. Cf. Eur. Suppl. 631, τὸ σὺν Ἰδρυμα πόλεος. If this be not the real solution of the difficulty, we must have recourse to a literal one, in accordance with the general appearance of the soil between Colonus and Athens. The origin of the names of places, as might be expected, is often very obscure. Perhaps the locality was so called from a popular superstition that this rocky pathway led under ground in the direction of Athens. Schneid. explains it literally in a geographical point of view, conceiving the northern portions of Athens to rest on a continuation of the same stratum of rock, which in fact appears (from the notice of the traveller Ister ap. Schol. on 1059, that he went ἕως Κολωνοῦ παρὰ τὸν Χαλκοῦν προσαγορευόμενον &c.) to have extended towards Athens. Cf. below 1582 f. The metaphorical interpretation he condemns

τόνδ' ἱππότην Κολωνὸν εὐχονται σφίσιν  
 ἀρχηγὸν εἶναι, καὶ φέρουσι τοῦνομα  
 τὸ τοῦδε κοινὸν" πάντες ὀνομασμένοι.  
 τοιαῦτά σοι ταῦτ' ἐστίν, ὦ ξέν', οὐ λόγους  
 τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

60

ΟΙ. ἦ γὰρ τινες ναίουσι τούσδε τοὺς τόπους ;

ΞΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι.

65

ΟΙ. ἄρχει τις αὐτῶν, ἣ 'πὶ τῷ πλήθει λόγος ;"

as decidedly false. οἱ δὲ πλησίον A. Ald. Schol. Elmsl. &c. οἱ δὲ πλησίον Bothe. αἱ δὲ πλησίον B. T. L. for v. l. and Schol. Br. The noun γῆς is always masculine in the more ancient writers. Ant. 569, ἀρῆσμοι (al. —μαι) γὰρ εἰσι χιτῶνων γῆαι. Fr. 643, κύναρὸς ἄκανθα πάντα πληθύει γῆν. Aesch. Fr. 369, τῆς καλλικάρπου Σικελίας λευροῦς γῆας. Eur. Bacch. 13, λιπὼν δὲ Λυδῶν τὰς (τοὺς Elmsl.) πολυχρύσους γῆας. Her. 839, ὦ τὰς Ἀθήνας, ὦ τὸν Ἀργεῖον γῆν &c. Incert. ap. Plat. Epist. i. p. 310 A. γόνιμοι βρῖθοντες αὐταρκεῖς γῆαι. Lycophr. 262, γῆαι | λόγχαῖς ἀποστῖλβοντες. See also Eur. Hel. 88. Hec. 454. The reading οἱ δὲ πλησίον γῆαι, though not necessary, is perhaps preferable. But cf. Aesch. Eum. 195.

59 τὸν Reisk. Br. &c. τόνδ' the mss. τόν θ' Ben., which Schneid. also suggests. Cf. on 78. But τόνδ' is rather confirmed by τῇ ξυνουσίᾳ 63, and by τοῦδε τοῦ θεοῦ 65. Reisk. explains τόνδε δεικτικῶς, with Doederlein, supposing a statue of the hero Colonus to have been represented on the stage. ἱππότην. The hero Colonus is called ἱππότης, as being a warrior. There were a hundred of these heroes ἐπώνυμοι, who gave their name to the old Attic demi. Pherecrates ap. Arg. εἰς Κολωνὸν ἰέμεν, | οὐ τὸν ἀγοραῖον, ἀλλὰ τὸν τῶν ἱππέων. An oracle mentioned by Schol. ad 56, Βοιωτοὶ δ' Ἰπποιο ποτιστείχουσι (ἱππῆα ποτ. or Ἰππειον ἐπιστείχουσι;) Κολωνόν.

60. ἀρχηγόν. 'Founder.' Epist. Hebr. ii. 10, ἀρχηγὸν τῆς σωτηρίας. xii. 2, τὸν τῆς πίστεως ἀρχηγόν. Act. iii. 16, ἀρχηγὸν τῆς ζωῆς. v. 31. φέρουσι τοῦνομα — ὄνομ. Τοῦνομα belongs equally to φέρουσι and ὀνομασμένοι, as Seidler observes, who compares Eur. Ion. 800, ὄνομα δὲ ποῖον αὐτὸν ὀνομάζει πατήρ; coll. Hel. 1209. Ad Phil. 605.

61. κοινόν. Perhaps κλεινόν. πάντες. Sub. οἱ δημόται, though strictly speaking

γῆαι is the subject. ὀνομασμένοι A. (sec. m.) R. V. Schol. Br. &c. ὀνομασμένοι vulg. prob. Elmsl. ad Her. 801. Ben. ὀνομασμένοι is right. A person may be said ὀνομάζεσθαι ὄνομα, but a name itself can hardly be said ὀνομάζεσθαι. Cf. Eur. Iph. T. 492, πότερος ἔρ' ὅμῳ ἐνθάδ' ὀνομασμένος | Πυλάδης κέκληται; A similar error occurs below 1016.

62. τοιαῦτά σοι ταῦτ' ἐστίν. The same words El. 761. οὐ λόγους — πλέον. I. e. 'honoured not more by report, than by the fact of his actual presence with us.' Schol.: τῷ ἔργῳ καὶ τῇ τεύρεϊ πλέον τιμώμενα, οὐ τοῖς λόγοις. Which seems rather to confirm the reading τόνδ' in 59.

63. Schneid. conjectures τῇ ξυνουσίᾳ λεῶ (cf. 43, δ' γ' ἐνθάδε λεῶς), the best mss. having πλέω. πλέων. πλέον (supr. ω) L. πλέων (supr. ο) M. πλέω Suid. v. ξυνουσία. Cf. on 6.

64 f. Compare with this Eur. Cycl. 117 f., Σει. τίνες δ' ἔχουσι γαῖαν; ἡ θηρῶν γένος; | 'Οδ. Κύκλωπες, ἄντρ' ἔχοντες, οὐ στέγας δόμων. | Σει. τίνος κλύοντες; ἡ δεδήμενται κρέτος; | 'Οδ. νομάδες ἀκούει δ' οὐδὲν οὐδεὶς οὐδενός. ἦ γὰρ —; 'What! do any —?' Cf. 863. Ant. 44. 574. Oed. R. 1000. 1039. 1173. El. 1221, 1222. Aj. 1133. Ph. 248. 654. 322.

65. καὶ κάρτα. 'Most assuredly, to be sure.' Cf. 301. Aj. 527, &c. So καὶ μάλα, καὶ λίαν, &c. A comma is rightly put after κάρτα by Steph. Doed. and others. τοῦδε τοῦ θεοῦ γ' ἐπ. 'Et quidem hujus dei cognomines.' τοῦ θεοῦ. The hero Eponymus is here more grandly styled θεός, as Niobe in Ant. 828; Orithyia 973; Chiron Trach. 711; and the hero of the Academy Ἀκαδημῶς θεός in Eupolis Ἀσπράτ. Fr. 3. ἐπώνυμοι. Called after him, Κολωνιάται.

66. τις. τίς L. and others. Which Elmsley has injudiciously adopted. But cf. Eur. Cycl. 119 quoted just below.

ΞΕ. ἐκ τοῦ κατ' ἄστῳ βασιλέως τάδ' ἄρχειται.

ΟΙ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;

ΞΕ. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.

ΟΙ. ἄρ' ἂν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι;

70

ΞΕ. ὥς πρὸς τί; λέξων ἢ καταρτύσων μολεῖν;

ΟΙ. ὥς ἂν προσαρκῶν σμικρὰ κερδάνῃ μέγα.

ΞΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;

ΟΙ. ὅσ' ἂν λέγωμεν πάνθ' ὁρῶντα λέξομεν.

"Strictly speaking," as Schneid. remarks, "the question put by Oedipus is unhistorical; since in the heroic age the democratic form of government no where existed." ἢ — λόγος; 'Or is the authority (the power of commanding, the executive power) lodged in the people?' Schol.: τοῦτ' ἐστὶ δημοκρατοῦνται. Eur. Cycl. 119, τίνος κλύοντες; ἢ δεδήμεναι πρώτος; For λόγος Bergk reads τέλος. One might also conjecture κράτος, as in Eur. I. I. Oedipus's ignorance of this matter, if not pretended, it is difficult to account for.

67. Ant. 63, ἀρχόμεσθ' ἐκ κρείσσωνων. The poet alludes to the amalgamation of the Attic demi into one state effected by Theseus (Thuc. ii. 16).

68. οὗτος δὲ —. 'And who is this that in speech and power (Wunder compares the Germ. 'mit Rath und That') rules?' Hom. Il. α'. 258, οὗ περὶ μὲν βούλῃν Δαναῶν, περὶ δ' ἐστὶ μάχεσθαι.

69. τοῦ πρὶν Αἰγέως. Oed. R. 1, Κόδμον τοῦ πάλα.

70. ἂν A. R. Ald. οὖν L. and the rest. πομπός. 'As messenger.'

71. ὥς πρὸς τί λέξων, ἢ καταρτύσων μολεῖν; vulg. I. e. 'To bid him come, or to effect [his coming] for what purpose?' Schol.: ὥς τί προσλέξων αὐτῷ μόλοι τις, ἢ πρὸς τί εὐτρεπίσων αὐτὸν μολεῖν; Schaefer conjectures: ὥς πρὸς τί λέξων ἢ καταρτύσων μόλῃ; (coll. 398.) Elmsley proposes: ὥς πρὸς τί, λέξων. ἢ καταρτύσων μολεῖν; (comparing Eur. Med. 678, τί δὴτ' ἔχρησε; λέξων, εἰ θέμις λέξαι. El. 901, τί χρήμα; λέξων, ὥς —). Vauv.: ὥς πρὸς τί; λέξων ἢ καταρτύσων μόλῃ; Wunder connects ὥς πρὸς τί (τίνος πράγματος χάριν) with μολεῖν thus: 'to bid or effect his coming for what purpose?' Schneid. also connects ὥς πρὸς τί μολεῖν; 'to come hither for what purpose?' The following corrections have occurred to myself, ὥς πρὸς τί, λέξων, νῦν καταρτύσων μολεῖν; or ὥς

πρὸς τί; λέξων ἢ καταρτύσων μολεῖν; But, if we only stop rightly, there will be no need of further alteration, any more than in Aj. 1366. The true reading was partly seen by Vauv., and partly by Elmsl. Read: ὥς πρὸς τί; λέξων, ἢ καταρτύσων μολεῖν; 'Wherefore? To report something to him, or to effect (manage) his coming here?' And so, I now find, reads Bergk. For ὥς πρὸς τί cf. Oed. R. 1174, ὥς πρὸς τί χρεῖας; Tr. 1182, ὥς πρὸς τί πλῆσιν τῇνδ' ἄγαν ἐπιστρέφαι; and πρὸς τί Oed. R. 1027. 1144. Ph. 836. El. 1402. Ag. 40. For καταρτύσων (ᾧστε) μολεῖν cf. Ant. 164, ὅμῃς δ' ἐγὼ πομπόισιν — ἔσταιλ' ἰκέσθαι. Below 1286, ἐνθ' ἐν μ' ᾧδ' ἀνέστησεν μολεῖν. καταρτύσων. καταρτίσων B. καταρτίσων V. The Schol. explains it by εὐτρεπίσων. Suidas by παρασκευάσων, εὐτρεπίσων. Hesych: καταρτίσων κατασκευάσαι, τελειῶσαι. Cf. Ant. 478. The word is often used particularly of the management or training of horses. μολεῖν A. R. Ald. Suid. v. καταρτίσων. Br. μόλοι the other mss. Reisig. Both readings are mentioned in the Schol. Μόλοι no doubt came from prec. v.

72. 'In order that rendering some slight assistance he may obtain a great gain.' 'As a final particle is not often combined with ἂν. Perhaps, [λέξων] ὥς ἂν — κερδαῖνοι, 'how he might gain.' σμικρὰ Elmsl. &c. μικρὰ vulg.

73. ἄρκεσις. 'Help,' in allusion to the προσαρκῶν of Oedipus. Cf. on 262, ἀρκεῖν.

74. ὁρῶντα. I. e. 'clear, lucid,' the predicate being transferred by a common figure from the speaker to his speech. So 240, ἔργων ἀκόντων. 266, ἐπεὶ τά γ' ἔργα μου | πεπονθότ' ἐστὶ μάλλον ἢ δεδρακότα. Oed. R. 1230, κακὰ ἐκόντα &c. Reisig explains: 'lumine praedita (i. e. consilii plena).' Cf. Aesch. Cho. 834, πᾶς ταῦτ' ἀληθὴ καὶ βλεπόντα δοξάζω; Oed. R. 747.

- ΞΕ. οἷσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῆς;'' ἐπέειπερ εἰ 75  
γενναῖος, ὡς ἰδόντι, πλὴν τοῦ δαίμονος.  
αὐτοῦ μὲν, οὐδ' ἔτι κάφάνης, ἕως ἐγὼ  
τοῖς ἐνθάδ' αὐτοῦ, μὴ κατ' ἄστυ, δημόταις  
λέξω τάδ' ἐλθών. οἶδε γὰρ κρινουσί σοι  
εἰ χρή σε μίμνεν, ἢ πορεύεσθαι πάλιν. 80
- ΟΙ. ὦ τέκνον, ἢ βέβηκεν ἡμῖν ὁ ξένος;

75. οἷσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῆς; vulg. I. e., I presume, μὴ σφαλῆς νῦν, οἷσθ' ὡς; lit. 'Avoid trespassing now, knowest thou how?' Vauv: 'Scis ne quid factu opus sit, ut in malum non incidas?' For οἷσθ' Burton proposes οἷσθ', Musgrave ἴσθ', 'siste.' For ὡς νῦν Elmsley gives ὡς νῦν. Qu. οἷσθ', ὦ ξέν', ὡς οὐ μὴ σφαλῆς; 'Know'st thou in what way thou wilt guard against failure (or avoid trespassing)?' As οἷσθ' ὡς ποίησον; and the like. Or εἰεν ξέν' (or εὐ γ', ὦ ξέν', or rather εἰμ', ὦ ξέν') ὡς νῦν —. Or: — ὡς μηδὲν (or μὴ τι) σφαλῆς.

76. γενναῖος. 'Well born, of noble birth.' Cf. on Tr. 309, γενναῖα δέ τις (πρὸς τὴν φύσιν). ὡς ἰδόντι. 'To judge from appearance,' lit. in the judgment of one who has seen you. So ὡς ἐμοί, 'in my opinion.' Cf. 15. Perhaps ἐς τὰ γ' ἄλλα (or τὰ πάντα), or ἐς φύσιν γε. πλὴν τοῦ δαίμονος. 'Apart from thy misfortune.' Schol: τῆς τύχης. So Fr. 585, μὴ σπείρε πολλοῖς τὸν παρόντα δαίμονα. El. 917, τοῖς αὐτοῖσι τοι | οὐχ αὐτὸς αἰεὶ δαιμόνων παραστατέϊ. In accordance with the notion that sin and suffering are intimately connected with one another as cause and effect. Wunder compares a similar passage Eur. Iph. A. 1403, τὸ μὲν σὺν, ὦ νεᾶνι, γενναίως ἔχει | τὸ τῆς τύχης δὲ καὶ τὸ τῆς θεοῦ νοσεῖ. Cf. 1014 — 5. Trach. 327 f. ἢ δέ τοι τύχη | κακὴ μὲν αὐτῇ· τὰλλα συγγνώμην ἔχει. 309. After δαίμονος a comma is placed in the old edd., which Dind. approves of in his Annot. Burges in Class. Journ. xxix. 296 suggests: γενναῖος εἰσιδεῖν \* \* ἀδημονεῖς.

77. οὐδ' ἔτι κάφάνης. On the position of the καὶ cf. on 53.

78. τοῖς Reiak. Br. &c. τοῖσδ' the mss. Cf. on 59. ἐνθάδ' αὐτοῦ. 'Here on the spot.' Eupolis ap. Stob. Flor. iv. 33, ἢν δέ τις τῶν ἐνθάδ' αὐτοῦ — ἐπιτιθῆναι τῇ ποιήσει &c. Arist. Vesp. 765, ἐνθάδε | αὐτοῦ μένων. Pl. 1180, καὶ τότε μοι δοκᾷ — ἐνθάδ' αὐτοῦ καταμένειν.

Herod. vii. 10, τῶν αὐτοῦ τῆδε ὑπολειπομένων. Hom. Il. viii. 207, αὐτοῦ κ' ἐνθ' ἀκάχοιτο. Hymn. Merc. 169, αὐτοῦ τῆδε. μὴ κατ' ἄστυ. Supply τοῖς (μὴ τοῖς κατ' ἄστυ), δημόταις being common to both clauses, though of course the king himself is chiefly meant in the latter. Said in reference to v. 47. The sense is the same as if he had said, μὴ τοῖς κατ' ἄστυ, ἀλλὰ τοῖς ἐνθάδ' αὐτοῦ, δημόταις. Cf. 1196, σὺ δ' εἰς ἑκείνα, μὴ τὰ νῦν, ἀποσκοπεῖ. Translate: 'To those citizens who are of this place, not (as you propose, 70) to those in the city.' Hence we are prepared to expect the Chorus will consist of natives of Colonus.

79. λέξω. The aorist subjunctive, not the future. κρινουσί σοι Vict. and (supr. γε) K. pr. L. Dind. Wund. Hart. οἱ δὲ κρινουσί σοι γε M. κρινουσί γε vulg. Br. Schn. Herm. κρινουσί εὐ conj. Elmsl. Perhaps κρινουσί σου. Or οἱ δὲ γ' εὐ κρινουσί σοι —, 'and they at least will properly decide for you' (if I am not able so to do), &c. Or οἱ κρινουσί τοῦτέ σοι (or γε), or οἱ κρινουσί εὐ τάδε. After σοι or γε Dind. properly removes the comma usually placed.

80. εἰ Turn. Br. (tacitly.) Elmsl. Herm. Dind. Schn. ἢ the mss. Wund. Hart. \*H — ἢ, in the sense of πρότερον — ἢ or εἰ — ἢ, is of not uncommon occurrence in the epic poets (Il. ε'. 671 f. β'. 299 f.); but I doubt whether there are any genuine cases of such an usage in Attic poetry. V. Elmsl. ad Med. 480. Also Herm. ibid., whose arguments against Elmsley are mostly weak and unsatisfactory. Schneid. also considers such a construction very doubtful. It is probable that in all the apparent instances brought forward εἰ should be substituted for the former ἢ. The confusion of εἰ and ἢ is most common, owing no doubt to the similarity of their pronunciation. Cf. Tr. 1069, ὡς εἰδὼ σάφα, | εἰ τούτων ἀλγῆς μᾶλλον ἢ κείνης. Ant. 1216. Eur. Ion. 771.

- AN. βέβηκεν, ὥστε πᾶν ἐν ἡσυχῳ, πάτερ,  
 ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας.
- OI. ὦ πότνια δεινώπες, εὔτε νῦν ἔδρας  
 πρώτων ἐφ' ὑμῶν τῆσδε γυῖ\* ἔκαμψ' ἐγὼ, 85  
 Φοίβῳ τε κάμοι μὴ γένησθ' ἀγνώμονες,  
 ὅς μοι, τὰ πόλλ' ἐκεῖν' ὅτ' ἐξέχρη κακὰ,  
 ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ  
 ἐλθόντι χώραν τερμίαν, ὅπου θεῶν

83. ὡς ἐμοῦ μόνης πέλας. Sub. οὔσης. Cf. 1278, τοῦ θεοῦ γε προστάτην (ὄντα). 1588, ὁφηγητῆρος οὐδενὸς φίλων.

84. ὦ πότνια δεινώπες. Schol: τὸ ἐντελὲς, ὁ πότνια. Who appears to have read ὦ πότνι' ὦ δεινώπες. Cf. Eur. Andr. 978, τὰς θ' αἰματωποῦς θεὰς (f. τὰς δειματωποῦς θεὰς τ') ὀνειδίζων ἐμοί.

εὔτε νῦν ἔδρας | πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγὼ vulg. 'Since now I have seated myself by your sanctuary first in this land,' i. e. since the first place of this land I have stopped to rest myself in is your sanctuary. Schol: ἐπειδὴ ἦλθον πρὸς ὑμᾶς. — εὔτε. ὅτε, ἐπειδὴ. Gl. Vict: εὔτε ἦνικα, ὅτε καὶ καλῶς (i. e. εἰ τέ, as a var. read., it would seem). Doederlein gives with Matthiae εἰ τε, to which Φοίβῳ τε — answers in v. 86. And in support of this reading he cites El. 1102, ἀλλ' εἰ θ' ἰκάνεις, ᾧ φράσας ἀζήμιος. Aesch. Suppl. 219, ἀλλ' εἰ τ' ἐπεμφεν, εἰ τε δεξιόσθω χροῖ. For he thinks it doubtful whether εὔτε ever bears the signification assigned it by Brunck, 'quando quidem,' Engl. 'since.' But cf. Aj. 715, κοῦδὲν ἀναύδατον φατίσαιμ' ἂν, εὔτε γ' ἐξ ἀέλιπων Ἀίας μεταγεγνώσθη —. Phil. 1099, εὔτε γε παρὸν φρονήσαι &c. Cf. also below 203, ὅτε νῦν (as here εὔτε νῦν) χαλᾶς. Oed. R. 918, ὅτ' οὖν (since then) &c. El. 508. For νῦν ἔδρας perhaps the true reading is τῆνδ' ἔδραν, ἔδραν being put in apposition after ἔκαμψα (ἐμάντον). Or εὔτε κᾶλ' ἔδρας — ἔκαμψ' ἐγὼ. Cf. 19. Burges in Class. J. xlix. 297 reads: εἰ τὰ νῦν ἔδρας | πρώτων ἐφ' ὑμῶν ταῖσδε γυῖ ἔκαμψ' ἐγὼ. Bergk also gives γυῖ ἔκαμψ' ἐγὼ. And indeed either γυῖ or κᾶλ' does seem required after ἔκαμψα. I therefore read accordingly. The error is easily explained. Cf. 36, ἐκ τῆσδ' ἔδρας ἔξελθε. 45. 90, ὅπου θεῶν σεμνῶν ἔδραν λάβοιμι. 1166, τῆνδ' ὁ προσθακῶν ἔδραν. We might also read εὔτε γυῖ ἔδρας —.

85. Schneid. construes: ἐφ' ἔδρας τῆσδε γῆς ὑμῶν πρώτων, 'in your seat first in

this land,' πρώτης (ἔδρας) being assimilated to πρώτων (ὑμῶν). Cf. 99, πρῶται σιν ὑμῖν ἀντίκυρος'. 466. The double gen. as in 668—9. Tr. 1191, τὸν Οἴτης Ζηνὸς ὅπιστον πάγον. Cf. Arist. Eq. 1312, καθῆσθαι μοι δοκεῖ | ἐς τὸ Θησεῖον πλεούσας, ἢ π' (qu. ἢ τ' s. coll. Thesm. 224) τῶν σεμνῶν θεῶν. ἐφ' for ἐφ' Doederl.

For τῆσδε γῆς Bothe has given from conjecture δυστυχῆς. ἔκαμψ', 'I have seated myself.' Cf. 19. But see on prec. v.

86. ἀγνώμονες. Schol: ἐναντιογνώμονες, ἀσύγγνωστοι. 'Unpropitious, unfavourable.' Cf. Trach. 473. So ἀγνωμοσύνη Tr. 1266.

87. ὅτ' ἐξέχρη. ὅτ' ἐχρη K. S. Perhaps ἐκεῖν' γ' εἰτ' ἐχρη κακὰ, or ἐκεῖν' ὅτ' ἐχρηζεν κακὰ. Gl: ἐμάντετο. El. 35, χρῆ. τὰ πόλλ' ἐκεῖνα. Qu. παλαί (or τὰ πρόσθ') ἐκεῖν'.

87 f. Cf. Eur. Ph. 1717, Οἶ. νῦν χρησμός, ὦ παῖ, Λοξίου περαινεται. | 'Αν. ὁ ποῖος; ἀλλ' ἢ πρὸς κακοῖς ἐρεῖς κακὰ; | Οἶ. ἐν ταῖς Ἀθήναις καθάναϊν μ' ἀλώμενον. | 'Αν. ποῦ; τίς σε πύργος Ἀτθίδος προσδέξεται; | Οἶ. ἱερὸς Κολωνὸς δώμ' θ' ἱππίου θεοῦ.

88. Translate: 'Announced this resting-place for me, on my arrival in a terminal land; to wit, that where I should find a seat and hospitable reception with certain venerable deities, there I should turn the goal of my miserable existence.' Perhaps we should stop and construe thus, ταύτην ἔλεξε παῦλαν, ἐν χρόνῳ μακρῷ ἐλθόντι, χώραν τερμίαν, 'announced as a resting place to me, on my arrival in it after a long period, a certain terminal land.'

ἔλεξε. Qu. ἐχρηζε or ἐφραζε, to agree with the imperfect παρηγγάς 94. παῦλαν. Trach. 1255, παῦλά, τοι κακῶν | αὐτὴ τελευτὴ τοῦδε τάνδρος ὑστάτη. ἐν χρόνῳ μακρῷ. 'After a long time.'

89. ἐλθόντι χώραν τερμίαν. 'On my arrival in a boundary-land,' i. e. in a land, which should prove to be the last in my wanderings. Ant. 1331, τερμίαν ἔγνων ἡμέραν. Schol: τελευταίαν αὐτῶ, εἰμαρ-



σεμνῶν ἔδραν λάβοιμι καὶ ξενόστασιν, 90  
 ἐνταῦθα κάμψειν' τὸν ταλαίπωρον βίον,  
 κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις,  
 αἴτην δὲ τοῖς πέμψασιν, οἳ μ' ἀπήλασαν  
 σημεῖα δ' ἤξειν τῶνδ' ἐμοὶ παρηγγύα,  
 ἢ σεισμὸν, ἢ βροντὴν τιν', ἢ Διὸς σέλας." 95  
 ἐγνώκα μὲν νυν ὥς με τήνδε τὴν ὁδὸν  
 οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερὸν

μήνην, ἐφ' ἧς ἔμελλε τὸ τέλος τοῦ βίου ἀνόσειν. ἐλθόντι. Elmsley conjectures ἐλθόντα, which Hart has adopted. ἔπου — λάβοιμι. 'Where I should find (have found).' Answered by ἐνταῦθα 91. Unless it be better to connect ἔπου with ταύτην 88.

89 f. According to Euphorion Fr. 52, the Eumenides themselves led Oedipus to Colonus: πρόπρὸ δέ μιν δασπλήτες ὀφειλομένην ἔγον οἶμον | γήλοφον εἰς ἀργῆτα θυγατρίδαι Φέρκυνος, | Εὐμενίδες, ναρκίσσου ἐπιστεφές πλοκαμίδας.

90. σεμνῶν. "The oracle," says Schneid., "with purposed vagueness said σεμνῶν, that the expression, which Oedipus hitherto would understand generally as an epithet of the gods, might disclose its meaning quite unexpectedly through his reception in the grove of the Σεμεῖα." These goddesses were called Σεμεῖα, as also Εὐμενίδες, by euphemism. Pausanias, i. 28. 7, saw in Athens within the precinct of the ἱερὸν Σεμνῶν a sepulchral monument of Oedipus, containing his bones, fetched, as it was said, from Thebes.

ξενόστασιν. γρ. καὶ κατάστασιν L. Fr. 258, πανδόκος ξενόστασις (i. e. πανδοκίον). So ἱκνόστασις, 'a stable.' Eur. Alc. 594. Phaeth. Fr. i. Polyb. xiii. 8. 3.

91. κάμψειν L. T. V. Vict. Suid. (νν. ἐξέχρη and τερμῆα) Br. Dind. κάμψει M. S. κάμπτειν A. R. Ald. vulg. Gl: καταλύσαι, τελειῶσαι. Whence Reisig conjectures the original reading was κάμψαι. And I am inclined myself to think that either κάμπτειν or κάμψαι is right. Thus Tr. 1160, ἐμοὶ γὰρ ἦν πρόφαπτον — μηδεὶς θανεῖν ὑπο. Arist. Vesp. 160, ὁ γὰρ θεὸς | μαντευομένην μοῖαν χρῆσεν ἐν Δελφοῖς ποτε, | ὅταν τις ἐκφύγῃ μ', ἀποσπλήναι τότε. Other instances are adduced by Reisig. Aesch. Sept. 749, 'Ἀπόλλωνος εἰπόντος θύσκειντα γέννας ἄτερ σώζειν (σώσειν Blomf.) πόλιν. Possibly κάμπτειν may be defended from 1332, τοῖσδ' ἔφασκ' εἶναι (for ἔσεισθαι) κρότος. Κάμπτειν is a term borrowed

from the race-course, where the chariots were said to κάμπτειν, when they rounded the goal. They compare Eur. Hipp. 87, τέλος δὲ κάμψαιμι ὅσπερ ἡρξάμην βίον. Hel. 1668, ὅταν δὲ κάμψῃς καὶ τελευτήσῃς βίον. El. 956, πρὶν ἂν πέλας | γραμμῆς ἵκηται καὶ τέλος κάμψῃ βίον. 659, μῦθον εἰς καμπὴν ἔγω. Suppl. 750. See Monk, ad Hipp. l. l.

92. κέρδη μὲν οἰκήσαντα. Dind. compares Eur. Herc. 824, πόλει γὰρ οἴκην ἤκομεν βλάβος. So here κέρδη and ἔτη are predicted of Oedipus himself. Schol: ἐδόκει γὰρ τότε Ἀθηναῖοι καὶ Βοιωτοὶ πρὸς ἀλλήλους διαφέρεισθαι. οἰκήσαντα most mss. Br. Reis. Matth. Wund. Dind. Schn. οἰκήσαντα K. Turn. Sch. Dind. in Annot. οἰκίσαντα Elmsl. Herm. Hart. To which also Doed. and Reisig and Schneid. incline. ἐκτίσαντα Barges in Class. J. xxix. 297. οἰκήσαντα is evidently right. Oedipus κάμψαι τὸν βίον, οἰκήσας &c. The fact of his having dwelt in the land would be a gain to the inhabitants. Cf. 621. 626 f.

93. τοῖς πέμψασιν. This can hardly be right, joined with οἳ μ' ἀπήλασαν. Perhaps we should read τοῖς συγγενέσιν, or τοῖσι παῖσιν (1356), or τοῖς ἐχθροῖσιν (cf. 460), or τοῖς ἐκείθεν (389), or ταῖς Θήβαισιν, αἳ μ' —. Some noun seems required.

94. παρηγγύα A. (corr.) B. T. V. παρεγγύα the rest. Eur. Suppl. 700, παρηγγύων. Hermann proposes παρ-εγγυῶ.

95. σέλας. 'Lightning.' Perhaps φλόγα. Eur. Med. 144, φλῶξ οὐρανία.

96. μὲν νυν Br. &c. μὲν νῦν the mss. Cf. El. 73, εἰρηκα μὲν νυν ταῦτα. τήνδε τὴν ὁδὸν — ἐξήγαγε. So Eur. Alc. 613, ἐξιοῦσαν δοτᾶται ὁδόν. Her. 37, τήνδ' ἀφικόμεσθ' ὁδόν. Below 1401.

97. πιστόν. 'Trustworthy, sure.' Lat. 'haud fallax.' πτερὸν. l. q. οἰωνός, ὄρνις (a part for a whole. Arist. Av. 1303, v. Musgr. ad Eur. Herc. 504), 'an omen' (Lat. 'auspiciu'). Arist. Av. 719,

ἐξήγαγ' ἐς τόδ' ἄλσος οὐ γὰρ ἂν ποτε  
 πρώταισι νῦν ἀντέκυσ' ὁδοιπορῶν,  
 νήφων αἰοίνοις, καπὶ σεμνὸν ἐζόμην 100  
 βάθρον τόδ' ἀσκέπαρνον. ἀλλὰ μοι, θεαί,  
 βίου κατ' ὁμφὰς τὰς Ἀπόλλωνος δότε  
 πέρασιν' ἤδη καὶ καταστροφὴν τινα,  
 εἰ μὴ δοκῶ τι μειόνως ἔχειν, αἰεὶ  
 μόχθοις λατρεύων τοῖς ὑπερτάτοις" βροτῶν. 105  
 ἵτ', ὦ γλυκεῖαι παῖδες ἀρχαίου" Σκότου,

ἔρην τε νομίζετε πάντ' ὅσα περὶ μαν-  
 τείας διακρίνει. 721, ξέμβολον ἔρην.  
 Pl. 63, δέχον τὸν ἄνδρα καὶ τὸν ἔρην τοῦ  
 θεοῦ. Aesch. Pr. 487. Sept. 587. 838.  
 Ag. 112. 157. Eur. Hipp. 760. Theocr.  
 xviii. 16. Herod. vii. 57. Callim. Lav.  
 Pall. 124, οὐκ ἀγαθὰ πτέρυγες. Propert.  
 iv. 9. 11, 'Tu quoque o cara mihi felicitas  
 odita pennia.' Hor. Od. iii. 27. 1 f.

98. ἐξήγαγ'. 'Has conducted me' as  
 to an end. Lat. 'perduxit.' So ἐκ-  
 θεώσασθαι, 'to see out, or fully,' Oed. R.  
 1253. Others explain, 'Has led me  
 aside' (as by a by-path). Compare the  
 use of ἐκφέρειν Aj. 7. οὐ γὰρ ἂν —.  
 'For otherwise I never should have,' &c.  
 Cf. 146. Oed. R. 318, &c.

99. πρώταισιν. Perhaps πρώταις ἂν,  
 this participle being often repeated in ne-  
 gative clauses. ὁμῶν Suid. v. νηφάλιος.  
 ὁμῶν the mss. I once thought of πρώτων  
 ἂν ὁμῶν —. But cf. 1680, ὅτῳ μὴτ'  
 Ἀρης, μήτε πόντος ἀντέκυσεν. Pind.  
 Ol. xii. 15, ἀνιαραῖς ἀντικύρσαντες ζῆλαις.  
 Cf. also Phil. 545. ὁδοιπορῶν. ὁδοι-  
 πορῶν B. T. V. and so the Schol.

100. νήφων αἰοίνοις. According to the  
 Homeric apophthegm, cited by Schneid.,  
 αἰεὶ γὰρ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν  
 ὁμοῖον. αἰοίνοις. The epithet αἰοίνοις is  
 given to the Eumenides, because the  
 libations offered to them consisted simply  
 of honey and water mixed, without wine.  
 Cf. 158 f. 481. Pausan. ii. 11. Whence  
 Aeschylus (Eum. 107) calls their χοὰς  
 αἰοίνας, νηφάλια μελιγμάτα. Suid. v.  
 Νηφάλιος θυσία says they were thus called  
 διὰ τὸ θέας δίκης ἔσθην. See a learned  
 note of the Schol. on this subject.

καπὶ σεμνὸν ἐζόμην βάθρον. Ant. 999,  
 ἐς γὰρ παλαιὸν θάκον ὀριθοσκοπόν | ἴζων  
 —. Eur. Iph. A. 796, θάσσουσ' ἐπ'  
 ἄκτας. Andr. 43, Θέτιδος εἰς ἀνάκτορον |  
 θάσσω τὰς ἑλθοῦσ'. Ion. 1640, εἰς  
 θρόνους γ' ἴζου παλαιούς. Arist. Ran.  
 108, κάθιζ' ἐπὶ κόπην. Thuc. viii. 90,

καθεζομένων ἐς αὐτὸν ἀνθρώπων δλίγων.  
 Orph. Fr. lxi. 2, ἡ καὶ Ζηὺς ἄνακτος ἐπὶ  
 θρόνον ἱερὸν ἴζει. Apollod. iii. 5. 7, ἐπὶ  
 τὸ Φίκειον ἔρος ἀκαθέζετο. Similarly  
 ἴζεσθαι ἐπὶ τι Herod. ii. 55. viii. 52.

101. ἀσκέπαρνον. 'Unhewn with a  
 chisel,' unwrought. Called above ἀξιστος  
 πέτρος 19. ἀλλὰ μοι. Connect with 86.

102. κατ' ὁμφάς. 'At the behest.'  
 Gl: μαντείας. Cf. 550, κατ' ὁμφὴν σὴν.  
 1351. Eur. Med. 175, μύθων ὁμφάν.

103. πέρασιν. Connect with βίου,  
 'termination of life.' Gl: τελεῖσιν.  
 Schol: ἀντὶ τοῦ πέρας, ὃ ἐστὶ τελευτήν.  
 Qu. δότε | πέρας ποτ' ἦδη, σὺ ποτε | πέρας  
 δότ' ἦδη. καταστροφὴν. 'Conclu-  
 sion.' Thuc. ii. 42, ἡ τὴν τῶνδε κατα-  
 στροφή (Schol: θάνατος).

104. εἰ μὴ — ἔχειν. 'Unless I appear  
 in your eyes too vile for this boon, serv-  
 ing as I do,' &c. Herm: 'nisi forte  
 vilior vobis esse videor, quam cui hoc  
 beneficium concedatis,' &c. So also ex-  
 plains Wund. But the interpretation of  
 the Scholiast, adopted also by Schneid.,  
 is perhaps preferable, εἰ μὴ δοκῶ ὁμῶν  
 ἐλαττόνως ἔχειν τὰ κακὰ καὶ δεῖσθαι  
 προσθήκης κακῶν. 'Unless I appear to  
 you to have less' than my share of evils.  
 Μειόνως ἔχειν being thus equivalent to  
 μειονεκτεῖν. In default of this interpre-  
 tation, Schneid. hazards the conjecture  
 μειόνως νοσεῖν (cf. 604. 770).

105. μόχθοις λατρεύων. Trach. 357,  
 πόνων λατρεύματα. Ἀς μόχθοις λατρεύειν  
 is an unusual expression, Wunder con-  
 jectures, μόχθοις λατρεύων τοὺς ὑπερτά-  
 τους βροτῶν. But cf. Aesch. Prom. 967,  
 τῆδε λατρεύειν πέτρῃ. Oed. R. 217, τῇ  
 νόσῃ θ' ὑπηρετεῖν. τοῖς ὑπερτάτοις  
 βροτῶν. I. e. 'the greatest that any  
 mortals ever have.' Cf. on Ant. 75.

106. ἵτ'. 'Come.' A term of entreaty.  
 ὦ γλυκεῖαι. He thus addresses them,  
 to render them the more propitious. So Tr.  
 1040, ὦ γλυκεῖς Αἴδας — εὐνασον — τὸν

ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι  
 πασῶν Ἀθῆναι τιμιωτάτη πόλις,  
 οἰκτεῖρατ' ἀνδρὸς Οἰδίπου' τόδ' ἄθλιον  
 εἰδῶλον οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας.

110

AN. σίγα· πορεύονται γὰρ οἶδε δὴ τινες  
 χρόνῳ παλαιοί, σῆς ἔδρας ἐπίσκοποι.

OI. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα'  
 κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθῃ  
 τίνας λόγους ἐροῦσιν ἐν γὰρ τῷ λαθεῖν

115

μέλεον φθίσας. Compare the diminutive γλύκων Arist. Eccl. 977. Burges (Cl. Journ. xxix. 297) fancies that in γλυκεῖαι παῖδες he can trace the word γλαυκώπιδος (sc. Παλλάδος). Cf. Aj. 843, ἴτ' ὦ ταχεῖαι ποίνιμοι τ' Ἐρινύες —. For ἀρχαῖον qu. ἀρχαῖαι. They are styled θνηταὶ κόραι in Aesch. Pr. 796.

107. Παλλάδος καλούμεναι. 'Called after (or by the name of) Pallas' Athens. Tr. 1105, ὁ τῆς Ἀρίστης μητρὸς ὀνομασμένους. El. 368, καλεῖ τῆς μητρὸς. Cf. on Phil. 3. Eur. Ion. 8, πόλις | τῆς χρυσολόγχου Παλλάδος κεκλημένη. "Observe," says Schneid., "the refined skill with which the poet all along contrives to connect Athens itself with the glory of his native demos. Cf. 67. 260 f."

109. If the reading be correct, we must with Hermann connect ἀνδρὸς εἰδῶλον, 'this wretched semblance of a man,' ἀνδρὸς being emphatic as in 393, &c. A double genitive, as in Ant. 796, βλεφάρων ἡμερος εὐλέκτρον νύμφας. Schneid. thinks ἀνδρὸς points to his former glorious condition (cf. 148, μέγας). The name itself Οἰδίου is mentioned with emphasis, as in 3. 626. Oed. R. 8. 1366. 'Pity this wretched semblance of the man Oedipus.' But as ἀνδρὸς Οἰδίου can hardly well be connected, Wunder proposes τοῦδε δὴ for Οἰδίου. As Oedipus had been something more than an ἀνὴρ, I suspect the true reading may be ἀνδρὸς βασιλέως. Οἰδίου may perhaps be a mere gloss that has found its way into the text.

110. 'For assuredly this is not my former body or person.' τό γ' Ald. Doed. Reis. Elmsl. τόδ' the mss. Br. Herm. Dind. Wund. Schn. Hart. Cf. 265, οὐ γὰρ δὴ τό γε | σῶμ' —. Phil. 246, οὐ γὰρ δὴ σὺ γ' ἦσθα ναυβάτης. El. 1020. Ant. 46. Oed. R. 576. Eur. Ion. 954. Arist. Nub. 402. So also οὐ γὰρ — γε, as in Eur. Hipp. 719. Iph. T. 1049. El. 517. 1235, &c. Cf. on 1125. Oed. R. 393. Ant. 321. 650. The reading

τόδ' probably came from the prec. v.

111. οἶδε. ὁδε B. T. V. Which Brunn has improperly received. On this use of ὁδε (lo here, see here!) cf. 29. 32. Aj. 898. 1168. 1224. Ant. 526. El. 4. 7. 665. Phil. 36. Eur. Hipp. 179. Alc. 1146, &c. Cf. Eur. Orest. 342, καὶ μὴν βασιλεὺς ὁδε (ὁδε Ald.) δὴ στείχει | Μενέλαος ἄναξ. Burges in Class. Journ. xxix. 297 proposes οἶδ' ἰδεῖν.

112. χρόνῳ παλαιοί. Gl: γέροντες. σῆς ἔδρας ἐπίσκοποι. 'To observe or reconnoitre thy sitting posture, to ascertain its character. 'Sessionis tuae.' Cf. 1163. 1166. Oed. R. 2. ἐπίσκοποι Ant. 217. 1148.

113. σιγήσομαί τε —. σιγήσομαι γὰρ conj. Bergk. But cf. Phil. 48, ἀλλ' ἔρχεται καὶ φυλάσσεται στίβος. καὶ σὺ μ' ἐξ ὁδοῦ πόδα κρύψον. 'And withdraw my foot from the road.' The verb κρύπτειν here seems to have a pregnant meaning, 'to remove for the purpose of concealment,' motion being implied, as in 1551, τὸν τελευταῖον βίον | κρύψων παρ' Ἀἴδην. Cf. Eur. Hec. 812, οἶμοι τάλαινα, ποῖ μ' ὑπεράγεις πόδα; (i. e. whither fleest thou from me?) ὑπερέγχει πόδα being equivalent to ὑπεκφεύγειν). 971, τί χρῆμ' ἐπέμψων τὸν ἐμὸν ἐκ δόμων πόδα; El. 1173, βαῖνουσιν ἐξ οἴκων πόδα. 94, βαῖνω πόδα. Ph. 1427, προβὰς δὲ κῶλον δεξιῶν. Or. 1475. Soph. Phil. 1301, μέθεσ με, πρὸς θεῶν, χεῖρα (χειρὶ?), 'leave go my hand.' Aj. 40, ᾗξεν χεῖρα. Fr. 599, ὅχους Ἀκασαίουσιν ἐμβέβας πόδα μ' ἐξ. μ' (supr. οἱ) ἐξ T. μοῦξ Suid. v. νιν. Herm. Hart. conj. Elmsl. Qu. καὶ σὺ μ' ἐξ ὁδοῦ τάχα (or ποθί, or πρόσ, 'further,' or κόρα), or καὶ σὺ μ' ἐξάγνοσθαι ποι, or καὶ σὺ μ' ἐκποδῶν τόδε (or τάχα, or πέρα), or καὶ σὺ γ' ἐξ ὁδοῦ μέ ποι. Schneid. for πόδα proposes πέρα, that Oedipus' request may be to be led further into the grove, since he already occupies a place οὐχ ἄγχνον κατεῖν (37). Bergk conjectures πέλας.

115. ἐν γὰρ τῷ μαθεῖν — vulg. 'For in

ἔνεστω ἡλιάβεια τῶν ποιουμένων.

## ΧΟΡΟΣ.

ὄρα. τίς ἄρ' ἦν; ποῦ ναίει; στρ. α'. 117  
 ποῦ κυρεῖ ἐκτόπιος συθεῖς  
 ὁ πάντων ὁ πάντων ἀκορέστατος; 120  
 λεῦσσο' αὐτὸν†, προσκάλει,†  
 προσδέρκου πανταχῇ.  
 πλανάτας πλανάτας τις ὁ πρέσβυς, οὐδ'  
 ἔγχωρος προσέβα γὰρ οὐκ 125  
 ἂν ποτ' ἀστιβὲς ἄλσος ἐς  
 τὰνδ' ἀμαμακετᾶν κορᾶν,  
 ἃς τρέμομεν λέγειν,

the exercise of knowledge consists discretion in our actions.' Elmsley would prefer either *ἐν τῇ γὰρ* (!) *μαθεῖν* or *ἐν δὲ τῇ μαθεῖν*. He compares *El. 376, εἰ γὰρ* (δὲ *Elmsl.*) *τῶνδ' ἐμοί — μεῖζον τι λέξεις* &c. *Bur. Andr. 229, τῶν κακῶν γὰρ* (δὲ *Elmsl.*) *μητέρων | φεῖγειν τρόπους* &c. and other instances. But I conceive there is no objection to *γὰρ* being retained in such passages, as the words *ἐν γὰρ τῇ μαθεῖν*, for instance, are pronounced in close connexion with one another, without the least possible break in the sense. Cf. *Elmsl.* in *Edinb. Rev.* xxxvii. 78. Should we not read *ἐν γὰρ τῇ λαθεῖν*? Cf. *Eur. Iph. T. 98, πῶς ἂν οὐκ μάθομεν* (*λάβομεν Keiske*) &c.

117. 'Hic initium habet ἡ πρώτη τοῦ δαυ χοροῦ, sive officia interlocutoria; at vero prima cantio parodica non incipit ante v. 668.' *Burr.* For details respecting the accurate distribution of the parts of this commatic lyric dialogue between the Chorus, Oedipus and Antigone (117—283), I refer the reader to *Schneid. Introd. p. xi. n.*

118. *τίς ἄρ' ἦν*; 'Who was it then,' of whom the informer spoke? Because they do not find Oedipus in the spot indicated. "The excited feelings of the old men," says *Schneid.*, "on the presumptuous intrusion into the grove of the Eumenides, are well depicted in their language, with its accumulation of expressions and frequent iterations. Cf. the *Kommos* in *Aesch. Eum. 254 f.*"

*ποῦ ναίει*; I. e. *ἀναστρέφεται*. 'Where is he?' Cf. 137. *Tr. 99, πόθι*

— *ναίει ποτ'*. Lat. 'versatur.' *Wunder* compares the similar use of *οικεῖν* (1336. coll. *Seidl. ad Eur. El. 302*). The first syllable in *ναίει* appears to be short (cf. v. ant. 150). The metre *Seidler* considers a dochmius with an anacrusis, *Dindorf* a species of ischiiorrogus. *ποῦ κυρεῖ* —; For *ποῦ* we should perhaps read *ποι*, to be connected with *συθεῖς*. If we retain *ποῦ*, we must understand *ἐν*.

119. *ἐκτόπιος συθεῖς*. Cf. 232—3. *Oed. R. 1340, ἀπάγει' ἐκτόπιον ὅτι τάχιστα με*. *Ant. 785, φοιτᾷς δ' ὑπερπόντιος*.

120. *ὁ πάντων ἀκορέστατος*. 'This most restless of men,' as not being content to remain where it is lawful, without encroaching on consecrated ground. Cf. 126. 134. The former *ὁ πάντων* we should probably eject with *Hart*. Cf. on v. 151.

121. *λεῦσσοι* (*λεύσαι* L. *λεύσσει* B. T. V.) *αὐτόν, προσδέρκου, προσφθέγγου* (*προσπείθου* B. L. M. R. T. V.) *Ald.* *λεύσσει' αὐτόν*; — *Burt. Heath. Vauv.* I. e. 'Do you see him?' *λεύσσεις νιν*; — *Br. προσπείθου, λεύσσει νιν, προσδέρκου* *Herm. Dind.* Cf. 135. I have given what appears to me the genuine reading. *Προσφθέγγου* I take to be a gloss on *προσκάλει* (*Aj. 89*). *Λεύσσειν* here means 'to look carefully for.' *Phil. 716* &c.

125. *ἔγχωρος* *Both.* *ἔγχωριος* the *ms.* Cf. on *Fr. 674*. 'A native.' *Phil. 692*.

126. For *ἐς* qu. *ἐν*.

128. *ἀμαμακετᾶν* *Herm.* *ἀμαμακέταν* the *ms.* *ἃς τρέμομεν λέγειν*. 'Whom we fear to name.' *Eur. Or. 38, ὀνομάζειν γὰρ αἰδοῦμαι* *θεὰς* *Eὐμενίδας* [*σεμνά*]

καὶ παραμειβόμεσθ' ἀδέρκτως,  
 ἀφώνως, ἀλόγως" τὸ τὰς  
 εὐφήμου στόμα φροντίδος  
 ἰέντες. τὰ δὲ νῦν τιν' ἤκειν  
 λόγος οὐκ ἀλέγονθ', †  
 ὃν ἐγὼ λεύσσων περὶ πᾶν οὔπω  
 δύναμαι τέμενος  
 γυνῶναι ποῦ μοί ποτε ναίει.

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135

γὰρ Reisch. Enarr. Oed. C. xxxv. coll. 404]. Ib. 402, 'Ορ. ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφερεῖς κόρας. | Με. οἷδ' ἄς ἔλεξας, ὀνομάσαι δ' οὐ βούλομαι. | 'Ορ. σεμνὰ γὰρ εὐπαιδευτὰ δ' ἀποτρέπει λέγειν. Eur. Iph. T. 944, δίκην παρασχέιν ταῖς ἀνυνύμοις θεαῖς.

129. παραμειβόμεσθ' — ἀφώνως. Photius, quoted by Elmsley, relates a similar custom with respect to departed heroes: Κρείττονες: οἱ ἥρωες. δοκοῦσι δὲ κακωτικοὶ εἶναι. διδὲ καὶ οἱ τὰ ἥρᾳ παρίοντες σωπῶσιν. Cf. on Arist. Av. 1490—3. Most deities on the contrary were openly invoked in prayer by those who passed their sanctuaries.

131. ἀφώνως — ἰέντες. 'Without the utterance of sound or word (thought) sending forth the language (expression) of a reverential mind,' i. e. by absolute silence expressing our awe and devotion. A periphrasis for εὐστόμους or εὐφήμους. Schol.: ἐν ταῖς μόνον καὶ κατὰ διάνοιαν. Cf. 126, ἄς τρέμμεν λέγειν. 489, ἔκυστα φωνῶν μηδὲ μηχανῶν βοήν. Similar instances of oxytonon are adduced by Jacobs, Anth. Pal. ix. 162, ἀφθέγκτω λαλεῖν στόματι. Aesch. Sept. 82, ἀναυδος ἄγγελος κόνης. Eum. 236, μηνυτῆρος ἀφθέγκτου φραδαῖς. So in Scripture, 'Drunk, but not with wine.' Perhaps after ἀλόγως a comma should be placed. Hartung needlessly corrects ἀλόγων.

132. εὐφάμου Doederl., who also would read ἀσυχίᾳ 197. ἀμαρ 682, &c. But, without some authority of mss., it is perilous to introduce these changes. Cf. El. 630, ὕψ' εὐφάμου βοῆς θύσαι. 1211, εὐφῆμα φώνει. Aj. 361. 591. Aesch. Cho. 581, ὑμῖν δ' ἐπαῖω γλῶσσαν εὐφῆμον φέρειν, | σιγᾶν θ' ὅπου δεῖ καὶ λέγειν τὰ καίρια. Phil. 201, εὐστομ' ἔχε, παῖ. Eur. Iph. A. 1540, εὐφῆμῳ ἀνείπε καὶ σιγῇ στρατῶ. Ion. 98, στόμα τ' εὐφῆμον φρουρεῖν ἀγαθόν. Bacch. 70, στόμα εὐφῆμον. στόμα. 'Language.' Cf. 981. Aj. 1147. Eur. Or. 592.

φροντίδος. Similar examples of the doubtful syllable at the end of glyconics occur Phil. 184. 1103. In all these cases the antistrophic syllable is long. Other examples (Ant. 102. Phil. 1127. 1129) are justified on account of the stop in the sense.

133. After ἰέντες some (as Dind.) put a comma; others (as Br.) a greater stop, which I think preferable. τὰ δὲ νῦν. I. q. τὰ νῦν δέ.

134. οὐδὲν ἄρονθ' A. Ald. Schol. Eust. p. 694. οὐδὲν ἄρονθ' T. Farn. Bgk. οὐδὲν λιδζονθ' v. r. ap. Schol. οὐχ ἄρονθ' Br. Schol.: οὐδὲν σέβοντα, ἀσεβῆ. Eust. p. 694. 30, παρὰ Σοφοκλεῖ δὲ τὸ οὐδὲν ἄροντα ἦγουν σεβόμενον. The usual form of this verb occurs Oed. R. 155, ἀμφὶ σοὶ ἄζόμενος. Aesch. Suppl. 660. 891. Eum. 392. 1005. Eur. Or. 1116. Alc. 327. Her. 600, δυσφημεῖν γὰρ ἄζομαι θεῶν. "Antiquorum verborum amator Sophocles," says Musgr., "ἄζονθ' pro ἄζόμενον, ut μηχανῶν Aj. 1037. φθέγγει [?] Phil. 862." So also πᾶλλεν Oed. R. 153. κυκλεῖν Tr. 130. El. 1365. κείθειν Oed. R. 968. Aj. 634. ἀμύνειν (for ἀμύνεσθαι) Oed. C. 873. 1128. Ph. 602. τιμωρεῖν Oed. R. 107. 140 (coll. Phil. 1238). ἐξισοῦν (for ἐξισοῦσθαι) El. 1194. ἐπισπᾶν (for ἐπισπᾶσθαι) Aj. 709. Fr. 146. κομίζεω (for κομίζεσθαι) Oed. C. 1411. ἐντέλλειν Fr. 252. But I much doubt whether the common reading be genuine. Perhaps οὐκ (or οὐδὲν) ἐκνοῦνθ', or οὐ ταρβοῦνθ', or οὐ δεισάνθ', or οὐ τρέσανθ'. Cf. on v. ant. 166. I now read οὐκ ἀλέγονθ', 'careless, reckless,' confirmed, I think, by the readings of the Schol. and Tric. Cf. Il. ii. 389. Od. xvii. 390, κόνης οὐκ ἀλέγουσαι. ix. 275, οὐ γὰρ Κύκλωπες Διὸς — ἀλέγουσι. Il. xvi. 388, θεῶν ὅπιν οὐκ ἀλέγοντες. Aesch. Suppl. 752, βομῶν ἀλέγοντες οὐδέν.

135. The hyperbaton in περὶ πᾶν ὅσων δύναμαι τέμενος γυνῶναι is observable.

137. Cf. Tr. 96, Ἄλιον αἰτῶ — καρῶς — πόθι μοι πόθι παῖς ναίει ποτ'.

- ΟΙ. ὁδ' ἐκείνος ἐγώ· φωνῇ γὰρ ὁρώ\* σύστημα.  
τὸ φατιζόμενον.
- ΧΟ. ἰὼ ἰὼ, 140  
δεινὸς μὲν ὄραν, δεινὸς δὲ κλύειν.
- ΟΙ. μή μ', ἱκετεύω, προσίδητ' ἄνομον.
- ΧΟ. Ζεῦ ἀλεξήτορ, τίς ποθ' ὁ πρέσβυς ;
- ΟΙ. οὐ πάνυ μοίρας εὐδαιμονίσαι

138. 33' ἐκείνος ἐγώ. 'I here am the man ye are seeking.' So Phil. 261, 33' εἰμ' ἐγώ σοι κείνος. El. 666, ἦδε σοι κείνη πάρα. So Arist. Nub. 1167, 33' ἐκείνος ἀνὴρ. Ach. 41. Lys. 240, τοῦτ' ἐκεῖν' οὐ γὰρ "λεγον. Av. 354, τοῦτ' ἐκεῖνο. Eur. Med. 97, τόδ' ἐκεῖνο. Or. 802, τοῦτ' ἐκεῖνο. Hel. 622, τοῦτ' ἐστ' ἐκεῖνο. Compare the words of one greater than man, when arrested in the garden of Gethsemane, ἐγὼ εἰμι, John xviii. 5.

ἐκείνος ἐγὼ A. Ald. ἐκείνος ὄραν ἐγὼ B. K. L. M. S. V. ἐκείνος (supr. ἐγὼ) ὄραν T. ἐκείνος ὄραν Farn. prob. Elmsl. Which reading derives support from Arist. Eq. 1331, 33' ἐκείνος ὄραν, τερτιγοφῶρας, ἀρχαίῳ σχήματι λαμπρός. In Ald. and some mss. a stop is wrongly placed after ἐκείνος. φωνῇ γὰρ ὁρώ the mss. vulg. Schneid. has ventured to give φωνῇ γὰρ ὁρώ. "The blind," he says, "σκότον βλέπω" (Oed. R. 419. 1273) replaces the sense of sight by the sense of hearing, φῶνημα μὲν ὁρᾷ, θάλαμα δ' οὐ.—The accusative φωνῇ would naturally be rejected by the copyists, when the mistaken construction ὁρᾷ τὸ φατιζόμενον no longer tolerated that case." The same conjecture had long since occurred to myself. After ὁρᾷ Both. Herm. Wund. Dind. Schneid. place a comma, explaining τὸ φατιζόμενον to mean the same as the more usual phrase τὸ λεγόμενον, 'as they say, as the saying goes.' On the other hand Dind. (in Annot.) and Hart. remove the comma, connecting ὁρᾷ τὸ φατιζόμενον, with the Schol., who explains τὸ φατιζόμενον by τὸ λεγόμενον παρ' ὁμῶν.

And on the whole I think this must be right, in this sense: 'for by the noise you make (so αὐτῇ 323) I perceive what is meant.' Qu. 33' ἐκείνος ὄραν ὁμῶν ἀνω | τὸ φατιζόμενον. Or 33' ἐκείνος ὄραν ὤειν γὰρ ὁρᾷ τ. φ. Cf. 181. 240. Aesch. Sept. 103, κτύπον δέδορκα. Fr. 21, ἴν' οὕτε φωνῇ — ἔπει. Exod. xx. 18, καὶ πᾶς ὁ λαὸς ἑώρα τὴν φωνῇ — καὶ τὴν φωνῇ τῆς σάλπιγγος. Apocal. i. 12, καὶ

ἐπέστρεψα βλέπειν τὴν φωνῇ, ἥτις ἐλάλησε μετ' ἐμοῦ.

139. τὸ φατιζόμενον. 'As the proverb goes.' I. q. ὅσπερ ἡ παροιμία (Fr. 256). Xen. Hel. vi. 5. 36, εὖν ἐλπίς, τὸ πάλαι λεγόμενον, δεκατενθῆναι θήβας. But the Schol. explains: τὸ λεγόμενον παρ' ὁμῶν. See on prec. v. Aj. 715, κοῦδεν ἀναδάτον φατίσαιμ' ἔν. The last syllable of the line is common, owing to the change of person. V. Herm. El. D. M. p. 373. Another instance of which license occurs 143. A short syllable is also sometimes lengthened in anapaests, when the arsis falls upon it, where in consequence of a pause in the sense a stop occurs. For instances of which v. Seidler V. D. p. 80 f. For the same reasons a hiatus is allowed, as in 170. 173. 1757. Ant. 932, &c. See Elmsl. ad Med. 1364.

141. δεινὸς δὲ κλύειν. Because from the tremulous and uncertain tone of Oedipus' voice, no less than from his appearance, they perceive that he is blind.

142. μή μ' ἄνομον. Schol.: λείπει τὸ ὥς ὥς ἄνομον. 'Look not upon me as a wicked (lawless) man.' For προσίδητ' perhaps we should read νομίστη', 'esteem, imagine.' But the omission of ὥς may be justified, as in Oed. R. 412, ἐπειδὴ καὶ τυφλὸν μ' ὤνειδισας. Oedipus deprecates the imputation of being an ἄνομος, since it was by divine direction that he had entered the sacred grove. Doederlein compares Thuc. ii. 72, δέχεσθε δὲ ἀμφοτέρους φίλους.

143. ἀλεξήτορ A. R. Ald. Br. ἀλεξήτωρ L. M. T. ἀλεξέτωρ K. Arist. Nub. 1372, ἀλεξέικακε. Av. 61, Ἀπολλὼν ἀποτρόπαιε, τοῦ χασμήματος. On the lengthening of the final syllable of the verse, cf. on 139.

144. οὐ πάνυ —. 'Not one to be congratulated for his extreme good-fortune.' Schol.: οὐ πάνυ μοίρας εἰμὶ πρῶτης εἰς τὸ εὐδαιμονίσαι. Cf. El. 393, καλὸς γὰρ οὐμὸς βίωτος, ὥστε θανυμέσαι. Oed. R. 1204, τὰ νῦν δ' ἀκούειν τίς ἀθλιώτερος ;

πρώτης, ὃ τῆσδ' ἔφοροι χώρας.  
 δηλῶ δ' οὐ γὰρ ἂν ὦδ' ἀλλοτρίους  
 ὄμμασιν εἶρπον  
 κατὰ σμικρᾶς\* μέγας ὥρμουν.

ΧΟ. ἔξ, ἀλαῶν ὀμμάτων.

ἀντ. α'. 149

ἀρα καὶ ἦσθα φυτάλμιος ;\*

Porson on Hec. 819 remarks that *πάν* is of rare occurrence in the Tragedians. Cf. Phil. 650. Aesch. Pers. 929. Ag. 1465. Cho. 861. Schneid. compares Pind. P. i. 99, τὸ παθεῖν εἰς πρῶτον ἔθλων, εἰς δ' ἀκούειν δευτέρα μοῖρα.

145. πρώτης. πρώτης 'destinatæ' Vauv., coll. Arcad. πρώτης, ὁ εἰρμαρμένος. ἔφοροι. 'Guardians, rulers.' Aesch. Pers. 25. Suppl. 674. Plat. Phaedr. 265 C. Elsewhere they are addressed as ἀνακτες 831.

146. δηλῶ δ'. 'And I shew it.' So 1145, δεικνυμι δ'. ἂν γὰρ ὤμοσ', οὐκ ἐφεισάμην | οὐδέν σε. Equally good would be δηλῶν δ', as in B. T. V. So Aj. 907, αὐτὸς πρὸς αὐτοῦ· δηλῶν ἐν γὰρ οἱ χθονί | πεκτὸν τὸδ' ἔγχος περιπετὲς κατηγορεῖ. Arist. Av. 574, ἡμεῖς δ' ὡς ἐσμὲν ἔρωτος, | πολλοὺς δηλῶν. The Schol. reads δηλῶ. ἂν om B. L. V. The dactyl οὐ γὰρ ἂν in the second part of the former dipodis is inelegant, but may be excused on account of the preceding stop. Cf. on 1766. 1773. Ant. 129. Tr. 1272. Ph. 1463. El. 96. V. Elmal. ad Med. 1050. ἀλλοτρίους ὄμμασι. Plato Phaedr. p. 99 B. ψηλαφῶντες οἱ πολλοί, ὥσπερ ἐν σκότῳ ἀλλοτρίῳ ὀμματι προσχρόμενοι. Cf. below 866.

148. κατὰ σμικροῖς — vulg. Schol: καὶ ἐπὶ εὐτελέσειν αἰτήμασιν οὐκ ἂν σφόδρα ἰκέτευον, εἰ μὴ ἤμην δυστυχής. Cf. 5, σμικρὸν ἐξαίτων. I have no doubt that the true reading is that which Reisig and Hartung adopt, κατὰ σμικρᾶς — ὥρμουν, which would apply equally to ἀγκύρας and to Antigone. For the nautical phrase is ὀρμεῖν ἐπὶ τινος, 'to ride at anchor.' Cf. 746, θεὶ δ' ἀλήτην, κατὰ προσπόλου μᾶς | βιοσσηρῇ χωροῦντα. Ant. 189, ταύτης ἐπὶ | πλεόστες ὀρῆς —. Dem. p. 319, οὐκ ἐπὶ τῆς αὐτῆς ὀρμῆς τοῖς πολλοῖς. p. 1295, ἐπὶ δυοῖν ἀγκύραιν ὀρμεῖν αὐτοὺς εἴτε. Aristid. i. p. 190, καὶ πάντες ἐπὶ δυοῖν ὀρμεῖν ἔδοξαν οἱ Ἕλληνες. Eur. Med. 775, ἐκ τοῦδ' ἀναψόμεσθα πρυμνήτην κέλων. V. Pors. ad Orest. 68. The metaphor, as Musgrave remarks, is taken from ships riding at anchor. Translate:

'For otherwise I should not, great as I am, be thus riding on this slender anchor,' be leaning and dependent on this frail support. Σμικροῖς and μέγας are placed in contrast with each other, as in 13, ξένοι πρὸς ἑστέων. Cf. on Oed. B. i. Schneid. gives κατὰ σμικροῖς μέγας ὥρμουν (1), 'and on weak staff I the strong man (as compared with the young tender daughter) be moving on my way.' With ἐπὶ σμικροῖς ('fulcro innixus') he compares Aesch. Ag. 75, ἐπὶ στήθεσσι, and below 848. 1109. μέγας may mean either 'great' or 'aged' ('grandis natus'); and likewise σμικρᾶς 'weak, slender, or young.' The former interpretation seems preferable. ὥρμουν L. pr. T. pr. Reis. Herm. Wund. Dind. Hart. ὥρμουν B. corr. K. L. corr. S. T. corr. Schneid. Dind. explains ὀρμεῖν here to mean 'in portu consistere,' in allusion to his having reached the χώραν τεῖρμα (89).

149—152. Br: ἔξ. | ἀλαῶν ὀμμάτων ἀρα καὶ | ἦσθα φυτάλμιος, δυσάλμιος, | μακράων θ', ὡς ἐπεικᾶσαι. Herm: ἔξ, | ἀλαῶν ὀμμάτων | ἀρα καὶ ἦσθα φυτάλμιος, δυσάλμιος μακράων γ', ὡς ἐπεικᾶσαι; Wund: — φυτάλμιος, | δυσάλμιος μακράων, ὡς ἐπεικᾶσαι. Dind: ἔξ, ἀλαῶν ὀμμάτων. | ἀρα καὶ ἦσθα φυτάλμιος δυσάλμιος; | μακράων γ', ὡς ἐπεικᾶσαι. Schneid: — φυτάλμιος; δυσάλμιος | μακράων, τό γ' ἐπεικᾶσαι. Hart: — φυτάλμιος; | δυσάλμιος τ' ἔξ ὡς ἐπεικᾶσαι.

149. ἔξ. αὐτὸς is added in K. 150. ἀλαῶν ὀμμάτων. Cf. 243. Ant. 974. Od. α'. 70, ὅν ὀφθαλμοῦ ἀλάνωσεν. Eur. Ph. 1631, ἀλαῶν ὀμμάτων φέρων. After ὀμμάτων Dind. rightly, I think, places a full stop. ἀρα for ἀρα Musgr. Vauv. Br. &c.

151. Schol: φυτάλμιος· ἀπὸ φύτης. ἀπὸ γενέσεως καὶ ἐξ ἀρχῆς τυφλὸς πέφικας. Hesych: φυτάλμιος Ζεὺς (ζυγόνοισι). ('Generans, procreans'). Cf. Fr. 967, προσῆλθε μητρὶ καὶ φυταλμῷ πατρὶ. Aesch. Ag. 319, φυταλμῶν | παῖδες γερόντων. Where v. Gloss. Blomf. Inc. Rhcs. 920, λείπεται — φυταλμῶσι. Just as they said φέρας, ὀδόντας φέρας (894) and the like, so here Oedipus is supposed

δυσαιών μακραίων θ',\*'' ὅσ' ἐπικάσαι.

150

ἀλλ' οὐ μὰν ἐν γ' ἔμοι

προσθήσεις τάσδ' ἀράς.

περᾶς γὰρ περᾶς ἀλλ' ἵνα τῷδ' ἐν ᾧ

155

φθέγκτω'' μὴ προπέσης νάπει

ποιάεντι, κάθυδρος οὖ

to be *ἀλῶν ἡμεῶν φυνάμιος*. As though he said, *ἀρα καὶ ἔφυσας ἀλῶν ἡμεῶν*; Translate: 'Alas, alas! Wast thou blind also from thy birth?' Cf. Pind. p. iii. *αὐτοφύτων ἐλκῶν ξυνδόνες*, 'having sores from their birth' (constitutional ailments).

152. *δυσαιών μακραίων*. I. e., as Wundt explains, *ἐκ μακροῦ δυστυχῆς ὄν*. Schneid.: 'fated for evil days, fated for length of days.' Schol.: *δυσαιών μακραίων* τ'. *λείπει τὸ εἰ. δυστυχῆς καὶ γάρων εἰ, ὅς ἐστι στεχάσασθαι ἀπὸ τοῦ αἵωνος*. *Δυσαιών* is found also Aesch. Sept. 918. Eur. Suppl. 260, *δυσαιών ὁ βίος*. Hel. 214, *αἶὼν δυσαιών*. Phil. 829, *εὐαιών*. τί θ' nearly all the mss. θ' V. Br. Bgk. γ' Herm. Dind. τ' 18<sup>o</sup> Tricl. Hart. om. Wund. ὅς ἐπικάσαι the mss. 8<sup>o</sup> ἐπικάσαι Both. Herm. Wund. Dind. Bgk. 8<sup>o</sup> εἰκάσαι Hart. τό γ' ἐπικάσαι Schneid. 8<sup>o</sup> ἐπικάσαι or 8<sup>o</sup> γ' εἰκάσαι Dobe. 8<sup>o</sup> ἐπικάσαι, 'as far as one can conjecture.' So Thuc. vi. 25, *ὅσα ἤδη δεκτὰ ἀντὶ*. See Matth. § 545. *μακραίων*. Ant. 967, *Μοῖραι μακραίωνες*.

153. *ἐν γ' ἔμοι*. *ἐν γ' ἡμῶν* Turn. Br. *ἐν ἡμῶν* mss. Tricl. 'However upon me at all events you shall not bring these curses.' Dind.: 'Mihi, qui te monuerim.' Schol.: *οὐκ ἔμοι — προσθήσεις τὴν σὴν ἀρὰν. προκαγγέλλω γὰρ σοι μὴ πατεῖν τὰν ἔβατον τέπον*. Qu. *οὐκ ἔμοι, οὐ ἴσθ', ἔμοι*.

154. *προσθήσεις*. 'Shalt bring upon.' I. q. *προσέψεις* (236). Lat. 'infiges.' Cf. on Oed. R. 820, *ὅς τις ἄλλος ἦν | ἢ γὰρ π' ἔμεινεν τάσδ' ἀρὰς ὁ προστιθείς*. Fr. 321, *ἦν — αὐτός τις ἀντὶ τὴν βλάβην προσθῆ φέρων*. Ant. 243, *τὰ δεινὰ γὰρ τοι προστίθης* ὅσον πολλόν. Aesch. Pers. 523, *μὴ καὶ τι — πρόσθῃται κακόν*. Eur. Her. 147, *ἵνα προσθέσθαι κακὰ*. Hec. 362, *προσθῆς δ' ἀνάγκην σιτοποιῶν* &c. Cf. 236, *μὴ τι πέρα χρότος ἐμὰ πόλει προσέψης*. But the construction *προστίθεται ἀρὰν ἐν τῷ* is a very singular one, and this led me at one time to think we should read *προσθήσει*, the passage being explained in this sense: 'However, as far at least as

depends on me (*ἐν γ' ἔμοι*, Lat. 'quantum quidem in me situm est, quantum per me licet') you shall not bring down these curses upon yourself.' Or perhaps *προσθήσεις* may mean, 'add to thy former ills.' *τάσδ' ἀρὰς*. These curses, which will be the consequence of profaning the sacred grove.

155. *περᾶς γὰρ περᾶς*. Schol.: *βαδίζεις γὰρ εἰς τὸ οὐ προσήκει χωρίον ἐπιβαίνειν*. 'For thou art passing' the precinct, art trespassing. Hartung merely gives *περᾶς*. Observe the similar repetition in the corresponding line 123, *πλανάτας πλανάτας τις* —. The same may be said of 119, *ὁ πάντων ὁ πάντων* = 151, *δυσαιών μακραίων*.

156. *ἀλλ' ἵνα μὴ* —. 'But in order that you may not advance further in this silent grove' &c. Schneid. rightly connects *ἵνα μὴ προπέσης — μετάσθαι*, the words *τῷ—φύλαξαι* being placed in parenthesis. Schol.: *ἀντὶ τοῦ, μὴ προπέσης*. Wrongly. Perhaps *ἀλλ' ἔτι* —. *ἀφθέγκτω*. 'In which no sound is heard.' Perhaps *ἀσπίτω* (cf. 128, *ἀσπιβὲς ἄλσος*). Phil. 2. *προπέσης* Both. Reis. Elmal. Herm. &c. *προσπέσης* the mss. Cf. on 180. 'Advance further.' Lat. 'progrediare.'

157. Cf. 1218, *ὅταν τις ἐς πλεόν πέσῃ τοῦ θέλοντος*.

158. *κάθυδρος*. *κάθυγρος* A. pr. T. V. Cf. Seidl. ad Tro. 230. Schol.: *ὕδατος πλήρης*. I. e. 'where the water-filled (Schol.: *ὕδατος πλήρης*) bowl unites with (is mixed with) the stream of honied drink (honey).' Heath explains: 'Ubi crater aqua plenus, simul dulcis potus fluens, i. e. melle, miscetur.' Vauv.: 'Ubi occurrit crater mellitae aquae fluens humidus.' Who observes that craters or basins were usually placed near fountains sacred to divinities, as we may gather from 472, *κρητῆρές εἰσιν*, and Hom. Od. v. 106, *ἐν δὲ κρητῆρές τε καὶ ἀμφιφορῆες ἔασιν*. Here however he understands the basin itself of the fountain. Schneid. thinks there is no allusion here to honey as mixed with water in libations; but



κρατῆρ μελιχίων ποτῶν

ρεύματι συντρέχει·

160

τὸ,\* ξένε πάμμορ', εὖ φύλαξαι\*

μετάσταθ', ἀπόβαθι. πολ-

λὰ κέλευθος ἐρατύνει"

κλύεις, ὃ πολύμοχθ' ἀλάτα ;

165

λόγον εἴ τι' ἔχεις,\*\*

πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβάς,

ἵνα πᾶσι νόμος,"

φώνει· πρόσθεν δ' ἀπερύκου.

a pool of water in the inner grove formed by the confluence of fountains. The waters for the libations, as he thinks is plain from 495 f., stood on the further margin of the grove. Compare with this passage Virg. Aen. i. 164, 'Silvis scena coruscis | Desuper, horrentique atrum nemus imminet umbra. | — Intus aquae dulces (μελιχίων ποτῶν) vinoque sedilia saxo; | Nympharum domus.' 159. μελιχίων ποτῶν. I. e. 'of mules.' Schol: γλυκῶν ποτῶν, ὃ ἐστὶ μέλιτος, οἷς μελίσσουσι τὰς θεάς. συγκιρνᾶται γὰρ ταύταις ταῖς θεαῖς ὕδατος καὶ μέλιτος κρατῆρ. Cf. 472 f. 481. ποτῶν. ποτῶν L.

160. Schol: συντρέχει· συγκιρνᾶται. — ὅπου κρατῆρ ὕδατος πλήρης συγκιρνᾶται ρεύματι γλυκῶν ποτῶν. Trach. 882, εἰπὲ τῷ μόρῳ — συντρέχει. 161. τῶν A. K. Ald. Dind. Hart. τὸν B. V. Ben. τῶν (supr. ο) T. τῷ ('quo circa') Br. Herm. Wund. Schn. Bgk. τὸ Doed. Cf. on Oed. R. 511. To myself either τῷ ('wherefore', or τὸ in the same sense, Ph. 142), or rather τὸ ('which thing beware of,' the trespassing in the sanctuary) seems preferable. Cf. on Oed. R. 1466. Or perhaps ὃ ξένε —. And I am disposed with Schneid. to consider as parenthetical the words τῷ (or τὸ) — φύλαξαι. Cf. Arist. Eq. 1039, τὸν σὺ φύλασσε. πάμμορ'. Schol: περὶ πάντα δυστυχίης. Ἀν' ἀπαξ λεγόμενον. Perhaps δύσμορ'.

163. Schol: πολλή ἐστιν ὁδὸς ἡ κωλύουσα καὶ διαχωρίζουσα σε ἡμῶν. δεῖ γὰρ νοεῖν, ὡς ὅτι πόρρωθεν προσφωνοῦσιν αὐτὸν, μὴ δυνάμενοι ἐπιβῆναι τῷ τόπῳ. καὶ ταῦτα εἰπόντων, κατὰ μικρὸν ὁ Οἰδίπους προσέρχεται, καὶ ἵσταται ὥσπερ ἐν τῷ οὐδῷ τοῦ χερσίου. Reisig explains thus: 'difficile est colloqui tecum isto

loco, longum enim impedit spatium,' considering this as an additional reason advanced by the Chorus to induce Oedipus to return back. So also Schneid: 'the wide space between us hinders me from making myself understood by thee.' Qu. (πολλὰ κέλευθος), ἐρατύνου, 'you have already gone too far, stop' (μὴ προπέσῃς 156). So ἀπερύκου 169. Or πόλλ' | ὃ σέ τοι, κατερατύνου (οἱ δὲ κελεύω, ἐρατύνου). Or ὡς | τάχιστα' εὐθὺς ἐρατύνου. Or δεῖν', | ὃ κέλευθος (οἱ κελεύω), ἐρατύνου. Bergk conj. πόλλ' ὃ κέλευθος ἐρατύνει.

164. ἐρατύνει. ἐρητύει B. T. V. ἐρατύνει ('sejungat ab isto saltu') Musgr. Hart. In this sense ἐρατύνει would be better.

166. ἔχεις vulg. and (supr. οἴσεις) L. οἴσεις Elmal. Herm. Dind. Wund. Schn. Hart. ἴσχεις Reisig. (cf. on Ph. 1131.) If we read οἴσεις, we may connect it with πρὸς ἐμὰν λέσχαν, in this sense: 'If you have any matter to lay before our assembly.' Elmsley compares Tr. 123, ἀδεῖα [αἰδοῖα] μὲν, ἀντὶ δ' οἴσω. Perhaps we should read ἴσχεις with Reisig; though I think myself ἔχεις is the right reading (cf. on v. str. 134).

167. Brunck places commas after ἔχεις and λέσχαν, connecting I presume πρὸς ἐμὰν λέσχαν with φώνει. Perhaps rightly; so making λέσχαν depend upon βάς in ἀποβάς. Cf. Oed. R. 93, ἐς πάντας αἰῶνα. Schol: εἰ θέλεις μέ τι ἐρωτῆσαι. λέσχαν. Ant. 159, σύγκλητον | τῆρδε γερόντων προὔθετο λέσχην. ἀβάτων. ἀτ' ἀβάτων A. L. pr. Ald. Perhaps ἀποβάς ἀβάτων.

168. ἵνα. I. e. ἐκέισε (to be supplied from βάς in ἀποβάς), ἵνα —. Cf. 189. 812. 900. Aj. 657. Ant. 773. Eur. Bacch. 1379. νόμος. Perhaps θέμις.

169. ἀπερύκου. 'Restrain thyself, abstain' from speaking. Aj. 186.

- ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθῃ ; σύστημα. 170  
 ΑΝ. ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν,  
 εἰκοντας ἃ δεῖ καὶ ἀκούοντας.†  
 ΟΙ. πρόσθιγέ νῦν μου. ΑΝ. ψαύω καὶ δῆ.  
 ΟΙ. ὦ ξείνοι, μὴ δῆτ' ἀδικηθῶ  
 σοὶ πιστεύσας μεταναστᾶς. 175  
 ΧΟ. οὐ τοι μήποτε σ' ἐκ τῶνδ' ἐδράνων, στρ. β'.

170. ποῖ τις φροντίδος ἔλθῃ; 'To what opinion should one come? What course should one pursue?' Schol: λογισμέμα τι ποιήσωμεν; The deliberative subjunctive. Cf. 310, ποῖ φρονῶν ἔλθω; El. 1174, ποῖ λόγων — ἔλθω; Aj. 403, ποῖ τις οὐν φύγῃ; Tr. 706, οὐκ ἔχω τάλαρα ποῖ γνώμης πείσω. Ant. 42, ποῖ γνώμης ποτ' εἶ; El. 922. Oedipus, in hesitation whether to obey and commit himself to the honour of the Athenian citizens or not, takes counsel with his daughter what course to pursue. ἔλθῃ A. R. Ald. ἔλθω: the other mss. Hiatus is allowed in anapaests, either in consequence of a change of person, or because of a pause in the sense. Instances of which license are given by Seidler V. D. p. 81. Cf. 173. 188.

171. ἀστοῖς ἴσα — μελετᾶν. 'To act as do the natives,' to respect what they do, to conform to their ways. Schol: ἃ ἐκείνοι ἀκούσι, τούτων καὶ σὲ δεῖ ἐπιμέλειαν ἔχειν, ὡς τὸ (Eur. Med. 225), "Χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει." Cf. 928, ἡπιστάμην (ἄν) | ξείνον παρ' ἀστοῖς ὡς διατᾶσθαι χρεών. Fr. 674, νόμοις ἔπεισθαι τοῖσιν ἐγγάροις καλόν. Gnom. Monost. ξένος ὃν ἀκολουθεῖ τοῖς νόμοις ἐγγυρίοις (τοῖσιν ἐγγάροις νόμοις?). Suid. 'Ἄλλ' ἔπου χώρας τρώποις. So Amphiaras exhorts in the cyclic Thebais, τοῖσιν ἐφαρμόζου, τῶν κεν κατὰ δῆμον ἱκται. Cic. Offic. i. 34. For the construction cf. Eur. Or. 880, ἴσα φίλοις λυπούμενος. Soph. El. 532, οὐκ ἴσον καμὸν ἐμοί. Fr. 311, καλὸν φρονεῖν τὸν θνητὸν ἀνθρώποις ἴσα. Burges (ad Suppl. 191) conjectures: ὦ πάτερ, ἀστοῖς, δσα χρὴ, μελετᾶν | εἰκοντὰ σε δεῖ κούδ' ἀκούοντας.

172. κοὺκ ἀκούοντας Ald. and most mss. κοὺκ ἀκούοντας B. T. V. Br. ἀκούοντας Musgr. Dind. Schn. Bgk. κοὺ κατοικουήντας Herm. Wund. κοὺκ ἀπιθούντας Hart. We might also conjecture κοὺκ ἀκούοντας, or κοὺκ ἀέκοντας. But I have little doubt the true reading is καὶ ἀκούοντας, for so it should be written in

anapaestic metre, rather than ἀκούοντας. So e. g. Eur. Alc. 920, καὶ ἀπ' ἀμφοτέρων. 'Ἀκούειν, 'to obey,' as in Ant. 64. Eur. Cycl. 120 &c. Bekk. Anecd. p. 79, ἀκούειν: ἀντὶ τοῦ πειθαρχεῖν. Δημοσθένης κατὰ Λεπτίνου. So also κλέειν.

173. πρόσθιγέ νῦν μου. 'Take hold of me then,' he says to his daughter, whom he presently bids lead him. 188, ἔγε νῦν σὺ με, παῖ, —. Cf. 330. 1521, ἀδικτος ἡγητῆρος. But see next note. νῦν Schaeef. νῦν vulg. Cf. 188. ψαύω καὶ δῆ. 'See I touch you.' Cf. on 31.

174. μὴ δῆτ' ἀδικηθῶ. 'Do not then let me suffer injury,' equivalent to μὴ δῆτ' ἀδικήσῃτέ με. So Tr. 802, ἀλλὰ μ' ἔκ γε τῆσδε γῆς | πόρθμευσον ὡς τάχιστα, μὴδ' αὐτοῦ θάνω ('nor let me die here'). Oed. R. 49. Eur. Her. 558, μὴ τρέσῃς μίσματος | τοῦμοῦ μετασχεῖν, ἀλλ' ἔλευ- θέως θάνα. Herc. 1399. Hom. Il. α'. 26. V. Elmal. ad Her. 559. Matth. Gr. § 516. ξείνοι. ξένοι B. K. L. M. R. V.

175. σοὶ πιστεύσας μεταναστᾶς. 'Having in compliance with your request removed.' The two participles must be closely linked together in construction, as in Eur. Suppl. 230 f., cited by Herm. Add Arist. Ran. 1097, ὑπο- περδόμενος φυσῶν. σοί. ὅμιν B. V. om. Br. Observe the change of person from ὦ ξείνοι to σοί, in the latter the Coryphaeus being specially addressed. Qu. πιστεύσας σοὶ μεταναστᾶς. πιστεύσας. Πιστεύειν is here, as elsewhere, equivalent to πείθεσθαι, as ἀπιστεῖν to ἀπειθεῖν. So πίστις 'obedience,' ἀπιστία 'disobedience.'

καὶ μεταναστᾶς the mss. Hermann first ejected the καί. Brunck and Hartung give, πιστεύσας καὶ μεταναστᾶς, omitting altogether the pronoun. Perhaps σοὶ πιστεύσας καὶ ἀναστᾶς, or ὅμιν πεισθὲς μεταναστᾶς, or πιστεύσας ὅμιν ἀναστᾶς (?). μεταναστᾶς. 'Having risen and removed.' Thuc. i. 12. So μεταναστάσις, 'a change of abode.' Thuc. i. 2. ii. 16.

176. οὐ τοι. 'Assuredly not.' Eur.

- ὃ γέρον, ἄκουτ' ἀγάγῃ τις.†
- OI. προβῶ; XO. ἐπίβαινε πόρσω. 178
- OI. ἔτι; XO. προβίβαζε, κούρα, 180
- πόρσω· σὺ γὰρ αἶεις.
- AN. ἔπεο μάν, ἔπέ' ὦδ' ἀμαυρῶ
- κώλῳ, πάτερ, ᾗ σ' αἶγω.
- OI. ∪ ∪ — —
- AN. ∪ ∪ ∪ ∪ ∪ — ∪ ∪
- ∪ ∪ ∪ ∪ ∪ — ∪ ∪

Her. 64, οὔτοι βίῃ γέ μ' οὐδὲ τοῦσδ' ἄξεις λαβάν. Where v. Elmsl. ἐκ τῶνδ' ἰδράνων. 'From these seats.' The Chorus, I presume, point to some particular spot upon or near to the 'brazen threshold.' Cf. 192—3. Cf. 233, σὺ δὲ τῶνδ' ἰδράνων — ἐκθορε. Perhaps we should read ἐκ τῶνδε βάθρων, from 263. Cf. on 192.

177. ὃ γέρον. A paroemiac rarely begins with a dactyl, as Porson observes in his letter to Dalsel, Mus. Crit. i. 334. Cf. 193. ἄξει vulg. ἀγάγῃ B. ἀγάγοι V. The indicative after οὐ μὴ is certainly ungrammatical, and I am surprised that the editors should have made so little difficulty about it in this passage. The choice of a correction lies, I imagine, between ἄκουτ' τις ἄρῃ (cf. 264, οἵτινες βάθρων | ἐκ τῶνδ' ἐξάραυτες), and ἄκουτ' ἀγάγῃ τις, or ἄκουτ' τις ἔλξῃ. Elmsley also, who in his note on this passage has collected a large number of examples of this construction from the ancient dramatists, I find, proposes ἄρῃ, comparing 264. Tr. 801, ἀλλ' ἄρον ἔξω &c. Cf. on Phil. 381. Compare 657, οἷδ' ἐγὼ σε μή-τινα | ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ. Eur. Her. 286, ἐνθένδε δ' οὐκ ἐμελλες, αἰσχύνας ἐμὲ, | ἄξιν βίᾳ τοῦσδ'. The common reading no doubt is due to the mischievous zeal of some grammarian, who stumbled at the construction οὐ μὴ ἀγάγῃ. Or perhaps οὐ τοι μήποτε σ' is not correct, and we should read instead οὔποτε, θάρσει, σ', or rather οὔποτε σ', οὔποτε σ'. Such reduplications frequently give rise to mistakes, from the accidental omission of one of the parts. The only other two passages, where οὐ μὴ might at first sight appear to be coupled with an indicative future, are El. 1052, ἀλλ' εἰσὶδ'· οὐ σοι μὴ μεθένομαί ποτε, where see note; Arist. Ran. 508, μὰ τὸν Ἀπόλλω οὐ μὴ σ' ἐγὼ | περιψύμαμαι πέλονται. Here οὐ is to be

omitted with some mss.

178. ἔτ' οὖν ἔτι προβῶ; vulg. ἔτ' οὖν; Both. Elmsl. Bgk. Dind. in Annot. προβῶ; Herm. Dind. Wund. Schn. Hart. 'Am I to advance?' Perhaps πόρσω (whence πρόσω, προβῶ), which would correspond better with οὔτως in v. antistr. 194.

179. ἐπίβαινε vulg. Reis. Elmsl. Dind. Wund. ἔτι βαῖνε Reisak. Herm. Schn. Hart. Bgk. Translate ἐπίβαινε 'tread, step, advance.' πόρσω Both. &c. πρόσω the mss. Cf. El. 213.

180. ἔτι; ἔτ' οὖν; Hart. XO. omitted in L. ἔτι; 'Further still?' προβίβαζε A. pr. m. Reis. Elmsl. &c. προσβίβαζε vulg. Cf. on 187. 'Lead him forward.' πρόσω the mss. πόρσω Both. Dind. Wund.

181. σὺ γὰρ αἶεις. 'For thou understandest what I mean.' Addressed to Antigone. Schol: αἰσθάνω, τοῦ ἐσθῆν δηλαδὴ. Who evidently assigns these words to Oedipus. σὺ. εἰ B. T. V.

182. ἔπεο μάν. ἔπεό μ' ἄν K. Hom. Il. v. 765, ἄγρει μάν οἱ ἔπεσον Ἀθηναίων ἀγέλαιην. Matth. § 695. Wund. Qu. ἔπεο τῶδ' —. Cf. 1547, τῶδ' ὅδε, τῶδ' ὅδε. With ἔπεο cf. ἐπύσχεο 227. ἀμαυρῶ κώλῳ. 'With blind step.' So Reisig and Doed. explain. Cf. 1630, ἀμαυραῖς χερσίν. 1018, ἀμαυρῶ φρενί. Eur. Ph. 834, τυφλῶ ποδί. 1549, τῶδε σὺν τυφλόπου. 1099, τυφλὴν χεῖρα. Herc. 123, ποδὸς ἀμαυρὸν ἴχνος. 220, ἀμαυρὸν σθένος. Aesch. Cho. 157, ἐξ ἀμαυρᾶς φρενός. Virg. Aen. vi. 30, 'Caeca regens filo vestigia.' Others with Bruck explain it 'with infirm step.' Cf. on 1018.

183. After this line Hermann suspects four verses (one of Oed., two of Ant., again one of Oed.) to have fallen out, which should correspond with 199—202.

ΟΙ. — — — — —

ΧΟ. τόλμα ξείνος ἐπὶ ξένης,  
ὦ τλάμων, ὃ τι καὶ πόλις  
τέτροφεν ἄφιλον ἀποστρυγῖν  
καὶ τὸ φίλον σέβεσθαι.

185

ΟΙ. ἄγε νυν σύ με, παῖ,  
ἵν' ἂν εὐσεβίας ἐπιβαίνοντες  
τὸ μὲν εἵπομεν, τὸ δ' ἀκούσαιμεν  
καὶ μὴ χρεῖα πολεμῶμεν.

σύστημα.

190

184—7. These lines, wrongly assigned to Antigone in the mss., are restored to the Chorus by Herm. Reissig, &c.

184. τόλμα. 'Venture, make up your mind to, be willing.' Tr. 1070, 18' — τόλμησον, εὐαγεῖνόν τέ με. Ph. 481, τόλμησον —. Aj. 521. Aesch. Pr. 998, τόλμησόν ποτε — ὁρθῶς φρονεῖν. Hor. Ep. i. 2, 40. 'Sapere aude.' ξένης Both. Reil. Elmsl. &c. ξείνης the mss. Cf. on 174. Phil. 136, ἐν ξένη ξένων.

185. τλάμων Both. &c. τλάμων the mss. ὃ τι καὶ πόλις —. On the force of καὶ here cf. on 53.

186. τέτροφεν. 'Holds, esteems.' Schol: ἔχει. Lat. 'habet.' A favourite verb with our poet. So Ant. 1089, τρέφειν τὴν γλῶσσαν ἡσυχωτέραν. Aj. 1124, ἡ γλῶσσά σου τὸν θυμὸν ὥς δεινὸν τρέφει. Aj. 503, οἷας λατρείας — τρέφει. Tr. 117. Oed. R. 356. 374. Τέτροφεν ἄφιλον therefore means, 'dislikes, disapproves of.'

187. τὸ φίλον σέβεσθαι. 'To respect what it likes.'

188. ἄγε νυν Br. ἄγε νῦν vulg. παῖ. To avoid the hiatus Musgrave would read παῖς, the nominative for the vocative, as elsewhere. So also Elmsl. and Pors. Adv. p. 166. But there is sufficient excuse for the hiatus in consequence of the arsis falling upon it, and the pause produced by the stop. Cf. Oed. C. 170. 173. Ant. 936. Tr. 995. Aesch. Ag. 1537. Arist. Nub. 1165, ὃ τέκνον, ὃ παῖ, ἔξελθ' οἶκον. See Herm. El. D. M. p. 373. Linwood Gr. Metr. p. 76 f. Cf. also on 139.

189 f. 'Lead me then where we may consistently with the observance of piety speak and hear in turn,' i.e. hold converse. ἵν' —. I.e. ἐκείσε ἵν' —. Cf.

168. Phil. 879, σύ μ' αὐτὸς ἄρον, σύ με κατὰσσησον, τέκνον, ἵν' —. For ἵν' ἂν cf. below 406, μὴδ' ἵν' ἂν σαιτοῦ κρατοῖς. Theocr. xiv. 60, ἐγὼ δέ τοι ἡγεμονεύσω |

ἀδλιν ἐς ἡμετέραν, ἵνα κεν τέτρομεν ἄνακτα. Eur. Iph. A. 1555, ἱερὸς ἐπεύξατο, | λαμόν τ' ἐπεσκοπεῖδ', ἵν' ἂν πληξείενιν. Hermann needlessly conjectures ἵν' ἂμ' — εἵπομεν — ἀκούσαιμεν.

εὐσεβίας. εὐσεβείας B. K. L. R. S. V. Cf. Ant. 942, τὴν εὐσεβίαν σεβίσασα. Fr. 401, ἱερίας (for ἱερέας). Eur. Hipp. 1368. Hipp. Vel. Fr. vii. τῆς εὐσεβίας χάρις ἐσθλή. Herc. 696, τὰς δ' εὐγενίας. Ant. Fr. xxiii. 2, ἀμελίῳ. Cf. on Oed. R. 48. Aesch. Eum. 533, δυσσεβίας (chor.). Contrariwise we find εὐτῆχεια as well as εὐτυχία (Fr. 882), no doubt adopted for metrical reasons.

εὐσεβίας ἐπιβαίνοντες. 'Adopting a pious course.' Schol: εὐσεβῶς πατοῦντες. A poetical circumlocution for εὐσεβοῦντες, as remarked by Eust. Cf. Phil. 1463, δόξης οὐποτε τῆσδ' ἐπιβάντες. Hom. Od. xxii. 424, ἀναιδείης ἐπέβησαν. xxiii. 52, εὐφροσύνης ἐπιβῆτον. H. in Ven. 154, σῆς εὐνῆς ἐπιβὰς. H. in Merc. 166, τέχνης ἐπιβήσομαι. Hesiod. Op. 659, λιγυρῆς ἐπέβησαν ἀοιδῆς. 580, ἥως — πολέας ἐπέβησε κελεύθου | ἀνθρώπους. Apoll. Rh. iv. 1166, τερωπῶλης ἐπέβημεν. Philostr. V. Ap. vii. 26, βῆναι ἐπ' ἐλπίδος. Similarly Eur. Hipp. 213, μανίας ἔποχος λόγος (i.e. μανικὸς, 'bordering on madness').

190. εἵπομεν — ἀκούσαιμεν K. L. M. T. Elmsl. &c. εἵπομεν A. B. Ald. and (supr.) L. T. Br. Herm. Which latter construction is ungrammatical. "ἵνα ἂν never means 'in order that,' either with a subjunctive or an optative. Compare 1288, λῆξαι τ' ἀκούσαι τ'. Eur. Her. 183, εἰπεῖν ἀκούσαι τ' ἐν μέρει πάρεσσι μοι. Theocr. xxv. 49, ᾧ κε τὸ μὲν εἵπομαι, τὸ δ' ἐκ φαίμενο πυθόμην. τὸ δ' Br. τὸδ' the mss.

191. 'And let us not contend with necessity.' Cf. Ant. 1106, ἀνάγκη δ' οὐχὶ δυσμαχητέον. Simonid. Fr. 8, 20, ἀνάγκη οὐδὲ θεοὶ μάχονται. The subjunctive

- ΧΟ. αὐτοῦ· μηκέτι τοῦδ' αὐτοπέτρου\* ἀντ. β.  
βήματος ἔξω πόδα κλίνης."  
ΟΙ. οὕτως; ΧΟ. ἄλις, ὡς ἀκούεις."  
ΟΙ. ἐσθῶ;\* ΧΟ. λέχριός γ' ἐπ' ἄκρου 195  
λάου" βραχὺς ὀκλάσας.

πολεμῶμεν in no way depends on the preceding *ἴνα*, but is to be closely connected with *ἄγε νῦν με* (= *χωρῶμεν*). Therefore, for the sake of perspicuity, it may be advisable to put a colon instead of a comma after *ἀκούσασιν*.

192. αὐτοῦ. 'Here' then stop.  
ἀντιπέτρου vulg. Schol.: τοῦ ἱσπέτρου —. βήματος δὲ, ὅπερ ἄνω εἶπε χαλκοῦν οὐδόν. τοῦτον δὲ τὸν πέτρου ὑποτίθεται τοῦ ἀβάτου ὄριον. Cf. 176. 263. Schneid. explains ἀντιπέτρον βῆμα of a seat of rock situated over against the Chorus. Vauv. compares ἀντίπαις Aesch. Eum. 38. Musgrave happily conjectures αὐτοπέτρου, 'of native unwrought stone,' as it is called ἀξιστον and ἀσκέπαρον in 19 and 102. He compares αὐτόβυλον ἔκπωμα Phil. 35, αὐτόπυρος ἄρτος Athen. p. 114 C. Compare also Fr. 306, αὐτοκτίτους δόμους. Aesch. Pr. 301, αὐτόκτιτ' ἄντρα. Oed. C. 697, αὐτόποιον φύτευμα. Eur. And. Fr. 29. 2, ἐξ αὐτομόρφων λαίων τειχισμάτων. Virg. Aen. i. 167, 'vinoque sedilia saxo.' The same reading is adopted by Jacobs and Hart.

193. πόδα κλίνης. 'Advance (as if προκλίνης, 201) thy foot.' κλίνης. κλίνης L. κινήσης v. r. in K. L. Cf. on 177. Qu. κίνει, or τείνης.

194. οὕτως; 'So?' Will this do? Shall I stay here? ἄλις, ὡς ἀκούεις. 'Sufficiently far, even as thou hearest.' The Chorus says ἀκούεις to Oedipus, inasmuch as, though he cannot see, he can at least hear the direction given. Cf. 527, ὡς ἀκούω, 'as I understand you.' Perhaps ἄλις οἷπερ ἦκεις, 'you have got far enough.' Or ἄλις ἐνθάδ' ἦκεις. Or ἄλις ᾧδ' ἀκούεις; 'That will do, dost thou hear?' Or ἄλις ὥς (for οὕτως) —.

195. ἡ 'σθῶ Ald. A. vulg. ἡσθο M. ἡστω or ἡστώ K. στώ Ven. Whence ἡ σθῶ (though afterwards ἡ ἐσθῶ) Brunck. Schol. L: ἡ 'σθῶ: ἀντὶ τοῦ καθεσθῶ, ἀπὸ τοῦ εἶναι. γράφεται ἡ σθῶ, δ καὶ βέλτιον. ἐσθῶ Vauv. Herm. Wund. Schn. Hart. ἡ σθῶ Br. Reisig. Elmsl. Doed. Matth. C. Matth. Bgk. ἡ 'σθῶ Dind. To which Schneid. objects, that the radical vowel of ἐς— cannot be thus effaced by aphaeresis. Yet we find ἡ 'τέρφ (or ἡ

ἐτέρφ) in Arist. Ran. 64, ἡ 'τέρφ φρόσω; To myself either ἐσθῶ or ἡ ἐσθῶ appears right. So 178 we had προβῶ without the addition of ἡ. But 26, ἡ μᾶθω; 478, ἡ— χέω; Translate: 'Shall I seat myself, be seated? or be placed?' "To express this state of passive dependence," says Schneid., "Sophocles chooses the rarer passive form ἐσθῶ, which later poets use in the middle sense." Oedipus need not ask whether he should stop (ἡ σθῶ); for the Chorus had just told him as much, ἄλις, ὡς ἀκούεις. But what puts the reading ἐσθῶ or ἡ 'σθῶ ('shall I sit down') beyond all doubt, is the reply of the Chorus, λέχριός γ' ἐπ' ἄκρου λάου (ἐσθῆτι of course being to be supplied, not στήθι) —. λέχριός γ' —. 'Yes, stooping low sideways on the edge of this stone.' Λέχριος is found besides in Ant. 1345. Eur. Hec. 1026, ἀλμυρόν τις ὡς ἐς ἄντρον πεισὼν λέχριος ἐκπέσῃ φίλας καρδίας. Eur. Med. 1137, χροῖαν γὰρ ἀλλάττας, λεχρία πάλιν | χωρεῖ.

196. λάου. An anomalous form of the genitive, as if from λάας (1st decl.). The true reading is probably λάος (contr. from λάας), which form occurs in Homer, Il. μ'. 462, λάος ὑπὸ βίπῃ. The form λάου was noticed, as the Schol. informs us, in the fifth book τῆς καθόλου. As however λάας, like λίθος, is generally used of small detached fragments of stone, capable of being thrown, the true reading here may be πέτρου or rather βάθρου (101. 263. 1591), with which πρόσω would better agree in v. str. 181. The accusative λάων occurs Eur. Ph. 1164. Connect βραχὺς ὀκλάσας (sub. ὅστε εἶναι), and cf. Eur. Her. 613, τὸν μὲν ἀπ' ὀφθαλμῶν βραχὺν φέκισε. βραχὺς. 'Contractus' (Hor. Epist. i. 7. 12). Schneid. correctly renders: 'making thyself small' (drawing thyself into a small compass, perhaps in order that he may not stretch his feet into the grove). Cf. 294. 880. Brunck: 'flexis modice genibus,' which would be a proper rendering, if the original were βραχὺ ὀκλάσας, as Camerarius proposed to read, βραχὺ σ' ὀκλάσας. But then σεαυτὸν would be required, not σε. If any change were needed in βραχὺς, Musgrave suggests βραχὺ τ', βραχὺ being

ΑΝ. πᾶτερ, ἐμὸν τόδ' ἐν ἄσυχαιᾳ  
βάσει βάσιν ἄρμοσαι—

ΟΙ. ἰὼ μοί μοι.

ΑΝ. γεραὸν ἐς χέρα σῶμα σὸν  
προκλίνας φιλίαν ἐμάν.

200

ΟΙ. ὦμοι δυσφόρουτ' ἄτας.

ΧΟ. ὦ τλάμων, ὅτε νῦν χαλᾶς,  
αὔδασον, τίς ἔφυς βροτῶν.

often thus used adverbially. δκλάζειν means 'to bend the knee,' κάμπτειν κῶλα, as in v. 19. The word, as Elmsley observes, occurs no where else in the Tragedians. Phryn. Bekk. p. 56, δκλάσαι τὸ τὰ γόνατα κάμψαι ἐγκαθίστα. Hence δκλαδίας (δίφρος) 'a folding seat,' that bends or shuts up.

197. ἐμὸν τόδ'. 'This is my office' to seat thee. Schol.: ἐμὸν τόδε: τὸ δπηγήσαι σε, ἢ τὸ ἀρμόσαι σου ἐφ' ἡσυχίας τὴν βάσιν τῇ καθέδρᾳ. El. 1470, αὐτὸς σὺ βάστας· οὐκ ἐμὸν τόδ', ἀλλὰ σὸν, | τὸ ταῦθ' ὁρᾶν &c. Elmsley reads: πᾶτερ, ἐμὸν τόδ'. ἐν ἡσυχίᾳ | (ἰὼ μοι) βάσιν ἀρμόσαι —. ἐν ἡσυχίᾳ the mss. ἐν ἄσυχαιᾳ Herm. Reis. Dind. ἐν ἡσυχαιᾳ Hart. Bgk. ἐν ἡσυχίᾳ Elmsl. (coll. 82). Qu. ἐμὸν τόδ', ἐν ἡσυχίᾳ σοι — ἀρμόσαι. Or ἐμὸν τόδ' ἐν ἡσυχίᾳ δεῖ —. Or ἐμὸν τόδε γ' ἡσυχον (ἡσυχως or ἡσυχῇ) δεῖ —. Or ἐν ἡσυχίᾳ τῇ καθέδρᾳ (or τῇ δ' ἑδρᾳ. Schol.: τῇ καθέδρᾳ). Translate: 'Quietly adjust step to step (thy steps to my steps) leaning forward thy aged body on my friendly hand.' Schneid. explains, 'in quiet step fit thou the step' (to the step), set warily one foot before the other. Lat. 'adde gradum gradui.' Cf. Aesch. Cho. 452, ἡσυχῶ φρενὸν βάσει. After this verse ἰὼ μοί μοι was usually read, which Hermann has placed after 198, and put in the mouth of Oedipus. Compare the strophe. ἰὼ μοί μοι, ἰὼ, ἰὼ Reisig. ἰὼ μοί μοι twice Hart. ἀρμοσαι Elmsl. Herm. Dind. Wund. Schn. ἀρμόσαι the mss. Hart. Cf. Phil. 1403, ἀντίρριδε νῦν βάσιν σὴν.

200. γεραὸν Dind. Wund. Schn. Bgk. γεραὸν the mss. Cf. on 238, where the mss. give γεραόν. Hartung reads: γεραὸν ἐς χέρα σῶμα σὸν | προκλίνας φιλίαν σοι. But with Reisig he transposes these two lines to after 183. Schol.: τὸ ἐξῆς οὕτω γεραὸν σῶμα σὸν προκλίνας ἐς χέρα φιλίαν ἐμάν.

201. προκλίνας A. K. &c. Ald. Schol. προκρίνας B. V. πρόσκλινον T. πρόσκλινον Br.

202. οἶμοι for ὦμοι Elmsl. here and throughout. δύσφορος ἄτας. Read δυσφόρου ἄτας. Aj. 643, δύσφορον ἄταν. He deplores his blindness and consequent helplessness.

203. ὅτε νῦν χαλᾶς. 'Now that thou yieldest,' in retiring from the sacred inclosure. Schol.: εἰκεῖς, καὶ οὐκ ἀντιτείνεις τῷ ἐξελεῖν. For which sense of ὅτε 'since' cf. on 84. So χαλᾶν μανιῶν Aesch. Pr. 1057, φρονήματος Eur. Tel. Fr. 25, ὀργῆς Arist. Av. 383. Or perhaps the words may mean, 'Art at ease, reatest, hast remission from thy fatigues.'

204. τίς ἔφυς K. and v. r. in L. Elmsl. Dind. &c. τίς ἔφην M. R. S. τίς σ' ἔφην A. L. Schol. τίς σ' ἔφυσεν B. V. Cf. Eur. Supp. 1056, πένθος πρέπει δρᾶν (πρέπει σ' ὁρᾶν the mss.). τοῦ ἔφυς Schneid., who observes that the vulgate τίς ἔφυς is out of place, as coinciding with the second question: for that the three usual questions are put to him by the Chorus, τίς, τίνος ἐσσι, τίνος πατρίδος: 'quis, cujatis [cujus?], unde?' Simonides, Epigr. 138, εἰπὼν, τίς, τίνος ἐσσι, τίνος πατρίδος: Hom. Od. α'. 170, τίς, πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τοκῆς; Soph. Fr. 91, σήμαιν' σπουτ' εἰ χάποθεν. Below 214. 571 f. El. 693. Eur. Ion. 258. Hel. 86, ἀτὰρ τίς εἰ, πόθεν —; Ph. 123, τίς, πόθεν γεγώς; The answer to this question is given in 220 f. Add Trach. 310, τίνος ποτ' ἐστίν ἡ ξένη βροτῶν; τίς — βροτῶν; Cf. Oed. R. 1258, δαιμόνων δεικνυσί τίς. 1328, τίς σ' ἐπῆρε δαιμόνων; 981, πολλοὶ — βροτῶν.

205. τίς — ἔγει; 'Who art thou deemed to be? who art thou?' i. q. τίς κλέζει; Schol.: τίς ἂν πολύπονος (γρ. καὶ τίς ὁ πολύπονος). One of whose explanations, τίς ἂν ἔγρη ἀπὸ τῆς σπῆς πόλεως, would lead us to suppose he read



- ΟΙ. ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν.  
 ΧΟ. μακρὰ μέλλεις,† ἀλλὰ τάχυνε.  
 ΟΙ. Λαῖον ἵστε τιw —\* ΧΟ. ὦ, ἰὸν ἰού.\* 220  
 ΟΙ. τό τε Λαβδακιδᾶν γένος; ΧΟ. ὦ Ζεῦ.  
 ΟΙ. ἄθλιον Οἰδιπόδαν; ΧΟ. σὺ γὰρ ὄδ' εἶ;  
 ΟΙ. δέος ἴσχετε μηδὲν ὅσ' αὐδῶ.  
 ΧΟ. ὦν ὦν. ΟΙ. δύσμορος. ΧΟ. ὦν.  
 ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει; 225  
 ΧΟ. ἔξω πόρσω βαίνετε χώρας.  
 ΟΙ. ἂ δ' ὑπέσχεο ποῦ† καταθήσεις;

218. κατακρυφάν. 'Means of concealment,' of evading your question. Schol: ἐκφυγὴν τοῦ μὴ εἰπεῖν.

219. μέλλεις (only μέλλεις γ' T.) the mss. μέλλον Elm. edd. recd. Qu. μέλλεις. ταχύνετε K. T. ταχύνετε A. Ald. &c. τάχυνε Elm. edd. recd. ταχύνει Reisig. Cf. on Aj. 1404.

220. Λαῖον ἵστε τιw; 'Know ye a certain one' of the house of Laius? Cf. Oed. R. 1167, τῶν Λαῖου τοῖνον τις ἦν γεννημάτων. 1042. 1117. 1122. We shall feel less surprise at the Chorus' knowledge of events that had happened in Thebes, if we consider that a long period is supposed to have elapsed since the tragical disclosures that form the subject of the Oedipus Tyrannus (v. 22); and that such events could not but have been bruited abroad. The Athenians at once understand the whole affair, as was to be expected, when we consider the close proximity of Athens to Thebes, and the portentous character of the occurrence in question. The poet, as the Schol. observes, judiciously supposes the Athenians to be acquainted with Oedipus and his woes, in order that he may not trouble the audience with a genealogical history of the man after the fashion of Euripides.

τίw ἀπόγονον the mss. Reisig first ejected ἀπόγονον (cf. 534) as spurious, in which he is followed by Dind. (who adds ὅντ'). Wund. Schn. Hart. Bgk. τίw ὅντ'; Elm. (coll. Tr. 1193, οἷσθ' ὅν τὸν Οἶτη — πάγον;). Herm: Λαῖον ἵστε τιw — Χο. ὦ. Οἱ. ἀπόγονον &c. Qu. Λαῖον ἵστε τὸν — ἄθλιον Οἰδιπόδαν. Otherwise the article would appear necessary before ἄθλιον Οἰδιπόδαν. In this case, we should have to transpose the lines 221, 222, τό τε —, and ἄθλιον —.

ὦ ὦ B. V. ὦ ὦ L. M. T. ὦ ὦ A. Ald. Then ἰὸν ἰὸν T. V. ἰὸν the other mss.

ὦ ὦ ἰὸν Elm. ὦ, ἰὸν, ἰὸν Reis. ὦ, ἰὸν ἰὸν Herm. Wund. Schn. Hart. Bgk. Dind. thinks it most improbable that the poet should have made the discourse of Oedipus terminate before the catalectic syllable of the dactyl (cf. on 216), and therefore gives from conjecture Λαῖον ἵστε τιw ὅντ' (ἐξ in annot.); Χο. δόσῳ. Qu. Λαῖον ἵστε τιw ὅντ'; ΧΟ. ὦ ὦ ἰὸν or ὦ ὦ ὦ (ω ω ω). Cf. 224. "The very name calls forth a shudder: so notorious already were the horrors of that ill-fated house of the Labdacidae." SCHN.

221. τό τε —. Qu. τό γε —. 'I mean the offspring of the Labdacidae.'

222. Οἰδιπόδαν. On this accusative v. Valck. ad Phoen. 820. Cf. Oed. R. 495. 1195. Ant. 380. I would transpose this line before 221.

223. δέος ἴσχετε. So λῆσιν ἔχειν 584. μηδὲν ὄσ'. Supply τούτων. 'Have no fear about what I say.' Phil. 1161, μηκέτι μηδενὸς κρατύνων δσα πέμπει — αἶα. Eur. Med. 401, φείδου μηδὲν ὄν ἐπίστασαι.

224. ἰὸν ὦ ὦ T. ἰὸν ὦ ὦ B. L. M. V. ἰὸν. ἰὸν. ὦ ὦ A. Ald. ἰὸν, ὦ ὦ Br. Reis. Herm. Wund. Schn. Hart. ἰὸν ἰὸν Elm. ὦ ὦ Dind. δύσμορος. δύσμορος B. V. and (supr.) T. The whole of this verse is assigned to the Chorus by Herm. Bergk.

225. τί ποτ' — κύρσει; 'What ever is going to befall us?' For he perceives he is looked upon as a subject of abhorrence. On κύρσει cf. Phil. 275. Eur. Hec. 679, ἔτερά δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ.

226. πόρσω the Tric. mss. πρόσσω the rest. Elmsley would prefer, ἔξω χώρας βαίνετε πρόσσω.

227. ἂ δ' ὑπέσχεο —; 'But how then wilt thou redeem thy pledge?' He refers to the assurance held out 176, while as yet the Chorus were ignorant who he was.



ΧΟ. οὐδενὶ μοιριδία τίσις ἔρχεται  
 ὃν προπάθῃ τὸ τίνειν'' ἀπάτα δ' ἀπά-  
 ταις ἐτέραις ἐτέρα παραβαλλομέ-  
 να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-  
 χειν. σὺ δὲ τῶνδ' ἐδράνων πάλιν ἔκτοπος

230

ὀπείσχο. ὀπείσχετο L. ὀπείσχου V. ὀπείσχει B. The solute form ὀπείσχο is quite proper in anapaestic metre. Compare *ἔπει* 182. ποῖ καταθήσεις; 'How (where) wilt thou pay (make good, perform)?' Καταθεῖναι ἀργύριον, 'to lay down (or pay) money' in return for something, as in Arist. Nub. 246, μισθὸν δ', ὅστις ἂν | πράττῃ μ', δοῦμαι σοι καταθήσειν τοὺς θεούς. Pac. 1214, τί δῆτα τούτων | καταθῶ σοι τοῖν λόφω; Liban. T. ii. p. 625 C. ὀφείλειν καὶ καταθήσειν. Which passages are quoted by Musgrave. Schneid. would prefer καταθήσει, the middle voice being, according to him, mostly used in this sense. ποῖ. ποῦ B. V. ποῖ (supr. οὐ) T. I think ποῦ is here preferable. Cf. 263. Oed. R. 355. 390. Aj. 1100. Ph. 451. But cf. Arist. Eccl. 794, χαρίεντα γούν πάθοιμ' ἂν, εἰ μὴ 'χοιμ' ὅποι | ταῦτα καταθήην.—Μὴ γὰρ οὐ λάβοις ὅποι. Ποῖ, lit. 'at what point of place, time, or circumstance,' where, when, how?

228. οὐδενὶ μοιριδία B. T. V. Dind. οὐδενὶ μοι ραῖδια L. pr. οὐδενὶ μοίραι δια L. corr. οὐδενὶ μοι ραδία A. Ald.—μοῖρα διάττις K. οὐδενὶ μοιραδία M. Wund. Which Dind. inclines to in Annot. The same form he would restore from the mss. in Euripides ap. Athen. p. 61 B. ἐν ταύτῃ φέγγει μοιραδίῳ (μοιριδίῳ Musurus) φθιμένους. Cf. Ant. 951, ἀλλ' ἂ μοιριδία (so all the mss.) τις δύνασσις δεινά. Pind. P. xii. 108, ἀλλὰ μοιριδίον ἦν. Ol. ix. 38, σὺν τινι μοιριδίῳ παλάμῃ (Schol.: δαιμονία μηχανῇ). The form μοιραδία appears to me very doubtful. The Schol. explains μοιριδία by ἡ ἐξ Ἐρινύων. Translate: 'On no one does fated (divinely constituted) vengeance fall, for repaying what he has already suffered.' So Schol.: οὐδεμία τίσις ἔρχεται τοῖς προκαθοῦσιν ἀντιτιμωρούμενοις. καὶ ἡμεῖς οὖν ἀπατηθέντες ὑπὸ σοῦ ἐν μέρει ἀπατῶμεν σέ. The sense of the passage is plain enough: the Chorus professes to have been deceived by Oedipus, in not having been informed at once of his guilty state, and therefore claims the right to deceive him in return and withdraw the assurance of protection it had granted to him 176. But the construction is not so clear.

Perhaps we should read οὐδένα μοιριδία (or οὐδεμὶ οὐρανία, v. Schol.) τίσις ἐργάθει | ὃν προπάθῃ τι (or τὸ) τίνειν, 'no one does fated vengeance prevent from repaying any of those things which he has already suffered.' Or — ἂν προπάθῃ τι τίνειν. Or — ἂν προπάθῃ ἀποτίνειν (or, ἀντιτίνειν. Schol.: ἀντιτιμωρούμενοις). Schneid. considers ὃν to be dependent upon τίνειν ('to requite for'). Hartung gives: οὐδενὶ μοιριδία τίσει ἔρχεται ἂν προπάθῃ τὸ τίνειν (for οὐδενὶ — ἔρχεται coll. 1421, τί σοι — κέρδος ἔρχεται; Ant. 197, ἂ τοῖς ἁρίστοις ἔρχεται κάτω νεκροῖς. Aj. 1138, τοῦτ' εἰς ἄνταν τοῦτος ἔρχεται τινι. Wand. ad Phil. 141). For ἔρχεται Musgrave conjectures ἔρχεσθαι, i. e. ἐργεῖ (Hom. Od. ξ. 15). Qu. ἐργάθει. Cf. 862, ἀπειργάθῃ.

229. ὃν the mss. ἂν (δ ἂν) Wund. προπάθῃ. προμάρῃ (supr. π) L. προκαθοῖ (supr. η) T. τὸ τίνειν. τῇ τίνειν M. 'To repay, requite.' Cf. 1203, αὐτὸν μὲν εἰ | πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν. The construction of τὸ τίνειν (Wund.: 'quum rependit') appears difficult to account for. Schol.: τὸ τίνειν. λείπει ἡ δια, ὡς β, διὰ τὸ τιμωρεῖν ὑπὲρ ὃν ἂν προπάθῃ.

230. ἀπάτα δ' — ἔχειν. 'But one fraud being set off against another (a prior) fraud gives in return what is disagreeable, not what is pleasant.' Schol.: παραβαλλομένη, φησὶν, ἡ ἀπάτη καὶ ἀντισυμμένη ἐτέραις ἀπάταις, τῇ προσπατήσαντι πόνον ἔχειν ἀντιδίδωσι καὶ οὐ χάριν. The first ἀπάτη 137 f.

231. The infinitive ἔχειν is almost redundant. Cf. 537, ἔπαθον ἅλαστ' ἔχειν (ἐγώ?).

232. Πόνος and χάρις are frequently used in opposition to each other. Thuc. iv. 86, καὶ ἡμῖν — ἀντὶ πόνων χάρις καθίσταται. Dionys. de Comp. Verb. p. 78, καὶ τὸ μεταβάλλειν ὥσπερ χάριν ἔχει τινα, οὕτω καὶ πόνον. Eur. Hel. 1441, ἥδ' ἡμέρα σοι τὴν ἐμὴν δεῖξει χάριν. | ΘΕ. τὰ τῶν θανόντων οὐδὲν, ἀλλ' ἀπλῶς πόνος. For the sentiment cf. with Elmsley Aesch. Ag. 1572, μίμνει δὲ — παθεῖν τὸν ἐργατα. Cho. 311, δρᾶσαντι (δράσαντα?) παθεῖν, | τριγέρον μῦθος τάδε φωνεῖ.

233. σὺ δὲ τῶνδ' the Triclinian mss.

αὔθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε,  
μή τι πέρα χρέος  
ἐμῇ πόλει προσάψης.

235

AN. ὦ ξένοι

αἰδόφρονες, ἀλλ' ἐπεὶ  
γεραὸν πατέρα τόνδ' ἐμὸν  
οὐκ ἀνέτλατ' ἔργων  
ἀκόντων αἶοντες αὐδάν,  
ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν, ὦ ξένοι, οἰκτεί-  
ραθ', ᾧ  
πατρὸς ὑπὲρ τοῦμοῦ μόνου" ἄντομαι,

240

σὺ δ' ἐκ τῶνδ' the rest. Perhaps σὺ δὲ τῶνδε βάρων. But cf. 176.

234. αὔθις Elmsl. &c. αὐτίς all the mss., except that K. has αὔθις (supr. τ). Cf. on 1438. El. 64. Phil. 127. 541. ἄφορμος — ἔκθορε. Schol: ἀφορμῆσις ἔκθορε. Perhaps ἀκουρος (Oed. R. 194). "The earnestness of the injunction," as Schneid observes, "is marked by the accumulation of the words. Cf. 119. Oed. R. 192."

236. μή τι — προσάψης. 'Lest thou fasten or bring upon our state (the responsibility of) any further act,' besides that which thou hast already committed in violating this hallowed grove. Eur. Herc. 831, "Ἦρα προσάψαι καινὸν αἶμα αὐτῷ θέλει, | παῖδας κατακτείναντι. μή τι. μήτε A. R. Perhaps μηδέ. χρέος. Cf. Oed. R. 156. Dind. divides into two verses, μή τι — | ἐμῇ —. Similarly below 263.

236. προσάψης. Fr. 514, μείζον προσάπτει τῆς νόσου τὸ φάρμακον. Aesch. Eum. 787, βροτοφθόρους κηλίδας ἐν χώρῃ βαλεῖ.

237—57. The Scholiast mentions that all this portion was considered spurious by many: which opinion he refutes, observing that no mark of condemnation was found affixed to these lines by Didymus.

237. αἰδόφρονες. 'Humane, compassionate, merciful.' On this sense of αἰδώς ('misericordia, clementia') v. Elmsl. ad Her. 461. Cf. 247. Eur. Alc. 659, αἰδόφρων | πρὸς σ' ἦν μάλιστα. Said with a view to compliment the Athenians, who especially claimed the attribute of humanity and clemency towards suppliants. Cf. 260. 1268. ἀλλ', elegantly placed after ὦ ξένοι αἰδ., instead of

before, belongs to οἰκτεῖρατε. Others with less probability connect ἀλλ' with ἐμῇ, the second ἀλλά being added, because of the argument interposed ἐπεὶ — αὐδάν. So Herm. Dind. Wund. Schneid.

ἐπεὶ — αὐδάν. 'Since ye have not endured (have abhorred) my father, on hearing the account of his unwilling deeds.'

238. γεραὸν. γεραῖον A. K. L. M. R. S. Ald. ἀλαδν supr. in L. γεραδν ἀλαδν B. T. V. Schol: γεραδν ἢ ἀλαδν. Dind., in order to obtain some probable arrangement of the metre, proposes πατέρα γεραδν τόνδ' ἐμὸν. Hermann once suggested γεραῖονπάτερα(!). Qu. metre, — — — — —, a dochmius preceded by a baccheus. Perhaps πατέρα τόνδ' ἐμὸν γεραῖον.

239. τόνδ'. τὸν conj. Bergk.

240. ἔργων ἀκόντων. So 977, ἄκον πρᾶγμα. Oed. R. 1230, κακὰ | ἐκόντα κούκ ἄκοντα. Phil. 1318, ἐκουσῖαισιν — βλάβαις. αἶοντες αὐδάν. 'Hearing (being acquainted with) the report of' &c. As Oedipus has not said a word about these deeds of his, αἶοντες must have a pregnant meaning of 'knowing' (from having previously heard), as frequently ἀκούω, κλύω, as Schneid. observes, who refers to Krüger Gr. 53. 1. A. 2. αὐδάν. 'The report.' Eur. Suppl. 600, τίν' αὐδάν τάνδε προσφέρεις νέαν; Perhaps ὁμφν.

241. ἀλλ' ἐμῇ. 'At least me.' ἀλλά is no repetition here of the preceding one, v. 237. Dind. has thrown into one verse ἀλλ' — ᾧ.

242. οἰκτίσαθ Br. οἰκτεῖραθ the mss. Cf. 558. Oed. R. 1508. Tr. 312. 855. 897. ὑπὲρ for ὑπερ Elmsl.

243. τοῦ μόνου the older mss. τοῦμοῦ

ἄντομαι οὐκ ἄλαοις προσορωμένα  
 ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος 245  
 ὑμετέρου προφανείσα, τὸν ἄθλιον  
 αἰδοῦς κῦρσαι· ἐν ὑμῶν ὡς θεῶ  
 κείμεθα τλάμονες· ἀλλ' ἵτε, νεύσατε τὰν ἀδόκητον  
 χάριν.  
 πρὸς σ' ὃ τι σοι φίλον ἐκ σθέν' ἄντομαι, 250

οἱ τοῦ 'μοῦ B. T. V. τοῦμοῦ μόνου Herm. Dind. Wund. Schn. Hart. Bgk. I do not see the force of μόνου here. Qu. τοῦ γ' ἐμοῦ. Or, ἂ πατέρος γ' ὕπερ | ἀθλίου ἄντομαι, ἄντομαι —. Or thus: ὁ ξένου, οἰκτίσασθ', | ἂ πατέρος γ' ὕπερ ἄντομαι οὐκ —. Dactyls seem required. ἄντομαι. 'I supplicate, entreat.' Cf. 250, and the verb ἀντιδίδειν (El. 1009. Aj. 492. Ph. 809).

244. οὐκ ἄλαοις A. Ald. οὐ κ' ἄλλαοις M. οὐ καλοῖς (L. corr.) the other mss. οὐκ ἄλαοις — ὄμμασιν. 'Not with blind eyes,' which have no glance or expression in them, to call forth αἰδώς from you, such as the eyes of my father. The poet seems to have in view the saying that αἰδώς dwells in the eyes. Eur. Herc. 1199, αἰδόμενος τὸ σὸν ὄμμα. Cresph. Fr. 18, αἰδώς ἐν ὀφθαλμοῖσι γίγνεται, τέκνον. ἄλαοις—ὄμμασιν. Eur. Ph. 1547, ἀλαὸν ὄμμα φέρων. Cf. 150, ἀλαῶν ὀμμάτων. Ant. 974.

245. ὥς τις —. ὁ στίς L. pr. ὡς στίς L. sec. Perhaps ὥς εἰ or ὡσεῖ. 'As one might do who was sprung from your blood' (a daughter). Said with the becoming modesty of a virgin.

247. αἰδοῦς κῦρσαι. 'May meet with consideration' or compassion. Cf. on 238. Eur. Her. 461, πολλὰς γὰρ αἰδοῦς κάτυχης ἄν τις τύχοι. Where Elmsley cites Herc. 301, ῥῆον γὰρ αἰδοῦς ὑποβαλὼν φίλ' ἄν τύχοις. Antipho p. 618, πῶς σὺν ταύτην ἐλεεῖν (ἐλέου;) βξιών ἐστίν ἡ αἰδοῦς τυγχάνειν παρ' ὑμῶν —; 619, μὴ τυχοῦσα μήτ' αἰδοῦς μήτ' ἐλέου μήτ' αἰσχύνης μηδεμίας —. So ἀνάειδα, 'want of compassion.' Eur. Herc. 165. Cf. on 1268. κῦρσαι Herm. κῦρσαι vulg. For the construction cf. Oed. R. 1513, βίου δὲ λφόνος | ὑμᾶς κυρῆσαι. Ant. 869, δυσπότημων — γάμων κυρήσας. Below 1083, αἰθερίας νεφέλας κύρσαιμι. ἐν ὑμῶν Brunck. ἐν ὑμῶν γὰρ vulg. ἐν ὕμνι (!) Bergk. Cf. 392, ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη. 422. Oed.

R. 314, ἐν σοὶ γὰρ ἐσμεν. Aj. 519, ἐν σοὶ πᾶς ἐγὼγε σώζομαι. Eur. Med. 223, ἐν φ' γὰρ ἦν μοι πάντα γυγνώσκειν καλῶς. Alc. 279, ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μὴ. Arist. Ach. 473, ἐπελαθόμεν, | ἐν φ' ἐρ ἔστι πάντα μοι τὰ πράγματα. Ter. Adelph. iii. 2, 32, 'in quo nostrae spes opesque omnes sitae.'

248—9. κείμεθα — | τὰν — χάριν. Thrown into one verse by Dind. Cf. on 216.

248. νεύσατε. 'Grant' (lit. 'nod assent'). Phil. 484, νεύσον — πεισθήτι.

249. ἀδόκητον. 'Unexpected, unlooked for.' Musgrave conjectures ἀδόρητον, 'firmam, stabilem.' Hesych: ἀδόρητος· ἀσάλευτος.

250. Construe ἄντομαι σε πρὸς (τοῦτον) ὃ τι ἐκ σθένος (δὲν) σοὶ φίλον (ἐστίν). Cf. Phil. 468, πρὸς νῦν σε πατὴρ, πρὸς τε μητὴρ, ὃ τέκνον, | πρὸς τ' εἰ τί σοι κατ' οἰκόν ἐστι προσφίλης, | ἱκέτης ἱκετοῦμαι —. Oed. C. 1333, πρὸς νῦν σε κρητὸν — αὐτῷ πιθέσθαι. Tr. 436, μὴ πρὸς σε τοῦ — Διὸς &c. Eur. Hipp. 605, καὶ πρὸς σε τῆς σῆς δεξιᾶς εὐελένου. Ph. 1679, καὶ πρὸς σε τῆσδε μητρός 'Ιουδόστης, Κρέον. Alc. 673. Med. 328. Ph. 961. Andr. 893. Suppl. 279. Tro. 1042. Hel. 1257. Iph. A. 1243. Iph. T. 1078. Imitated by the Latins. Virg. Aen. iv. 314, 'Per ego has lacrimas dextramque tuam te.' ii. 142. x. 597. xii. 56. Ter. Andr. iii. 3. 6, 'Per te deos oro.' Plaut. Men. v. 7. 1, 'Per ego te haec genera obtestor.' Liv. xliii. 9, 'Per ego te, inquit, fili, quaecunque jura liberos jungunt parentibus precor' &c. ἐκ σθένος. ἔκαθεν B. V. As ἐκ σθένος can strictly speaking only refer to τέκνον, Elmsley modestly proposes οἰκοθεν (coll. Phil. 469, πρὸς τ' εἰ τί σοι κατ' οἶκόν ἐστι προσφίλης). Which Hartung has adopted. Qu. ἡ κ' σθένος for ἐκ σθένος. Or perhaps πρὸς σ' ὃ τι φίλατον δὲν κυρεῖ ἄντομαι. Schol: ἀντὶ τοῦ, ὃ ἐκ σῆς προαιρέσεως τίμιόν σοι ἐνεστιν (!).

ἡ τέκνον, ἡ λέχος," ἡ χρέος, ἡ θεός."  
οὐ γὰρ ἴδοις ἂν ἀθρῶν βροτὸν οὐδέν' ἂν,†  
ὅστις ἂν, εἰ θεὸς  
ἄγοι, φυγεῖν" δύναιτο.

- ΧΟ. ἀλλ', ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου  
οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν 255  
τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν" ἂν  
φωνεῖν πέρα τῶν πρὸς σετὶ νῦν εἰρημένων.
- ΟΙ. τί δῆτα δόξης, ἡ τί κληδόνας καλῆς"  
μάτην ρεούσης ὠφέλημα γίγνεται,  
εἰ τὰς γ' Ἀθήνας φασὶ θεοσεβειστάτας 260  
εἶναι, μόνας δὲ τὸν κακούμενον ξένον  
σώζειν οἷας τε καὶ μόνας ἀρκεῖν ἔχειν,"

251. τέκνον. Cf. 245. λέχος 'Equally.' Trach. 485, κείνου τὸ καὶ σὴν ἐξ ἴσου κοινὴν χάριν.

Reisk. edd. recd. λόγος the mss. Λέχος 'a wife,' as in Aj. 211. 491. Tr. 27.

361. 1237. Eur. Iph. A. 103. So in Latin 'lectus.' Propert. ii. 5, 'Felix Admeti conjux et lectus Ulixis' (i. e. Penelope). Perhaps ἡ ἄλοχος.

χρέος. 'Possession,' i. q. χρήμα. θεός. 'House-hold god.' Perhaps βίος or some other noun.

252. ἴδοις — ἀθρῶν. Il. xiv. 58, οὐδ' ἂν ἔτι γνοίης μάλα περ σκοπιάζων. Aj. 1054, ἐξεύρομεν (ἡτοῦντες. Arist. Av. 111, ἄλτιον (ἡτῶν) ἂν ἐξ ἀγροῦ λάβοις.

ἀθρῶν. 'Though you looked carefully.' βροτὸν the Tricl. mss. βροτῶν the older ones. Corrected by Heath. Br. &c. After βροτὸν a dactyl has fallen out. Schneid. would supply οὐδέν' ἂν. Qu. οὐδ' ἂν ἔν', or οὐδαμοῦ. Antigone, in further exculpation of her father's deeds, represents that he was led thereto an unwilling agent by the superior will and force of the gods. Cf. El. 696, ὅταν δέ τις θεῶν | βλάπτῃ, δύναται' ἂν οὐδ' ἂν ἰσχύων φυγεῖν. Ant. 624. Aj. 455 f.

253. εἰ θεὸς ἄγοι. Cf. 998, θεῶν ἀγόντων. Ant. 624, ὅτῳ φρένας | θεὸς ἄγει πρὸς ἔταν. Cf. Valck. ad Hipp. 1435. The same sentiment, as Reisig notices, occurs El. 696 f., and a similar one Aj. 456. ἄγοι. ἄγει B. V. ἄγει γ' T. ἄγοι νιν Elmsl. ἐκφυγεῖν vulg. Schol. 'ἐκφυγεῖν Herm. Schn. Hart. φυγεῖν Dind. Wund. coll. El. 696. So the Scholiast explains φυγῆν by ἐκφευγεῖν 280.

254. ἀλλ' ἴσθι. Rather ἀλλ', ἴσθι. σέ τ' — τόνδε. Cf. 241 f. ἐξ ἴσου. 'Equally.' Trach. 485, κείνου τὸ καὶ σὴν ἐξ ἴσου κοινὴν χάριν.

256. τὰ — τρέμοντες. So Virg. Aen. xi. 403, 'Phrygia arma tremiscunt.' οὐ σθένοιμεν ἂν. Qu. οὐ θέλοιμεν ἂν. 257. πρὸς σε. Rather πρὸς σε, the emphasis being on νῦν.

258. δόξης — κληδόνας. Δόξα the general belief, of which the expression is κληδῶν, as Schneid. observes. ἡ καλῆς μοι κληδόνας Suid. v. δόξα Perhaps ἡ καλῆς του (or τῷ) κλ.

259. μάτην (ἄλλως Vict.) ρεούσης. Put proleptically, with immediate reference to what follows, εἰ τὰς γ' &c. So 1687, πῶς γὰρ — δύσοιστον ἔσομεν τροφάν; Cf. on 1200. El. 331. Eur. Hec. 484, ἡ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην | ψευδῆ.

260. τὰς γ' Schol. Dind. τὰς τ' or τὰς (B. K. T. V.) the mss. τὰσδ' Hart. θεοσεβ. Reisig refers to 1125 f. Aesch. Eum. 867, χάρας — τῆσδε θεοφιλεστάτης. Thuc. ii. 41. Dem. or. Lept. § 90. Isocr. de permut. p. 314 B. C. Add Eur. Her. 177. 330. And compare the Apostle's less favourable estimate of the same people in after times: ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὥς δεισιδαιμονιστέρους ὑμᾶς θεωρῶ, Acts xvii. 22.

261. μόνας. I. e. 'prae caeteris.' Cf. Oed. R. 299. Schol. ἔπει καὶ ἐλέου βωμὸς ἐν Ἀθήναις Ἱδρυται. κακούμενον. καλούμενον B. T. V. Cf. Phil. 228, κακούμενον (καλούμενον the mss.). 262. ἀρκεῖν. 'To assist.' I. q. ἐπαρκεῖν. Cf. El. 322, ἀρκεῖν φίλοις. ἔχειν. Qu. θέλειν, to avoid tautology,

κάμοιγε ποῦ ταῦτ' ἐστίν," οἷτινες βάρβρων  
ἐκ τῶνδ' ἐξάραντες εἴτ' ἐλαύνετε,  
ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε 265  
σῶμ' οὐδὲ τάργα τὰμ'· ἐπεὶ τά γ' ἔργα μου  
πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,  
εἰ σοὶ τὰ μητρός καὶ πατρὸς χρεῖη λέγειν.  
ὦν εἵνεκ' ἔκφοβέι με τοῦτ' ἐγὼ καλῶς  
ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσω, 270  
ὅστις παθὼν μὲν' ἀντέδρων, ὥστ' εἰ φρονῶν  
ἔπρασσον, οὐδ' ἂν ᾧδ' ἐγγυγνόμην κακός;  
νῦν δ' οὐδὲν εἰδὼς ἰκόμην ὧ' ἰκόμην,

After *ἔχειν* Dind. (in annot.) would place a note of interrogation.

263. *κάμοιγε* —. Instead of a negative clause, as was expected, being added, the remark is put in the interrogative form, which is stronger, as Hermann remarks. Cf. Ph. 451, *ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν &c.* Wunder compares Plat. Crit. p. 63, *λόγοι δὲ ἐκεῖνοι οἱ περὶ δικαιοσύνης — ποῦ ἡμῖν ἔσονται*; Translate: 'and where in my case is all this realized, made good?' Qu. *ἐμοὶ δὲ μὴ ταῦτ' ἐστίν. Οἱ ἐμοὶ δὲ γ' οὐ ταῦτ' ἐστίν.* Or *καὶ ποῦ παρ' ὑμῶν μοι τὰδ'*; The common reading I think can hardly be right. Before *οἷτινες* supply *ἀφ' ὑμῶν*, or *παρ' ὑμῶν*. *κάμοιγε. κάμοι γε* the mss.

*ποῦ. που* several mss. *βάρβρων.* Eur. Iph. T. 1201, *οὐ γὰρ ποτ' ἂν νιν ἡράμην βάρβρων ἔπο.* Oed. R. 142, *βάρβρων ἴστασθε.*

265. *ὄνομα μόνον.* V. 220 f.

266. *ἐπεὶ τά γ'.* *ἐπεὶ τὰδ'* A. R. Wrongly. Cf. Ant. 321, *οὐκ οὖν τό γ' (τὰδ' the mss.) ἔργον τοῦτο* —.

267. *πεπονθότ' — δεδρακότα.* I. e. *πεπονθότος ἔργα ἐστὶ μᾶλλον ἢ δεδρακότος.* We often find that predicated of some action or passion which strictly speaking belongs to the person. So 244, *ἔργων ἀκόντων.* 74, *πάνθ' ὁρῶντα λείπομεν.* Oed. R. 1190, *γάμον τεκνούντα καὶ τεκνούμενον.* Aj. 957, *μαινομένοις ἔχουσιν.* So in Shakespeare, Lear says, 'I am a man | more sinned against than sinning.'

268. *τὰ μητρός* —. 'My relations with my mother and my father.' *χρεῖη* Vauv. Br. &c. *χρεῖ' ἢ (ἢ L.)* the mss. A constant mistake.

269. *ὦν* refer to *τὰ ἔργα*, not to *τὰ*

*μητρός* —. For the Chorus is supposed to be ignorant of what Oedipus' parents had committed against him by exposing him in infancy. The relative pronoun is frequently to be referred to the more remote of two nouns, as in Acts of Apost. iii. 21, *ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἔργα χρόνων ἀποκαταστήσεως πάντων, ὃν (i. e. χρόνων) ἐλάλησεν ὁ Θεὸς διὰ στόματος τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.* *εἵνεκ' B. V. οὐνεκ' vulg.*

271. *παθὼν μὲν* —. "To this the poet meant to oppose *ἔπειτα δ' εἰδὼς οὐδὲν (ἀντέδρων)*, but as he proceeds, he transforms the second member into an antithesis to *δοτ' εἰ φρονῶν ἔπρασσον*, which sentence naturally invited an oppositional construction." SCHM. A similar change of construction occurs in Oed. R. 264. The sentiment is the same as above 229 f. In *παθὼν* he of course alludes to his exposure in infancy by his parents. Cf. 274. In *ἀντέδρων* and *ἔπρασσον* he alludes to the fatal encounter at 'the three-ways' (Oed. R. 1173 f.). Perhaps we should read, *ὅστις παθὼν γ' εἴτ' (or κάκ') ἀντέδρων, or εἴτ' for δοτ' (in answer to μὲν).* *φρονῶν.* 'Knowingly, consciously.'

272. *ἔπρασσον.* On this use of the imperfect Wunder refers to 952. Oed. R. 125. 432. Ant. 260 f. 906. Pflaeg ad Eur. Hel. 937. *οὐδ' ἂν ᾧδ' — κακός*; According to the maxim mentioned 229 f. Qu. *οὐδ' ἂν ᾧδ'.*

273. *νῦν δέ.* 'But now.' In answer to *εἰ φρονῶν ἔπρασσον.* Cf. Oed. R. 263. Aj. 450. 1060. El. 335. Similarly 'nunc vero,' as in Terent. Ad. iii. 2. 41. Cic. ad Quint. i. 1. 88. 93, compared by

ὕψ' ὧν δ' ἔπασχον, εἰδόντων ἀπωλλύμην.  
 ἀνθ' ὧν ἰκονύμαι πρὸς θεῶν ὑμᾶς, ξένοι,  
 ὥσπερ με κἀνεστήσαθ' ὦδε σώσατε,  
 καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς"  
 μοῖρα ποιείσθε,"† μηδαμῶς ἡγείσθε δέ

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Wunder. *ἰκόμεν* ἴ' *ἰκόμεν*. 'I came where (to what) I did.' For the expression cf. 336 and on Oed. R. 1376. For *ἰκόμεν* cf. 548, *ἔκπερ ἐς τὸδ' ἦλθον*, and on 12.

274. *εἰδόντων*. For his parents had purposely exposed him when an infant. V. Oed. R. 1173 f. Supply *ἐπὶ τούτων*. Cf. 560, *ἐφ' ἁσφάλῃ πάρα*. 749. El. 1127, *ὅς ἐ' ἀπ' ἐλπίδων, | οὐχ ὅνπερ ἐξέμεκον, εἰσοδεζόμεν*. Ph. 471, *ἔρημον ἐν κακοῖσι τοῖσδ', οἷς ὄρας*. Eur. Hipp. 471, *εἰς δὲ τὴν τύχην | πεσοῦσ', ὅσην σὺ (πυροῦσαν ἦν οὐ Schaeff. Mel. p. 60), τῶς ἂν ἀνεύσαις δοκεῖς*; Plat. Gorg. p. 240, *καὶ ταῦτ' εἰς αὐτὸν ἐν ἥκιστ' ἂν ἐβούλετο ἀπωλλέμεν*. 'I was left to perish.' Cf. 394, *ἄλλωσαν*, and on Oed. R. 1454.

276. *ἰκονύμαι* —. 'I beseech,' supplicata. Cf. 1011. El. 136. Phil. 470. 332.

276. *ὅσπερ με κἀνεστήσαθ'*. On this position of *καὶ* cf. on 53. The sense is the same, as if it were written thus: *ὅσπερ με ἀνεστήσατε, ὦδε καὶ σώσατε*. Schneid. adduces Arist. Nub. 1177, *νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κἀπώλεσας*. *ἀνεστήσαθ'*. 'Raised me, bid me rise.' Cf. 264, *βάθρων | ἐκ τῶνδ' ἐξάραυτες*. The verb *ἀνίσταμαι* is regularly used of those who bid a suppliant rise up from the sanctuary to which he clings, with the assurance of protection being vouchsafed. Cf. 1286. Thuc. i. 128, *οἱ Λακεδαιμόνιοι ἀνωστήσαντες ἐκ τοῦ ἱεροῦ τῶν Εἰλώτων ἰάτας, ἀπαγαγόντες διέφθειραν*. i. 126. 136. iii. 28. The allusion is to 176—7.

277. *τοὺς θεοὺς*. 'These same gods.' With reference to 256. Schneid. compares Phil. 992, *θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης*. Aesch. Suppl. 921, *θεοῖσιν εἶπὼν τοὺς θεοὺς οὐδὲν σέβει*. In all of these three places observe that the article, omitted in the former clause, is added in the latter: which seems to illustrate the use of the article as intended to point back to a thing or person already mentioned. Compare also Phil. 451, *ὅταν | τὰ θεῶ' ἐπαιῶν, τοὺς θεοὺς εὖρω πακοῖς*. Aj. 1129, *μὴ νῦν ἔτιςθε θεοὺς, θεοῖς σεσωσμένους*. Oedipus bids them

not act in opposition to the god, since it was by his direction that he had come hither.

278. For *τιμῶντες εἶτα* cf. 264, *ἐξάραυτες εἶτ'*. *μοῖρας* K. S. *μοῖρας* A. L. M. R. Ald. *μοῖραν* B. T. V. Tricl. *μοῖρα* (*μοῖραι*) Dind. *ποιείσθε. ποιείσθαι* K. S. This passage is evidently corrupt, and has sorely tried the ingenuity of the commentators. Though I have studied it myself very carefully, I still do not feel conscious of having mastered it; and therefore am content to submit to the consideration of the reader those corrections which appear to have more or less probability. Mungrave conjectures: *εἶτα τοὺς θεοὺς | μοῖρα ποιείσθ' ἐν μηδαμῶν (or μηδέων)*, the tragedians using *μηδένας* and *οὐδένας* in the sense of *οἱ μηδεὶς* or *οὐδεὶς ἔστι*, as Aj. 1114, *τοὺς μηδένας*. Eur. Iph. A. 371. Andr. 701. Vauv: *εἶτα (τῶν θεῶν) | μοῖραν ποιείσθ' μηδαμῶς*. Bruncq: *εἶτα τῶν θεῶν | ὅραν* (ὅραν also Valck. ad Herod. iii. 156) *ποιείσθε* (with a "sic certissime emendo," the usual prelude of false conjectures). With more modesty Elmsley is content to remark, "Ego nihil video." Burges (ad Suppl. 916, and on Phil. 986) *μοῖρα ποιείσθε μηδεὶς γ'*. Dind: *εἶτα τοὺς θεοὺς | μοῖρα π. μ.* Herm. and Wund: *εἶτα τοὺς θεοὺς | μοῖραν π. μ.* Schaefer also defends *μοῖραν* from Phil. 498. Herod. ii. 172. Schneid: *τοὺς θεοὺς | μοῖρα μῦται εἰσθε* (coll. Oed. R. 175, *ἄλλον ἄλλω προσ-ἰδοῖς*). Hart: *τοὺς θεοὺς | μοῖρας* —. Bergk: *τοὺς θεοὺς | μοῖρας* —. Qu. *εἶτα τοὺς θεοὺς | οὐδὲν (or σμικροῦ, or μάρου) ποιείσθε, μηδαμῶς*. Or *εἶτα σφ' ἐν μέρει | οὐδενὶ π., μ.* Or *εἶτ' ἐν οὐδενὶ | μέρει π., μ.* Or *εἶτ' ἐν οὐδενὶ | μοῖρα (or μέρει) π., μ.* Or *εἶτ' οὐδ' ἐν μᾶ' (i. e. ἐν οὐδεμῇ) | μοῖρα π., μ.* Or *ἐν σμικρῷ μέρει | αὐτοῦ π., μ.* Perhaps *τοὺς θεοὺς* is a gloss on *αὐτοῦς*. When once the gloss *τοὺς θεοὺς* had crept into the text, the corruption of the remainder of the passage would naturally follow. The common reading, if it stands, must be explained as though *μοῖραν ποιείσθε μηδαμῶς* were equivalent to *ἀτιμάζετε* (?). But this construction

βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,  
 βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φυγὴν δέ του 280  
 μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν.\*  
 ξὺν οἷς\* σὺ μὴ κάλυπτε τὰς εὐδαίμονας  
 ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν,  
 ἀλλ' ὥσπερ ἔλαβες τὸν ἰκέτην" ἐχέγγυνον,"

would be too forced even for Sophocles. If it were not for the passages cited above, I should certainly consider τοὺς θεοὺς an interpolation. Cf. Phil. 498, τοῦ μὲν ἐν μικρῇ μέρει | ποιούμενοι. Herod. ii. 172, ἐν οὐδεμῇ μοίρῃ μεγάλη ἦγον. iii. 165. Pausan. p. 867, ἐν οὐδενὸς μερίδι ἐποίησαντο. Perhaps the simplest correction would be εἴτ' ἐν οὐδενὸς | μοίρῃ &c.

278. μηδαμῶς. 'By no means.' The negation repeated with emphasis. Ph. 1300, ἂ, μηδαμῶς, μὴ — μεθῆς βέλους. Arist. Pac. 386, μηδαμῶς, ᾧ δέσποθ' Ἑρμῇ, μηδαμῶς, μὴ, μηδαμῶς. After ποιείσθε I have placed a comma.

279. βροτῶν. βροτῶν B. T. V. Cf. Proverb. Solom. xv. 3, ἐν παντὶ τόσῳ ὀφθαλμοὶ Κυρίου σκοπεῖν οὐ κακοὺς τε καὶ ἀγαθοὺς. 1 Ep. Peter iii. 12, οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους — πρόσσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακὰ.

280. φυγὴν δέ του μήπω —. I. e. μηδεὶς δέ ποτε φυγὴν γενέσθαι. Cf. 702. Phil. 1217, ἐτ' οὐδὲν εἰμι. Tr. 161, ὥς ἐτ' οὐκ ἔν. Ant. 84, προμνηστὴς — τοῦτο μηδεῖν. Arist. Ran. 96, γόνιμον δὲ ποιητὴν ἂν οὐκ εὖροις ἐτι. V. Seidl. ad Eur. El. 636.

281. φωτὸς — βροτῶν. 'Of an impious man among mortals.' "The addition of φωτὸς," says Schneid., "heightens the notion 'no man,' with pathos." Similarly Hom. Od. xvii. 581, οὐ γὰρ ποῦ τινες ᾤδε καταβητῶν ἀνθρώπων | ἀνέρες ὀβρίζοντες &c. xxiii. 187, ἀνδρῶν οὐ τις ζῶς βροτός. Elsewhere οἱ τινες ἀνέρες εἰσὶ βροτῶν." Reisk takes ἀνόσιος φῶς as the species of the genus βροτῶν. Cf. Aj. 1358, φῶτες ἐμπληκτοὶ βροτῶν (al. βροτοῖς). Schol: μηδὲνα διαφυγεῖν ποτε φῶτα ἀνόσιον ἀνθρώποις (ἐν ἀνθρ.?). For βροτῶν Dind. and Wund. give τὰδ' οὖν —. See on next verse. Perhaps κακῶν or δίκης (φυγὴν). Or φωτὸς may be wrong. Or thus: ξὺν οἷς | σὺ μὴ κακῶς (or τανῦν) κάλυπτε (or ἀσχυνε) —.

282. ξὺν οἷς. 'In accordance with whom.' Not τοῖς δυσσεβεῖσι, nor τοῖς ἀνοσίοις, as Heath explains; but τοῖς θεοῖς. Schol: σὺν τοῖς θεοῖς. Who how-

ever quite misunderstands the construction when he explains: ἀντὶ τοῦ, μὴ περι- καλύψης θεοὺς καὶ Ἀθήνας. Εἰν οἷς, as Schneid. justly observes, is to be connected closely with ῥόου με κάκφύλασσε, the intervening words μὴ κάλυπτε &c. being placed διὰ μέσου, and serving only to form a rhetorical antithesis. Cf. 766. Dind. supposing βροτῶν to have crept in here from 279, ingeniously, but rather boldly, gives from conjecture, τὰδ' οὖν | ξυνεῖς —, as in Ant. 1023, ταῦτ' οὖν φρόνησον. κάλυπτε. 'Cast a veil over, dishonour.' Cf. the Latin 'obscurare.' Schol: ἀφάνιζε. The meaning of the word is illustrated by the explanatory addition ἔργοις ἀνοσίοις ὑπηρετῶν. Musgrave quotes Pind. Ol. vii. extr. μὴ κρύπτει κοινὸν σπέρμα. Pyth. iv. 146, αἰδῶ καλύψαι. Hart: ξὺν οἷς σὺ δρῶν μὴ ἀσχυνε.

τὰς εὐδ. Athens is so called here, not because of her wealth or prosperity, but because of her fair fame. Cf. 260 f. Eur. Alc. 452, ἐν ὀβλίῳ Ἀθήνας. 283. ἔργοις — ὑπηρετῶν. 'Giving your hand to (forwarding) impious deeds.' Oed. R. 217, τῇ νόσῳ θ' ὑπηρετεύ. 284. ἔλαβες — ἐχέγγυνον. 'You took me under the pledge of your protection, caused me to depend on your word' or good faith. Lat. 'in fidem recepisti.' The allusion is to v. 176. Cf. also 276. Schol: ἀσφαλῆ. With ἔλαβες — ἐχέγγυνον cf. Oed. R. 276, ὥσπερ μ' ἀραῖον ἔλαβες, ᾧδ' ἐρῶ. The usual meaning of ἐχέγγυνος is ἀξιώπιστος, 'trustworthy'; Lat. 'cui sponsori fidere possis, fide dignus.' Eur. Med. 388. Ph. 171. Andr. 191. Hesych: Ἐχέγγυνος. ἀσφαλῆς ἐγγυητής, ἀξιώπιστος, βέλαιος. So φερέγγυνος El. 942. Aesch. Sept. 398. Here however it must mean, as Herm. rightly explains, 'qui alius sponsione fretus est.' I. e. lit. 'holding security' from you, placing confidence in you. Cf. Thuc. iv. 55, διὰ τὸ τὴν γνώμην ἀνεχέγγυνον γεγενῆσθαι ('had been distrustful, had lost confidence'). With ἐχέγγυνος in this sense Elmsley compares φοβερός Oed. R. 153, and refers to Porson ad Hec. 1125. Perhaps, however, we

ῥού με' κάκφύλασσε μηδέ μου κάρα 285  
 τὸ δυσπρόσοπτον εισορῶν ἀτιμάσσης.  
 ἤκω γὰρ ἱερὸς\* εὐσεβῆς τε καὶ φέρων  
 ὄνησιω ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος"  
 παρῇ τις," ὅμων ὅστις ἐστὶν ἡγεμὼν,  
 τότ' εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ 290  
 μεταξὺ τούτου μηδαμῶς γίγνου κακός.  
 ΧΟ. тарβεῖν μὲν, ὦ γεραιέ, τάνθυμήματα  
 πολλή' στ' ἀνάγκη τὰπὸ σοῦ· λόγοισι γὰρ  
 οὐκ ὠνόμασται βραχέσι. τοὺς δὲ τῆσδε γῆς

should with Reisch read ἐχέγγυος, which may have easily been changed into the accusative because of the adjoining τὸν ἱκέτην, just as σωτηρίου into σωτήριον in 487. Cf. Eur. Med. 881, τίς γῆν ἔστυλον, καὶ δόμους ἐχέγγυος | ξένος παρασχὼν βέσεται δίμας τὸδε; Qu. τὸν ἱκέτην μ'. Cf. on 44.

285. ῥού με. Qu. ῥού τε —. κάκφύλασσε. κάφύλασσε K. καὶ φύλασσε V. and Suid. v. ἐχέγγυον. Oed. R. 1351, ἔρυτο πάντως.

286. δυσπρόσοπτον K. L. M. S. Vict. conj. Br. edd. recc. δυσπρόσωπον vulg. Cf. El. 460, δυσπρόσωπ' ὀνειράτα. εισορῶν ἀτιμάσσης. εισορῶν ἀτιμάσσης Wakef. ad Eur. Herc. 609, οὐκ ἀτιμάσσω | θεοὺς προσειπεῖν πρῶτα τοὺς κατὰ στέγας. Cf. Ant. 544. Aj. 1339. Aesch. Fr. 229, ὃ θύεσθε παῖδαν, μή μ' ἀτιμάσσης μολεῖν.

287. ἱερὸς εὐσεβῆς τε. 'Ιερὸς, because a suppliant of the gods (634); εὐσεβῆς, because he places confidence in them, and is acting in obedience to their commands.

ἱερὸς. Iph. Dind. Schn. φέρων ὄνησιν —. Because in course of time, as he explains by and by, enmity will arise between the Thebans and the Athenians, when the latter will obtain the victory because of his sepulchre being in their territory, according to the tenor of a certain oracle. Hence the name 'Ὀνησιφόρος, which occurs in the New Test.

288. ὅταν δ' ὁ. δ' ἂν δ' ὁ L. M. ὅταν ὁ A. B. Ald. ὅταν δὲ T. Br. ὅταν δ' ὁ κύριος παρῇ τις. 'But when some one the proper authority is come, whosoever' &c. Schneid. compares Oed. R. 107, τοὺς αὐτοῦντας χειρὶ τιμωρεῖν τινάς. Above 205. Add Phil. 237, τίς ἀνέμων ὁ φίλατος (προσῆγαγέ σε); For ὁ κύριος cf. 1643, πλὴν ὁ κύριος | Θησεὺς παρέστω μαυθάνων τὰ δρῶμενα. Aj. 734, τοῖς κυ-

ρίοις γὰρ πάντα χρὴ δηλοῦν λόγον. Eur. Iph. A. 693, διδῶσ' ὁ κύριος. Arist. Ran. 1168, λάθρα γὰρ ἦλθεν, οὐ πιθάν τοὺς κυρίους. Perhaps ὅταν δὲ κύριος | παρῇ τις —.

289. παρῇ τις. παρῇ γὰρ conj. Reisch, coll. Eur. Iph. A. 465, παρὼν δ' Ὀρέστης ἐγγύς. ὅμων. ὅμῳ V. ὅμων, which formerly was referred to what had gone before, Brunck rightly connects with what follows. Elmsley writes: παρῇ τις ὅμων, ὅστις ἐστίν, ἡγεμὼν. Oedipus speaks as though he had never learnt from the ξένος the name of the ruler of the land (69).

290. εἰσακούων. Qu. ἐξακούων, 'hearing completely.' ἐπιστήσει· τὰ δὲ ἐπιστήση τὰδε B. K. T. V. τὰ δὲ μεταξὺ τούτου. 'But meanwhile' (lit. 'between then' and now). A similar brachylogy occurs Eur. Hec. 433, ξίφους μεταξὺ καὶ πυρᾶς Ἀχιλλεύς (and the place whence Polyxena proceeds), and Arist. Ach. 434, μεταξὺ τῶν Ἴνου. Qu. τὸ δὲ —. But cf. Oed. R. 1420, τὰ γὰρ | κάρος — πάντ' ἐφεύρημαι κακός. μεταξὺ δὲ τούτου V. The particle no doubt was inserted by reason of the false reading, ἐπιστήσει τὰδε in prec. v.

292. тарβεῖν. 'To respect, reverence, fear.' Hom. Od. xviii. 391. τάνθυμήματα. 'Suggestions, admonitions.' Cf. 1199. Perhaps νουθετήματα.

293. πολλή' στ' K. L. M. S. Suid. v. тарβεῖν. Br. πολλή' τ' A. R. Ald. πολλή' γ' B. T. V. Farn. Turn. Cf. on Trach. 295, πολλή' στ' ἀνάγκη. El. 309, πολλή' γ' ἀνάγκη. See Elmsl. ad Med. 981.

294. ὠνόμασται. I. q. εἰρηται. 'Have been expressed.' Schneid. adduces Il. xviii. 449, πολλὰ περικλυτά δῶρ' ὠνόμαζον. V. ad Eur. Iph. A. 1068. βραχέσι. Schol. εὐτελέσι. 'Insignificant, unim-



- ἀνακτας ἀρκεῖ ταῦτά μοι διειδέναι. 295
- ΟΙ. καὶ ποῦ 'σθ' ὁ κραίνων τῆσδε τῆς χώρας, ξένοι ;
- ΧΟ. πατρῶον ἄστν γῆς ἔχει σκοπὸς δέ νυν,  
ὃς κάμει δεῦρ' ἐπεμπευ, οἴχεται στελῶν.
- ΟΙ. ἦ καὶ' δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπήν  
ἦ φροντιῷ ἔξεν κῆνον, ὥστ' ἔλθειν πέλας ; 300
- ΧΟ. καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθηται τὸ σὸν.
- ΟΙ. τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοῦπος ἀγγελῶν ;
- ΧΟ. μακρὰν κέλευθος πολλὰ δ' ἐμπόρων ἔπη  
φιλεῖ πλανᾶσθαι, τῶν ἐκείνος αἰών,  
θάρσει, παρέσται. πολὺ γὰρ, ὦ γέρον, τὸ σὸν 305

portant.' Lat. 'non levibus verbis.' Cf. 197. 880. So βαδὺς is used in both senses. τοῖς — ἀνακτας. Of Theseus alone. Cf. 884, γὰς πρόμει. 1087, γὰς τᾶσδε δαμοχόις. And on Oed. R. 1095, τοῖς ἐμοῖς τυράννοις. τῆσδε. τῆς L. and others. Qu. τῆς χθονός.

295. διειδέναι. I. q. διαγιγνώσκειν, 'should decide.' Eur. Hipp. 491, δυσ-τέον (Schol: διαγνωστέον).

296. ὁ κραίνων — χώρας. As ἄρχων, βασιλεύων, κρατεῖν are used with a genitive. Cf. Oed. R. 14, ὁ κρατύνων Οἰδίπου χώρας ἐμῆς.

297. πατρῶον. 'Paternal,' inherited from his fathers. Arist. Ran. 1146, πατρῶον τοῦτο κέκτηται γέρας. Cf. Ant. 937, ὁ γῆς Θήβης ἄστν πατρῶον. Similarly Eur. Ph. 1058, ἐπτάπυργα κλειῖθρα γὰς. El. 1, ὁ γῆς παλαιὸν Ἄργος. I once thought of μητρῶον ἄστν γῆς, 'the metropolis of the country.'

298. ἐπεμπευ. A. K. M. R. Ald. Dind. Herm. Wund. Schn. prob. Elmal. ἐπεμ-ψεν B. T. V. and L. pr. Hart. 'Ἐπεμπευ, 'just now fetched me.' More suitable perhaps than the aorist ἐπεμψεν. In like manner we find ἐκέλευε used, which is constantly changed into ἐκέλευσε.

299. ἦ καὶ —. Rather ἦ γὰρ —. But cf. 406. τοῦ τυφλοῦ. Since this was the only account of him the σκοπὸς could have given Theseus, Oedipus having avoided to give his name.

300. ἀπόνως τ' Ald. Vulg. ἐμπόνως τ' V. Ven. ἀπόνως Tricl. αἰοντ' (i. e. 'on hearing of me') Reisk (who thinks the common reading may have sprung from ὅστε written above. Cf. 304, τῶν ἐκείνος αἰών, | θάρσει, παρέσται). αὐτὸν ὥστ' ἐλθεῖν Pors. ap. Kidd. p. 217, and Elmal.

ad Oed. R. 222. Which ingenious conjecture has been adopted by the generality of modern editors. Hermann once thought of ἐπόνως (cf. ad Phil. 873). I prefer to read κῆνον, ὥστ'. Or ἡ φροντιῶς σχεῖν ἂν νυν, ὥστ'. Cf. 302. 304. Compare also 385, ἥδη γὰρ ἔσχεις ἐλπίδ', ὃς ἐμοῦ θεοῦς | ἔραν τιν' ἔξεν, ὥστε σὺ θῆναι ποτε:

301. καὶ κάρθ'. 'Most assuredly.' Cf. 65.

302. τίς δ'. δ' om. K. L. τούτου τοῦπος. 'This matter.' Possibly τούτου τοῦνομ'.

303. μακρὰ κέλευθος —. 'The distance indeed is great, but many words of passengers are wont to spread, on hearing which, rest assured, he will come.' But the true reading, if I mistake not, is μακρά: which emendation of Musgrave's I am surprised should have been so generally overlooked by the editors, though Hartung has adopted it. Cf. on 15. If μακρὰ were the true reading, I think that μὲν would have been added. Reisk contends that the Greeks said, not μακρὰ ὁδὸς, but βραχεία; nor yet μεγάλη, but μακρά (Ant. 232). Schneid. after μακρὰ κέλευθος strangely understands ἀγγελᾶ αὐτὸν, 'the high-road, stretching far (to Athens) will bring thy name to the ears of Theseus.' We must suppose Oedipus to have come by the high-road from Boeotia into Attica.

304. τῶν ἐκείνος αἰών. Cf. 554.

305. πολὺ — διήκει. 'Has spread far and wide, has been much talked of.' Cf. 517, τό τοι πολὺ — ἔκουσμα. Oed. R. 786, ὑφείρπε γὰρ πολὺ. Phil. 255, οὐ μὴδὲ κληδὼν ὥδ' ἔχουτος οἴκαδε — διῆλθε. Aj. 998, λέξια γὰρ σὺν βέξιε — διῆλθε.

ὄνομα διήκει πάντας, ὥστε κεί βραδὺς  
 ἔρπει, κλύων σοῦ\* δεῦρ' ἀφίξεται ταχύς,  
 ΟΙ. ἀλλ' εὐτυχὴς ἴκοιτο τῇ θ' αὐτοῦ πόλει  
 ἔμοι τε τίς γὰρ ἐσθλὸς οὐχ αὐτῷ φίλος ;

306. πάντας. Qu. πάντοσ', 'ubique.'  
 Il. xiii. 649. Xen. An. vii. 2. 23.  
 κεί βραδὺς εἶδει the mss. Vauv. Sch. Bgk.  
 Ben. Ell. κεί βραδὺς ἔρπει Br. Herm.  
 Dind. Wund. Hart. (So Nonnus Dion  
 43, 29, καὶ βραδὺς ἐρπύζων.)—ἔρπει Seidl.  
 κεί βραδὺς | σπεύδει ('festinat lente') Van  
 Eldik's emendation is adopted by  
 Schneid. κεί βραδὺς | τέλλ' ᾧ Reiske.  
 κεί βαρὺς εἶδει (i. e. is sound asleep)  
 Wakef. Which correction had likewise  
 occurred to myself. Βαρὺς and βραδὺς  
 are constantly confounded. Vauv., who  
 retains εἶδει, explains: "Bene dicitur  
 a Choro tantam esse rem, ut 'vel  
 gravi somno dormientem' excitet, et ad  
 festinandum impellat." And he compares  
 Oed. R. 66. Virg. Aen. iv. 671: 'Tum  
 vero Aeneas subitis exterritus umbris |  
 Corripit e somno corpus.' Schaefer under-  
 stands the expression figuratively of  
 one who is indolently and carelessly dis-  
 posed, and wrapt up in listless indiffer-  
 ence, as in Oed. R. 65, ὥστ' οὐχ ὕπνῳ γ'  
 εἶδοντά μ' ἐξεγείρετε. Fr. 663, εὐδοῦσθ  
 φρενί. Ellendt also retains εἶδει, with  
 this explanation: 'etiamsi negligentia tar-  
 datus moratur.' Qu. κεί κυρῶν | εἶδει,  
 or κεί κυρεῖ | εἶδων, 'even if he happen  
 to be asleep.' In warm countries it is  
 usual to take a short sleep or 'siesta'  
 in the heat of mid-day; about which  
 time (v. 313) it is probable this play  
 was being acted. Theseus therefore,  
 the Chorus reasonably supposes, may be  
 taking his repose; but even in that  
 case, if informed of Oedipus' approach,  
 he will no doubt rise and come to  
 meet him. In Arist. Av. 81, the less  
 obliging Trochilus, when bidden to sum-  
 mon his master to see the new comers,  
 replies, ἀλλ' ἀρτίως νῆ τὸν Δία | εἶδει  
 καταφθγὸν μύρτα καὶ σέρφους τινάς. Or  
 κεί βραδὺς | στείχει (or μάλ' ᾧ). Cf.  
 Ant. 231, ἦνυτον σχολῇ βραδύς (ταχύς  
 Dind.). Eur. Fr. Inc. ii. 3, βραδεῖ ποδὶ |  
 στείχουσα. Translate: κεί βραδὺς ἔρπει,  
 'even if he be a slow walker, slow of foot.'  
 307. κλύων σοῦ. 'Hearing of (con-  
 cerning) thee.' Schol: λείπει ἢ περὶ.  
 περὶ σοῦ κλύων. Wakefield needlessly  
 corrects, κλύων σοι. Cf. Ant. 1182,  
 κλύουσα παῖδός. 11, ἐμοὶ μὲν οὐδεὶς

μῦθος — φίλων — ἴκετο. Aj. 221, ὅταν  
 ἐδήλωσας ἀνδρὸς — ἀγγελεῖαν. 898, ὀξεία  
 γὰρ σου βάξιν ὥς θεοῦ τιнос | διήλθ' —.  
 1236, ποίου κέκραγας ἀνδρὸς ὅδ' ὑπέρ-  
 φρονα; 335, ἢ οὐκ ἠκούσατε | Δίαντος  
 ὅταν τήνδε θαύσσει βοήν; Tr. 928, τῷ  
 παιδὶ φράζω τῆς τεχνωμένης τάδε. 1122,  
 τῆς μητρὸς ἦκω τῆς ἐμῆς φράσω, ἐν οἷς |  
 νῦν ἐστίν. Phil. 439, ἀναξίου μὲν φαιδὸς  
 ἐξερήσομαι &c. El. 317, τοῦ κασιγνήτου  
 τί φῆς, ἤξοντος ἢ μέλλοντος; Below  
 662, κεί δέιν' ἐπερρώσθῃ λέγειν | τῆς σῆς  
 ἀγωγῆς. Eur. Hipp. 128, ὅθεν μοι |  
 πρῶτα φάσις ἦλθε δεσποίνης. Ph. 1363.  
 Arist. Ach. 276, τῶν ἐμῶν σπονδῶν  
 ἀκούσασθ'. Hom. Il. ρ'. 427, ἐπειδὴ πρῶτα  
 πυθέσθην ἠνιόχῳ | ἐν κοίτῃσι πεσόντες.  
 d. 257. Od. λ'. 173. Thuc. viii. 16,  
 ἀγγελία τῆς Χίου ἀφίκετο. V. Musgr. ad  
 Eur. Ion. 650. Cf. on 436 below.  
 σου vulg. Elmsley justly prefers σοῦ.  
 And so Schol. ἀφίξεται ταχύς. Phil.  
 1223, ἔρπει δὲ σὺν σπονδῇ ταχύς.  
 308. ἀλλ' εὐτυχὴς ἴκοιτο. 'Well may  
 he come blessed both for his own state  
 and for me.' The verb ἴκοιτο appears  
 intentionally coupled with εὐτυχῆς,  
 in order to imply a secondary sense, 'may  
 he be prosperous,' as they said ἰκέσθαι  
 ἔσρας &c. ἀλλ' εὐτυχῆς. Qu. ἀλλ' ἐν  
 τάχει γ' (El. 379, ἀλλ' ἐξίκοιτο τοῦδέ γ'  
 οὐνεκ' ἐν τάχει). Or ἀλλ' ἐν τύχῃ γ'  
 ἴκοιτο (Oed. R. 80, εἰ γὰρ ἐν τύχῃ γέ  
 τῳ | σωτῆρι βαλῇ). Or ἀλλ' εὐμενῆς  
 ἴκοιτο—, 'may he come propitious' &c.  
 τῇ τ' αὐτοῦ B. K. L. S. Farn.

309. τίς γὰρ ἐσθλός. 'For what  
 generous man is not his own friend,' i. e.  
 does not gain by being such? As we  
 say, 'Virtue is its own reward.' 'Εσθλός  
 here means not simply 'good,' but 'gene-  
 rously disposed, liberal,' as in El. 24,  
 ἐσθλὸς εἰς ἡμᾶς γεγώς. Aj. 1399, ἀνὴρ  
 καθ' ἡμᾶς ἐσθλὸς ὢν. Schol: φίλος:  
 χρήσιμος. ὁ γὰρ ἀγαθὸς αὐτῷ τε καὶ τοῖς  
 φίλοις ἐστὶ χρήσιμος. Bened: οὐκ αὐτῷ  
 φίλος ('is not dear to him,' to Theseus).  
 The passage is generally misunderstood,  
 the sentiment conveyed being supposed  
 to be that in Eur. Med. 86, ὥς πᾶς τις  
 αὐτὸν τοῦ πέλας μάλλον φιλεῖ. Soph. Aj.  
 1366, ἢ πάνθ' ὁμοῖα: πᾶς ἀνὴρ αὐτῷ ποιεῖ.  
 Terent. Andr. ii. 5. 16.

- AN. ὦ Ζεῦ, τί λέξω ; ποῖ φρενῶν ἔλθω, πάτερ ; 310  
 OI. τί δ' ἔστι, τέκνον Ἀντιγόνη ; AN. γυναιχ' ὄρω  
 στείχουσιν ἡμῶν ἄσσαν, Αἰτναίας ἐπὶ  
 πώλου βεβῶσαν κρατὶ δ' ἡλιοστερῆς"  
 κυνῇ πρόσωπα Θεσσαλὶς νυν ἀμπέχει.  
 τί φῶ ;" 315  
 ἀρ' ἔστιν ; ἀρ' οὐκ ἔστιν ; ἡ γνώμη πλανᾷ ;  
 καὶ φημὶ ἀπόφημι κοῦκ ἔχω τί φῶ.  
 τάλαινα,"

310. ποῖ φρενῶν ἔλθω ; 'What am I to think?' Cf. 170, ποῖ τις φροντίδος ἔλθῃ ;

312. ἡμῶν ἄσσαν. ἄσσαν ἡμῶν B. T. V. ἄσσαν ἡμιν (or ἡμιν) ed. Lond. ii. ἡμιν ἄσσαν Elmsley (coll. 722, ἄσσαν ἔρχεται | Κρέων 88' ἡμιν —. El. 898, μή ποῦ τις ἡμιν ἐγγυς ἐγχρίμπτῃ βροτῶν. Cf. on 99). But cf. El. 900, τόμβου προσείρπον ἄσσαν. Arist. Eq. 1306, ἥτις ἀνδρῶν ἄσσαν οὐκ ἐληλύθει. Αἰτναίας ἐπὶ πώλου. The Sicilian breed of horses was renowned for its swiftness. V. Oropian. Cyneg. i. 170. 272. Schol. Arist. Pac. 73, Αἰτναῖοι ἵπποι ταχεῖς καὶ διαβόητοι πρὸς τὸν δρόμον. The Sicilian mules were also famous, Phot. p. 366, 13. (Fr. 599.) But how could Antigone discern, especially at a distance, that it was a Sicilian or Aetnaean horse her sister was mounted on? Perhaps therefore the signification of 'tall, powerful,' is more appropriate, the mountain Etna giving its name to every thing of a surpassing magnitude, as in Fr. 173, ἀλλ' οὐδὲ μὲν δὴ κἀνθαρος τῶν Αἰτναίων | πάντων, i. e. 'a great huge beetle.' Arist. Pac. l. i. εἰσ-ἡγαγ' Αἰτναῖον μέγιστον κἀνθαρον. So Schol. τῆς Σικελικῆς. λέγει δὲ ἀντὶ τῆς μεγάλῃς. Dind. understands a horse of noble breed, powerful and swift, such being called Aetnaean. Of course, as Schneid. observes, the horse does not come upon the stage; the rider having dismounted is supposed to have given the horse to her attendant. ἐπὶ K. L.

313. κρατὶ. 'On the head.' Dative of place. V. 411. 700. 715. 1260, &c. ἡλιοστερῆς. Schol. σκιαστική. 'Keeping off the sun,' in an active sense. Doederlein with probability conjectures ἡλιοστεργής (i. e. 'keeping out the sun, sun-proof'). But cf. Bioστεργής 747.

314. κυνῇ — Θεσσαλὶς. A hat with a broad brim, shading the face, originally

made of dog-skin, used by peasants and travellers. Hence we find the travelling Iris provided with a κυνῇ by Sophocles in Inachus, and by Aristophanes in the Birds. V. Benth. ad Callim. Fr. 124, and Valck. ad Theocr. Adon. p. 344. Lat. 'galerus, petasus.' Cf. Fr. 362, κυκλὰς Ἀρκάδος κυνῆς. Schneid. compares the head-covering of the rustic Hecale in Callimachus, ἀμφὶ δὲ ὁ κεφαλῇ νέον Αἰμονίῃθεν | μεμβλωκὸς πύλαμα περιτροχὸν ἄλκαρ ἔκειτο | Ἰεὸς ἐνδίοιο. νιν. μιν Eust. p. 803, l. Cf. on El. 528.

315. τί φῶ ; As a bacchius seems required (for one often stands by itself, as in Oed. R. 1465. 1575. Tr. 870. Oed. C. 318. 1271), Elmsley would read τί φημί ; as in Oed. R. 1471. Tr. 887. Hermann proposes τί φῶ νιν ; (?) I should prefer either τί φημί ; or τί φάσκω ; or τί φῶ ; τί ; or OI. τί φῆς, παῖ ; (Ph. 804.) Dind. suspects τί φῶ ; was brought here from 317.

316. Elmsley aptly compares Eur. Iph. T. 577, ἀρ' εἰσὶν ; ἀρ' οὐκ εἰσὶ ; τίς φράσειεν ἂν ; Add Aesch. Sept. 202, ἤκουσας ἢ οὐκ ἤκουσας ; ἢ κοφῇ λέγω ; ἢ γνώμῃ πλανᾷ ; 'Or does my judgment deceive me?' Cf. 1075, προμῶνται τί μοι γνώμα. Hart : ἢ — ; γνώμη. γνώμη Turn. πλανᾷ. πλανῶ (supr. αἰ) L. πλανᾷ Suid. v. ἀρ' ἔστιν.

317. κοῦκ ἔχω τί φῶ. 'And I know not what to say.' Eur. Hel. 570, ἐγὼ δὲ Μενέλεω γέ ο' οὐδ' ἔχω τί φῶ.

318. τάλαινα. 'The dear soul or creature!' A term of endearment. Bruck translates it, 'perii,' as though she feared evil news from her sister. Reisig rightly refers τάλαινα ('die Gute') to Ismene. Vauv. and Herm. (ad Hec. p. 73) would read τάλαινα, to agree metrically with τί φῶ.

οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων  
σαίνει με προσστείχουσα." σημαίνει δ' ὅτι 320  
μόνης τόδ' ἔστ' ἀδελφὸν†. Ἰσμήνης κάρα.

ΟΙ. πῶς εἶπας, ὦ παῖ; ΑΝ. παῖδα σὴν, ἐμὴν δ' ὄραν  
ὀμαμον αὐτῇ δ' αὐτὶκ' ἐξέσται\* μαθεῖν.

## ΙΣΜΗΝΗ.

ὦ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ  
ἡδιστα προσφωνήμαθ', ὥς ὑμᾶς μόλις 325  
εὐροῦσα λύπη δευτερον μόλις βλέπω.

ΟΙ. ὦ τέκνον, ἦ κεις; ΙΣ. ὦ πάτερ δύσμοιρ' ὄραν.

319. φαιδρὰ γοῦν. φαιδρὸν οὖν B. T. V. 'Certainly, as she nears me, she welcomes (blandishes) me cheerfully with her eyes.' Schneid. compares Aesch. Ag. 247, ἔβαλλ' (Iphigenia) ἔκαστον θυτήρων ἀπ' ὀμματος βέλει φιλοῖκτω. φαιδρὰ —. Schol.: ἀντὶ τοῦ φαιδρῶς. Cf. El. 1297. 1310. Aesch. Ag. 530, φαιδροῖσι τοισδ' ὀμμασι | δέξασθε — βασιλέα. Eur. Or. 891, ὄμμα — φαιδρῶν. Med. 1011, ὄμμα φαιδρὸν. El. 1297. φαιδρὴ προσάπτω. For the neuter plural φαιδρὰ Wunder compares the Homeric κραυγὰ (or κοῦφα) ποσὶ προβιβᾶς. V. Lobeck. ad Aj. p. 246. So below, ἐλεπτα.

320. σαίνει B. T. V. σημαίνει the rest and Ald. 'Greets, cheers, welcomes me.' Ant. 1214, παῖδός με σαίνει φθόγγος. Eur. Ion. 685, οὐ γὰρ με σαίνει θέσφατα. Hipp. 863. Rhes. 55, σαίνει μ' ἔννευχος φρυκτωρία. Hipp. 863, τύποι — σφενδόνης — προσσαίνουσί με. Arist. Thesm. 869, ἄλλ' ὥσπερ αἰκάλλει τι καρδίαν ἐμὴν. For the verb σαίνειν v. Blomf. Gl. Aesch. Sept. 379. προσστείχουσα Dind. Schn. &c. προστείχουσα the mss. Bergk. Cf. on 30. Oed. R. 79. Qu. προσλεύσσουσα (or προσβλέπουσα), σημαίνουσι δτι —. 'The cheerful glances of her eyes at least as she looks upon me, inspires me with the assurance that this is none other than Ismene herself.' σημαίνει δ'. 'And thus shows to me.' I. q. δηλοῖ. Cf. on Ant. 242. Aj. 877, ἀλλ' οὐδ' ἐμοὶ δὴ — δηλοῖ φανεί.

320 f. Burges (ad Suppl. 971) fancifully conjectures: σημαίνει δ' ὅτι — Ἐμῆνης: τί δ' ἐστί; Δῆλον Ἰσμήνης κάρα,

comparing El. 877, πάρεστ' Ὀρέστης ἡμιν —. 'Ἄλλ' ἢ μέμνηται —;

321. μόνης τόδ' ἐστὶ δῆλον (δῆλον om. R.) Ἰσμήνης κάρα vulg. μόνης τόδ' ἐστὶν Ἰσμήνης φίλον κάρα Suid. v. σημαίνει. Whence Hermann proposes φίλιον. We might equally well read τὸ φίλον, the τὸ having perhaps fallen out after ἐστί. But I should prefer μόνης (or αὐτῆς) τόδ' ἔστ' ἀδελφὸν —, or μόνης τόδ' αὐτᾶδελφον —. Or thus, τόδ' ἐστὶν αὐτᾶδελφον. Ἰσμήνης κάρα. Cf. Ant. 1, ὃ κοινὸν αὐτᾶδελφον Ἰσμήνης κάρα. 696, also El. 1177. Reisk explains δῆλον 'lebendiges,' i. e. 'the actual,' coll. Tr. 11, ἐναργῆς ταῦρος. We should say, 'evidently.' So also Schneid.: 'manifestly, bodily.' Ἰσμήνης κάρα. For this poetic pleonasm cf. on Ant. 1.

322. παῖδα σὴν —. I. e. παῖδα μὲν σὴν &c. Tr. 739, τὸν ἄνδρα τὸν οὖν — τὸν δ' ἐμὸν λέγω | πατέρα.

323. αὐτῇ. 'By her voice.' Schol.: ἐκ τῆς φωνῆς αὐτῆς ἐξεστί σοι μαθεῖν. ἐξεστὶν vulg. Read ἐξέσται with Dobree and Hart.

325. προσφωνήμαθ'. 'Objects of address.' Cf. 863, ὃ φθέγμ' ἀναδῆς &c. So ὕβρισμα, κήδευμα (Ant. 650), προσηγόρημα (Oed. R. 85), παῖδευμα &c. ὥς —. 'How, with difficulty having found you, can I again with difficulty (connect δευτερον μόλις) see you for grief (for my tears)!' Cf. 331.

327. δύσμοιρ' ὄραν A. Ald. δύσμορ' ὄραν L. &c. δύσμορ' ἐσορᾶν B. T. V. Δύσμορος occurs frequently in our author, δύσμοιρος (like ἄμοιρος) only here. Moreover all the copies except A. give δύσμορ' ὄραν (ἐσορᾶν B. T. V. Farn. marg. Turn.).

- ΟΙ. τέκνον, πέφηνας ; ΙΣ. οὐκ ἄνευ μόχθου γέ μοι.”  
 ΟΙ. πρόσψανσον, ὦ παῖ. ΙΣ. θιγγάνω δυοῖν ὁμοῦ.  
 ΟΙ. ὦ σπέρμ’ ὁμαιμον. ΙΣ. ὦ δυσάθλιαι\* τροφαί. 330  
 ΟΙ. ἦ τῆσδε κάμου ; ΙΣ. δυσμόρου τ’ ἐμοῦ τρίτης.”  
 ΟΙ. τέκνον, τί δ’ ἦλθες ; ΙΣ. σῆ, πάτερ, προμηθία.  
 ΟΙ. πότερα πόθοισι ; ΙΣ. καὶ λόγων\* γ’ αὐτάγγελος,

Should we read therefore *δύσμορ* *είσορᾶν* *πάτερ*, or *δ* *πάτερ* *δύστην* *δρᾶν*? The verse usually following this has been transposed by Musgrave and the later editors to after 330. The mistake probably arose from the homoeoteleuton in *δρᾶν* and *ὁμοῦ*.

328. γέ μοι. γ’ ἐμοῖ Br. tacitly. I should prefer γ’ ἐμοῦ. ‘Yes, though not without trouble on my part.’ Oed. R. 1384, τοιάδ’ ἐγὼ κηλῶα μηνόσας ἐμήν. Or γ’ ἐγὼ, σὲ γέ του.

329. δυοῖν ὁμοῦ. Oedipus and Antigone.

330. ὁμαιμον. ‘Of the same blood,’ as sprung from the same parent. ὦ δυσάθλιαι τροφαί. ‘Oh most wretched mode of living, existence.’ Musgrave renders, ‘infelix vivendi ratio,’ comparing 338, βλου τροφάς. Wunder adds El. 1183, φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς. Cf. also 446. 1268, τροφαῖς ταῖς σάισιν.

δυσάθλιαι. *δυσάθλιαι* perhaps L. pr. *δυσάθλιαι* would be more according to analogy. Schneid., for the ἀπαξ λεγόμενον *δυσάθλιαι* (countenanced perhaps by *δυσάμορος*), though he thinks *δυσάθλιαι* (so perhaps L. pr. m.) is apparently recommended by 324, *δισσὰ προσφονήματα*. 330, *θιγγάνω* *δυοῖν ὁμοῦ*, by Oedipus’ question, and Ismene’s *τρίτης*, imagines the true reading to be rather *τρισάθλιαι* or *τρίς ἄθλιαι*. Cf. 372. And certainly the numbers ‘two’ and ‘three’ in Greek, with their derivatives, are constantly confused by the copyists in mss. Hermann and Dind. read *δυσάθλιαι*, but Schneid. thinks the feminine termination sufficiently defended by the tragic forms *ἀναρσία*, *δυστάλαινα*, *δυσορφναία* &c.

331. ἦ. δ Br. φεῦ conj. Doed. This question of Oedipus, ἦ τῆσδε κάμου ; (sc. *τροφὰς λέγεις*) appears very unmeaning and tame. Qu. δ τῆσδε κάμου *δυσμόρου* ! 13. κάμου *τρίτης*. Or is the line a mere interpolation? Markland, ad Suppl. p. 258, proposes δ τῆσδε κάμου — *δυσμόρου* δ’ (or τ’) ἐμοῦ *τρίτης* ! On the approach of Ismene, he says, Oedipus begins to bewail the misfortunes

of himself and his child Antigone; but Ismene, anticipating the nature of his remark, interrupts him, and professes her readiness to become a partner of their woes and sorrows. Schol.: εἰ μὴ ἔρα πρὸς τὸ ‘*δυσάθλιαι τροφαί*’ ἀπήντηκεν (sc. the words *δυσμόρου* — *τρίτης*). τ’ Markl. Br. &c. δ’ the mss. Schol. Ald. Cf. on 821 and 1109. ἐμοῦ. ἐμῆς A. R. Ald. Turn. Whence perhaps Hesychius explains ἐμῆς by ἐμοῦ (1). Perhaps *δυσμόρου* τ’ ἐμῆ *τρίτης* (*τροφῆ*). Cf. 344. *τρίτης*. Cf. 8. Oed. R. 581, οὐκ οὐκ ἰσοῦμαι σφὲν ἐγὼ δυοῖν *τρίτες*: Aj. 1174, κόρας ἐμὰς καὶ τῆσδε καὶ σπαντοῦ *τρίτου*. Eur. Hipp. 341, *τρίτη* δ’ ἐγὼ *δύστηνος* ὡς ἀπόλλυμαι.

332. τέκνον, τί δ’ ἦλθες; Cf. 507, ‘*Ἀντιγόνη*, σὺ δ’ ἐνθάδε —. 1450, *πάτερ*, τί δ’ ἐστὶ —. 1684, *τάλαινα*, νῦν δ’ —. Ant. 1087, δ καὶ, σὺ δ’ ἡμῶς —. Aj. 1409, καὶ, σὺ δὲ —. Aesch. Pr. 3, ‘*Ἥφαιστε*, σοὶ δὲ —. Eur. Or. 621, *Μενέλαε*, σοὶ δὲ τάδε λέγω. Hec. 372, *μητὲρ*, σὺ δ’ ἡμῖν —. El. 192, δ *πάτερ*, σὺ δ’ ἐν Αἴδᾳ κεῖσθαι —. Or. 1063, Πυλάδῃ, σὺ δ’ —. Hesiod. Op. 211, δ Πέρση, σὺ δ’ ἔκκουε δίκης. Pind. Ol. i. 58, νιὲ Τρωάδου, σὲ δ’ —. Xen. Mem. ii. 9. 2, εἰπέ μοι, ἔφη, δ Κρίτων, *κείνας* δὲ *τρέφεις*; σῆ, πάτερ. σῆ γε περ B. T. σῆ γ’ δ περ V. σῆ — *προμηθία*. ‘From anxiety about you.’ Schol.: διὰ τὴν σὴν πρόνοιαν. V. Matth. Gr. § 406, 2. So 1413, *τῆς ἐμῆς* *ὀπουργίας*. Arist. Pac. 583, σὺ γὰρ ἐδάμην πόθῳ. Cf. on 419 below.

333. πότερα πόθοισι; ‘Was it from a desire to see me?’ ‘Yes,’ replies Ismene, ‘and also because of news, of which I am myself the bearer.’ Qu. *πότερα* *πόθοισι* (or *πόθῳ* μῶς); Which would accord much better with *αὐτάγγελος*. καὶ λόγοις γ’ K. Vict. and (supr. *ων*) L. S. Elmsl. Reis. Herm. Dind. Wund. Sch. Ben. καὶ λόγοις τ’ A. B. V. R. Ald. καὶ λόγοις *πρωτάγγελος* R. καὶ λόγων M. T. Farn. Br. prob. Musgr. I prefer καὶ λόγων γ’ with Hart. Probably *λόγων* was changed into

- ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ.  
 ΟΙ. οἱ δ' αὐθόμαμοι ποῦ\* νεανίαι πονεῖν ; 335  
 ΙΣ. εἰς' οὐπὲρ εἰσιν δεινὰ τὰν\* κείνοις τὰ νῦν.  
 ΟΙ. ὦ' πάντ' ἐκείνῳ τοῖς ἐν Αἰγύπτῳ νόμοις  
 φύσιν κατεικασθέντε' καὶ βίου τροφάς  
 ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας  
 θακοῦσιν ἰστουργοῦντες, αἱ δὲ σύννομοι 340  
 τᾶξω βίου τροφεία πορσύνουσ' αἶε.

λόγοις, to make it agree with πόθοισι. αὐτάγγελος. Cf. Phil. 568 and 500, καὶ τὸν ἀγγέλον. So αὐτόμαρτυς Aesch. Ag. 962.

334. ξὺν ᾧπερ εἶχον. So Xen. An. vii. 3. 48, ἀλλ' ἐγὼ μὲν ξὺν οἷς ἔχω τὰ ἄκρα καταλήφομαι. WUND. Tr. 1193, ξὺν οἷς χρήσεις φίλων.

335. 'But where are the young men thy own brothers for to labour?' Cf. 342, οὗ μὲν εἰκόσ' ἦν ποιεῖν τάδε. Schol: τοῦ τοῦ ποιεῖν εἰσι δηλονότι. I. e., explains Br., ἐν τοῖς πόνοις εἰσιν; τί ποιοῦσιν; Supply rather ἐς τὸ before ποιεῖν, 'as regards rendering assistance.' V. Matth. § 534. d. So 1368, αἶψ' ἄνδρες, οὐ γυναικες, εἰς τὸ συμπονεῖν. Cf. also on 12. Eur. Or. 1472, ποῦ δὴτ' ἐμύνειν οἱ κατὰ στέγας φρύγες; Hom. Il. i. 680, εἰσι καὶ οἷδε τάδ' εἰπέμεν. γ'. 140, δῶρα δ' ἔγαν ὅδε πάντα παρασχέμεν. Aesch. Sept. 373, καὶ μὴν ἄναξ ὅς' — εἰς ἀρτί-κελλον ἀγγέλου λόγον μαθεῖν. Eur. Iph. A. 1478, πλόκαμος ὅδε καταστέφειν. Pind. N. x. 149, παῦροι δ' ἐν πόνοις πιστοὶ βροτῶν, καμῶτον μεταλαμβάνειν. We cannot connect ποιεῖν with ποῦ, because then τοῦ would be required before ποιεῖν. Nor ought we with Heath to connect νεανίαι ποιεῖν, 'propter juventutem labori magis idonei.' αὐθόμαμοι. αἶψ' ὁμαιμοί some mss. Cf. Ant. 1, αὐτῷ ἀελλφον Ἰσμήνης ἀρά. τοῖ vulg. τοῦ M. V. Vauv. Br. Hart. Dobr. and so Schol. (ποῦ τοῦ ποιεῖν εἰσι;) Which is certainly preferable, in my opinion. Cf. 336, εἰς' οὐπὲρ εἰσι. Hartung reads: τοῦ ποιεῖν νεανίαι; Wakef. (S. C. clxxxii.) and Dobree conjecture: τοῦ — πόνων; (as ποῦ γῆς &c.) Ed. Lond. i.: τοῖ — πό-νων; Cant: τὸ νῦν for ποιεῖν. ποιεῖν.

κυρεῖν M. Whence one may hazard the conjecture, τοῦ κυροῦσι τοῦ ποιεῖν; 336. εἰς' οὐπὲρ εἰσι. 'They are where they are,' no matter where. Cf. on 273. Ismene gives this vague answer, to cut

short further inquiry on so painful a subject. δ' ἐν κείνοις M. R. Ald. Reis. Elmal. Herm. Dind. Wund. Schn. Hart. δ' ἐκείνοις K. S. and (add. v a corr.) L. δ' κείνοις A. τᾶκείνοις B. T. V. Br. τὰν κείνοις Schaef. Troll. Rightly. Schol: νῦν δὲ τὰ ἐν ἐκείνοις δεῖν ἐστίν. Cf. 386. A similar correction is required in El. 924, τᾶκείνου δέ σοι | σωτήρι' ἔρρει. Read τὰκ κείνου. Cf. Oed. R. 1267, δεινὰ τὰνθὲνδ' ἦν ἄρα. Translate: 'dreadful is their present situation.'

337. ὃ πάντ' ἐκείνῳ. Perhaps δ (ὃ) πάντα τέκνω — τοῖς ἐν Αἰγύπτῳ νόμοις. In Egypt formerly the women attended to the out-door and more laborious occupations, while the men sat at home, engaged in spinning. V. Nymphodor. ap. Schol. Herod. ii. 35. Eust. ad Il. α'. p. 31. The words of Herodotus are, αἱ μὲν γυναῖκες ἀγοράζουσι καὶ κατα-λεύουσι, οἱ δὲ ἄνδρες κατ' οἴκους ἰόντες ὑφαίνουσι. From whom no doubt this description is borrowed. Cf. on Ant. 906. Oedipus, not understanding the concise and mysterious language of Ismene, supposes her merely to imply that her two brothers are sitting indifferent and inactive at home. For persons compared with things v. Matth. Gr. § 453. n. 1. So Oed. R. 1507, μὴδ' ἐξίσωσες τάδε τοῖς ἐμοῖς κακοῖς. Eur. Bacch. 1251, μητρὸς εἰκασθεὶς τρόποις.

338. φύσιν κατ. Qu. φύσιν γ' ἀπει-κασθέντε. βίου τροφάς. 'Mode of life.' Cf. 446, ἐκ ταῦνδε — τροφὰς ἔχω βίου. 328. 1265. Aj. 499.

340. αἱ δὲ σύννομοι. 'While their partners,' or wives. So the nightingale calls her husband in Arist. Av. 209, ἔγε σύννομέ μοι παῖσαι μὲν ἐπνευ &c.

341. τᾶξω βίου τροφεία. 'The means of support from out of doors.' Cf. 338, βίου τροφάς. τροφεία, 'nourishment, nurture,' as in Eur. Ion. 1493. In Aesch. Sept. 477, and many other places, it means

σφῶν δ', ὧ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,  
κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,  
σφῶ δ' ἀντ' ἐκείνουντ' τὰμὰ δυστήνου κακὰ  
ὑπερπονείτον. ἡ μὲν ἐξ οὗτου νέας 345  
τροφῆς ἔλῃξε καὶ κατίσχυσεν δέμας,  
ἀεὶ μεθ' ἡμῶν δύσμορος πλανωμένη  
γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν  
ὑλὴν ἄσιτος νηλίπους τ' ἄλωμένη,  
πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασιν 350  
μοχθοῦσα τλήμων δεύτερ' ἡγεῖται τὰ τῆς  
οἴκοι διαίτης, εἰ πατὴρ τροφήν ἔχοι."  
σὺ δ', ὧ τέκνον, πρόσθεν μὲν ἐξίκου" πατρὶ

the return made for it. Cf. *θρεπτήρια* 1263.

342. σφῶν. 'For you two.' πονεῖν *τὰδε*. 'Undertake this labour' of providing for your father's sustenance.

343. ὥστε παρθένοι. 'As maidens.' ὥστε is often used thus adverbially. Cf. *Ant.* 587. 1033. 1084. *El.* 444. *Tr.* 112. 367. 530. 537. 699. 703. 768. 1071. *Aj.* 300. *Fr.* 762. *Eur.* *El.* 748 &c.

344. ἐκείνων. ἐκείνουν correctly V. ἐκείνον B. ἐκείνου (supr. *ων*) T. Cf. on 423. τὰμὰ δυστήνου κακὰ. So *Phil.* 1126, τὰν ἐμὴν μελέου τροφάν. *Aj.* 1015, τὰ σὰ | κρᾶτη θανάτου. *Oed. R.* 1463. *Ant.* 862. *Eur. Suppl.* 921, τὸν ἐμὸν μόχθον ἀθλίαι. *Ph.* 1533, μονομάτορος ὀδυρμοῖς ἑμοῖς. *Arist. Nub.* 1202, ἡμέτερα κέρδη τῶν σοφῶν. *Pl.* 33, τὸν ἐμὸν τοῦ τάλαιπώρου βίον. So in Latin. *Hor. Sat. i.* 4. 22, 'Cum mea nemo | Scripta legat, vulgo recitare timentis.' *Ovid. Her. v.* 45, 'Et flecti, et nostros vidisti flectis ocellos.' *Cic. Ep. ad L. Paul.*, 'Tuum studium adolescentis.'

345. τὰμὰ — ὑπερπονείτον. 'Endure on my behalf the misfortunes of this unhappy man.' *Schneid.* explains ὑπερπονείν, 'to task oneself beyond one's strength.' ἡ μὲν. *Antigone.* Answered by σὺ δὲ 353.

346. νέας τροφῆς. *Aj.* 511, νέας τροφῆς στερηθείς. *Ant.* 918, παιδείου τροφῆς. In a different sense νέα τροφή *Oed. R.* 1. κατίσχυσεν δέμας. 'Became strong in body.'

349. νηλίπους. νηλίπος *Wakef. S. C.* iv., who compares *Apoll. Rh.* iii. 646, νηλίπος, ολέανος. *Lyc. Alex.* p. 104,

νηλίπον βίον. τ' om. B.

350. Cf. *Tr.* 145, τὸ γὰρ νεάζον — οὐ θάλαμος θεοῦ, — οὐδ' ὄμβρος οὐδὲ πνευμάτων οὐδὲν κλονεῖ.

351. δεύτερ' ἡγεῖται. 'Deems of secondary importance.' *Phil.* 1442, ὡς τέλλα πάντα δεύτερ' ἡγεῖται πατὴρ Ζεὺς. *Fr.* 325, κάσσι πρὸς τὰ χρήματα | θητοῖσι τέλλα δεύτερ'. The finite verb ἡγεῖται is added contrary to expectation, to strengthen the sentence, which in its lengthened dependence upon γερονταγωγεῖ, might appear to run feeble and heavy. Cf. on *Oed. R.* 1201. *Aj.* 804 f. *Reisig. Conj.* p. 315—7. τὰ τῆς οἴκοι διαίτης. 'The matter of her own sustenance.' Cf. *El.* 879. *Phil.* 263, on which place *Burges* proposes to read here λιτάς οἴκοι διαίτας ('scanty fare at home'), coll. *Hesych.* Λιτοβόρος. εὐτελέως τραφεῖς, and *Λιτοῖς. ψιλοῖς, εὐτελέσι*.

352. εἰ — ἔχοι. 'If only her father have support.' *Matth. Gr.* § 524. n. 3. § 617. εἰ — ἔχει (supr. *οἰ*) B. T. The optative here expresses the thought of *Antigone's* own heart. *Qu. εἰ πατὴρ ἔξει τροφήν. Aj.* 499, δουλίαν ἔξειν τροφήν.

353. πρόσθεν μὲν. Answered by σὺ δὲ 357. 'As formerly — so now again.' ἐξίκου. 'Camest, arrivedst' (*Lat.* 'pervenisti'). Cf. *El.* 387, ἀλλ' ἐξίκαστο ('perveniat') τοῦδ' ἔ' οὐνεκ' ἐν τάχει. But where from and where to? For I suppose the time is meant when *Oedipus* was still residing at Thebes. Moreover the imperfect seems to be required by the πάντα ('all' from time to time). So that I should prefer either ἐξικνοῦ, or ἐξηγοῦ

μαντεῖ ἄγουσα πάντα," Καδμείων λάθρα,  
 ἃ τοῦδ' ἐχρήσθη σώματος· φύλαξ δέ μου 355  
 πιστὴ κατέστης, γῆς δ' ἐξηλαυνόμην  
 νῦν δ' αὖ τῷ ἦκεις μῦθον, Ἰσμήνη, πατρὶ  
 φέρουσα; τίς σ' ἐξῆρεν" οἴκοθεν στόλος;  
 ἦκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς  
 ἐξοῖδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι." 360

ΙΞ. ἐγὼ τὰ μὲν παθήμαθ' ἄπαθον, πάτερ,  
 ζητοῦσα τὴν σὴν ποῦ κατοικοῖς τροφήν,"  
 παρεῖς' ἑάσω· δις γὰρ οὐχὶ βούλομαι

('thou usest to relate to me'). Or we might read: ἐξίκου — κείνα (for πάντα), which, if the allusion be only to one oracle (ἃ τοῦδ' ἐχρήσθη, not ἐχρήστο or ἐχρήζετο), would seem preferable.

354. μαντεῖ ἄγουσα πάντα. Ἄγουσα for φέρουσα(?). Qu. μαντεῖ ἀεὶ φέρουσα, or μαντεῖ ἔχουσα πάντα, or μαντεῖα κείνα πάντα. Hence it seems the oracle was repeatedly consulted in respect of the banishment of Oedipus, though we are not informed of the particulars. "Of repeated oracles given to the Thebans," says Schneid., "in reference to Oedipus, so long as he remained in Thebes, we do not hear elsewhere."

355. ἃ τοῦδ' ἐχρήσθη σώματος. 'Which were delivered in reference to my person.' The genitive clearly depends on ἐχρήσθη, as the very position of it demonstrates; not from the preceding μαντεῖα, as Wunder supposes. Compare a similar use of the genitive below 662, τῆς σῆς ἀγωγῆς. 436. 513. Tr. 170, τοιαῦτ' ἐφράζετο πρὸς θεῶν εἰμαρμένα | τῶν Ἡρακλείων ἐκτελενταῖσθαι πόνων. V. Bos. Ellipsis. p. 734. Schneid. too makes τοῦδε σώματος dependent on μαντεῖα (ἃ μαντεῖα), comparing the expressions μαντεῖόν τινος, 'an oracle given in reference to some one,' ψήφισμά τινος &c. So Oed. R. 906, λαῶν παλαιὰ θέσφατ'. τοῦδε — σώματος. Oed. R. 643, τοῦμὸν σῶμα.

ἐχρήσθη. Herod. vii. 178, καὶ σφί ἐχρήσθη ἀνέμοισι εὐχεσθαι. δέ. τε Elmsl. Hart. Which perhaps is preferable.

358. τίς σ' ἐξῆρεν. τίς ἐξῆρεν K. S. τί σ' ἐξῆκεν B. τίς σ' ἐξῆκεν V. ἐξῆρην. 'Sent forth.' Tr. 35, τοιοῦτος αἶων — ἐκ δόμων ἀεὶ τὸν ἄνδρ' ἐπεμπε &c. Probably ἐξῆκεν is right.

359. κενή — μὴ οὐχί. 'Empty-handed, without bringing me' (Lat. 'quin

feras'), &c. The words τοῦτ' — ἐξοῖδα are parenthetical. A similar pleonasm occurs Ant. 87, ἐχθρίων ἔσει | σιγῶς, ἔαν μὴ πᾶσι κηρύξῃς τάδε. Oed. R. 57.

360. μὴ οὐχί — φέρουσα. Cf. on Oed. R. 221, οὐ γὰρ ἂν μακρὰν | ἴχνηεν αὐτὸν, μὴ οὐκ ἔχων τι σύμβολον. Qu. μὴ οὐ τι δεῖμ' ἐμοὶ φέρειν νέον. For μὴ οὐ is seldom, if ever, joined with a participle. Cf. on Oed. R. 13. δεῖμ'. 'Object of dread.' Perhaps χρῆμ', 'matter.' φέρουσα. 'Bringing.' Lat. 'nuntians.' Cf. 420. El. 666, φέρων λόγους ἠδεῖς. Eur. Hec. 166, ἃ κἀκ' ἐνεγκούσαι.

362. ποῦ κατοικοῖς τροφήν B. T. Br. ποῦ κατοικοῖς τροφήν Ald. K. L. S. edd. vett. ποῦ κατοικοῖς τροφήν A. κατ' οἴκου τροφήν M. Schol: τὴν σὴν διαιταν. ποῦ κατοικοῖς is added, as Schneid. justly remarks, for greater perspicuity, to fix the local meaning of τὴν σὴν τροφήν. The sense seems to be this: ζητοῦσα ποῦ σὺ κατοικοῖς τρεφόμενος (or ποῦ κατοικῶν τρέφοιο). But this signification or use of τροφή (place of living, abode) is very singular. Perhaps we should read στροφήν (Sophoclean for ἀναστροφήν), or ἔδραν, or some such noun. Or ποῦ κυρῶν εἴης, 'where you might chance to be.' Phil. 544, ἐκέλευσ' ἐμοὶ σε ποῦ κυρῶν εἴης φράσαι. A phrase so unusual as ποῦ κυρῶν εἴης might readily have been tampered with. Or ποῦ κυροῦσ' εἴη (sc. σὴ τροφή). Or ποῦ τὰ νῦν ἔχεις. Or ποῦ κυροῖς ἔχων τροφήν. Or ποῦ βλου τροφήν ἔχεις (446, τροφὰς ἔχω βλου. 1614. 1687. Aj. 499. Ph. 953). Cf. 352, εἰ πατὴρ τροφήν ἔχει. 446. Ant. 918. Aj. 499. For the general construction cf. Eur. Hipp. 936, φεῖ τῆς βροτείας, ποὶ προβήσεται, φρενός.

363. παρεῖς' ἑάσω. 'I will pass by and dismiss.' Aj. 754, ἀφέντ' ἑάν. Eur.



πονουσά τ' ἀλγεῖν καὶ λέγουσ' αὖθις πάλιν.  
 ἃ δ' ἀμφὶ τοῖν σοῖν δυσμόροιον παίδου κακά 365  
 νῦν ἔστι, ταῦτα σημανοῦσ' ἐλήλυθα.  
 πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρις\* Κρέοντί τε"  
 θρόνους ἔασθαι" μὴδὲ χραίνεσθαι πόλιν  
 φόνῳ,† σκοποῦσι τὴν πάλαι γένους φθορὰν,  
 οἷα κατέσχε τὸν σὸν ἄθλιον δόμον 370  
 νῦν δ' ἐκ θεῶν του κάλιτηρίου\* φρενὸς  
 εἰσῆλθε τοῖν τρισαθλίῳ ἔρις κακῇ,

Tro. 690. Eur. El. 379, ταῦτ' ἔαν ἀφειμένα. Fr. Inc. 129. ἀνέλις ἐξ

365. ἀμφὶ τοῖν —. The dative, rather than the gen. Cf. 1614. Aj. 684, ἀμφὶ τοῦτοισιν ἐδ' ὀχέσει. 562, τοῖον — φύλακα — ἀμφὶ σοὶ λείψω.

366. σημανοῦσ'. σημαίνουσα K. L. R. S. Cf. on Ant. 242.

367. ἦν ἔρις Κρέοντί τε | θρόνους ἔασθαι the mss. ἔρωσ for ἔρις Tyrwh. Musgr. Br. Herm. Dind. Wund. Hart. Ben. ἔρωσ, 'a desire or wish.' Cf. 436. Brunck compares Eur. Ph. 631. Alc. 1101. Suppl. 139. Iph. A. 813. Add Arist. Av. 413, ἔρωσ — ξυνεῖναι τὸ πᾶν. Perhaps ἔρις came from 372. Schneid. disapproves of Tyrwhitt's conjecture, and explains ἔρις of 'a generous strife' or emulation, a noble φιλονεικία (ἔρις ἀγαθῶν Aesch. Eum. 962), and disapproves of Tyrwhitt's conjecture ἔρωσ. Compare Eur. Ph. 1476, ἦν δ' ἔρις στρατηλάταις, | οἱ μὲν πατάξει &c. For ἦν ἔρις Bergk conjectures ἤρεσεν. Qu. ἦν κριτὸν ('it was decided') Κρέοντί γε (or τοῦς). Or ἦν Κρέοντι κεκριμένον —. Or ἦν δεδογμένον (or ἀρεστὰ τοῖς) θρόνους | ἔαν Κρέοντι —. Schol: ὁ τε πλεονάζει.

368. θρόνους. 'The royal throne' or kingdom, for such seems to be the meaning of the word, when used in the plural by the tragedians. Cf. 375. The single θρόνος means merely an ordinary seat.

μηδὲ (i. e. καὶ μὴ) after τε, as in Hom. Od. φ'. 310, πῖνέ τε μὴδ' ἐρίδανε. Cf. Aj. 836. Δὲ here answers to τε, because the latter clause assumes a contrastive character. Matth. Gr. § 609, and § 626. But I strongly suspect the common reading, and should prefer μήτε with Ben. and Hart., that is to say, if Κρέοντί τε be right, which I much doubt.

369. λόγῳ vulg. 'With calm consideration,' in contrast to the ἀλιτήριος φρὴν, 'in-

fatuation,' of. v. 371. But I have little doubt the genuine reading is, μηδὲ χραίνεσθαι πόλιν | φόνῳ, σκοποῦσι —.

370. τὸν σὸν ἄθλιον. τὸν τρισαθλίον Said. v. Olā. Qu. τὸν σὸν ἄθλιον δόμον. Cf. 344.

371. καὶ ἀλιτηροῦ A. Ald. Said. v. ἀλιτροῦ. Wund. Schn. καὶ ἀλιτήριον K. κάβαλιτηροῦ or κάβαλιτήριον (sic) L. M. S. κάβαλιτηροῦ Ven. κάβαλιτήριον B. καὶ ἀλιτηρίου T. Br. κάλιτηρίου Turm. Steph. Toup Em. i. 431 (who quotes Eubulus ap. Athen. p. 108, πλεονῶν, φιλάργυρος δὲ κάλιτήριος). Reia. Elmal. Herm. Hart. καὶ ἀλιτήριος (!) Dind., adducing Hesychius, who quotes ἀλιτήριος from Soph. (Fr. 42), and one of whose glosses happens to be, ἀλιτήριος ἀμαρτωλίας (which belongs to Arist. Ach. 907). καὶ ἀλαστόριον [why not then ἀλάστορος?] Bergk. Gl: ἀμαρτωλοῦ, μιανῶς. The true reading, I doubt not, is κάλιτηριον. Cf. Arist. Eq. 445, ἐκ τῶν ἀλιτηρίων σέ φημι γεγενῆσθαι τῶν τῆς θεοῦ. Where the anapaest in the second foot is excusable, because the word could not otherwise stand in a verse of that metre. Plat. Legg. ix. 854 A. ἀλιτηριώδης. The various false readings evidently arose from an attempt to introduce the preposition. Cf. on 167. 233. Perhaps, however, as ἀλιτηρὸς φρὴν is cited from Sophocles by Eust. (p. 694, 16), the real reading may be κάλιτηροῦ δὴ (or πρὸς) φρενός. For the sentiment cf. Ant. 601 f. "Because," says Schneid., "when there is already a strong propensity to ὕβρις, the gods nourish it and lead the man into temptation."

372. εἰσῆλθε τοῖν —. On this construction v. Matth. Gr. § 402. c. Cf. Trach. 298, ἐμοὶ γὰρ οἴκτος θεῶν εἰσέβη. Fr. 678, εἰσέρχεται μὲν ἰχθύων πικρὴ γένει. But Aesch. Pr. 1002, εἰσελθέτω σε μήποθ' ὥς —. τοῖν τρις ἄθλιον (sic)

ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.  
 χῶ μὲν νεάζων καὶ χρόνῳ μείων γεγώς  
 τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων  
 ἀποστερίσκει," κάξελήλακεν πάτρας.  
 ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,  
 τὸ κοῖλον Ἄργος βὰς φυγὰς, προσλαμβάνει  
 κῆδος τε καινὸν καὶ ξυνασπιστὰς φίλους,  
 ὡς αὐτὶκ' Ἄργος ἢ τὸ Καδμείων πέδον

375

380

Elmsl., in compliance with Porson's view stated Praef. Hec. p. xxviii, in order that the third and fourth feet may not be comprised in one and the same word. Instances of which usage, though rare, are still to be found, and free from suspicion. Cf. Aj. 969. Aesch. Pers. 601. Ag. 1261. Suppl. 252. Eur. Iph. A. 1595. See Linw. Gr. Metr. p. 36.

373. λαβέσθαι. 'To lay hold of, seize.' Schol.: ἀντιλαμβάνεσθαι. Eur. Hipp. 1445, λαβοῦ, πάτερ, μου.

374. νεάζων. Tr. 144, τὸ γὰρ νεάζων. This passage was marked with a χ by the Grammarians, because Sophocles represents Polynices as the elder, and Eteocles as the younger, contrary to the usually received opinion, adopted by Euripides and others.

376. Πολυνείκη A. L. M. R. S. Ald. Elmsl. &c. Πολυνείκην B. T. V. &c. The former, as more Attic, is justly retained by Br. &c. Numerous instances of similar terminations are here supplied by Elmsley. Just so ἦ is more Attic than ἦν, ἦδ᾽ than ἦδειν &c. Cf. on Aut. 198.

376. ἀποστερίσκει. ἀποστερίζει B. V. Perhaps ἀπεστέρηκε, which would certainly agree better with ἐξελήλακεν.

377. ὁ πληθύων λόγος. 'The common talk.' So Aesch. Ag. 869, ὡς ἐπλήθυνον λόγοι. Below 930, ὁ πληθύων χρόνος. Tr. 54, παῖσι — πληθύνει. Fr. 643, κύναρος ἔκασθα πάντα πληθύνει (—ύνει?) γύνη. 930, ὁ πληθύων χρόνος, 'length of days.'

378. Called κοῖλον, for the sake of distinction from other towns of the same name, because situated in an open basin, surrounded with hills, except toward the sea. Cf. 1367. Similarly κοίλη Λακεδαιμόνων (Hom. Od. iv. 1), κοίλη Συρία &c. Strabo p. 370 C. τῆς τε χώρας κοίλης ὁσσης καὶ ποταμοῖς διαρροεμένης (of Argolis). The Schol. cites from the Epigoni,

τὸ κοῖλον Ἄργος οὐ κατοικήσαντ' ἔτι. Soph. in Thamyris, Ἀργεῖ κοίλῳ. Homer [Od. δ'. 1] οἱ δ' ἔχον κοίλην Λακεδαιμόνα. προσλαμβάνει κῆδος. 'Contracts an alliance.' Eur. Med. 885, σφραγισθεῖν τ' ἐμοὶ δοκεῖς | κῆδος τόδ' ἡμῖν προσλαβόν. 700, ἀνδρῶν τυράννων κῆδος λαβεῖν. Plut. Comp. Arist. et Cat. vi. γάμον ἔδει λαβεῖν γεγναῖον. V. Num. ἔλαβε γάμον Τατίας.

378—9. Cf. Phoen. 710, ἤκουσα μείζον αὐτὸν ἢ Θήβας φρονεῖν, | κῆδει τ' Ἀδράστου καὶ στρατῶ πεποθότα.

379. καινόν. 'Imparting additional strength,' καινός being here used almost pleonastically, as elsewhere ἄλλος ('besides'). Schneid. compares Stat. Theb. ii. 108, 'Jamque ille novus, scit fama, superbit | Connubis viresque parat, queis regna capessat.' Elmsley (here and in Mus. Crit. ii. 273) conjectures κλεινόν. The words κλεινός and καινός are constantly interchanged, as observed by Elmsl. ad Herc. F. 38.

380. Schol.: ὡς αὐτίκα καὶ τὸ Ἄργος πρὸς οὐρανὸν βιβάν, καὶ τὸ Καδμείων πέδον τιμωρία ὑποτάξων. — ὑπέρβατον οὖν ἐστὶ ὡς αὐτίκα ἢ πρὸς οὐρανὸν τὸ Ἄργος ὁσων — ἢ τὸ Καδμείων πέδον τιμῇ καθέξων. Which explanation is absurd. Translate: 'With the avowed intention that Argos should either subjugate with honour (gain honour by the subjugation of) the plain (city) of the Cadmeans, or raise it to heaven' (in case the latter should be victorious). I.e. that either the Argives should conquer the Thebans, or be conquered by them. Cf. 1306 f. So in Aesch. Sept. 45, the seven chiefs swear, ἢ πόλει κατασκαφὰς | θέντες λαπδέειν ἐστυ Καδμείων Βίῃ, | ἢ γῇν θανόντες τήνδ᾽ ἐφύρσειν φόβῳ. Quoted by Schneid. On ὡς thus used v. Matth. § 568. 3. Ἄργος is the accusative absolute, on which cf. on Oed. R. 101. For ἢ Brunck gives δῆ (ὡς δῆ, 'tanquam scilicet'), Bergk ol, 'ipsi.'

αἰχμητὶ καθέξον, ἣ πρὸς οὐρανὸν βιβᾶν.  
ταῦτ' οὐκ ἀριθμὸς ἐστίν, ὦ πάτερ, λόγων,  
ἀλλ' ἔργα δεινά· τοὺς δὲ σοὺς ὅποι θεοὶ  
πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.

ΟΙ. ἦδη γὰρ ἔσχατος ἐλπίδ' ὥς ἐμοῦ θεοὺς  
ᾤραν τιν' ἔξειν," ὥστε σωθῆναι ποτε;

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ΙΣ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.

Καθμείων. καθμείων A. K. R. Br. Cf. on 736. Oed. R. 29. 35. So Ant. 15, Ἀργείων στρατός. Ant. 15. 741, Καθμείων λεώς. Eur. Her. 501, ἐχθρὸν Ἀργείων δόρυ. But ibid. 840, ἐτρεψάμεσθ' Ἀργείων εἰς φυγὴν δόρυ (because of the metre).

381. τιμῇ καθέξον vulg. For κατέχειν ('to put or keep down, to subdue'), cf. Ant. 605. In τιμῇ I think some error lurks. We require some such word as νίκη, or else μάχη, δόρυ, ἔρει, or αἰχμη. For καθέξον perhaps κρατήσων. καθέξον A. Br. καθέξων the rest and Ald. πρὸς οὐρανὸν βιβᾶν. A frequent hyperbole. So Od. ix. 21, καὶ μεν κλέος οὐρανὸν ἔκει. xv. 328. Il. κ'. 212, ὑπουράνιον κλέος. Eur. Bacch. 970, ἔστ' οὐρανῷ στηρίζον εὐρήσεις κλέος. Arist. Nub. 459, κλέος οὐρανόμηκες ἔξει. Theocr. v. 144, ἀνυσάμαν τὰν ἀμνόν' ἐς οὐρανὸν ὕμνιν ἀλεῦμαι. Luke Evang. x. 15, καὶ σὺ Καφαρναούμ, ἡ ἔως τοῦ οὐρανοῦ ὑψωθείσα, ἔως τοῦ ἔθους καταβιβασθήσῃ. Cic. pro Mil. 35. Schol.: ὑψώσων τῇ εὐκλείᾳ, ὥς πορθησόντων Ἀργείων τὰς Θήβας καὶ κατὰ τοῦτο ἐνδόξων γεννησομένων. καὶ for ἡ Br. βιβᾶν contr. from βιβάσων (βιβάων).

382. ἀριθμὸς — λόγων. 'Mere idle words, mere talk.' Eur. Tro. 475, ἐγεινᾶμην τέκνα, | οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν. Her. 997, εἰδὼς μὲν οὐκ ἀριθμὸν, ἀλλ' ἐτητύμῳς | ἄνδρ' ὄντα τὸν σὸν παῖδα. Where see Elmsl. Arist. Nub. 1205, ἀριθμὸς, πρόβατ' ἄλλως (gl. μάταιον πληθος). Hor. Ep. i. 2. 27, 'Nos numerus sumus, et fruges consumere nati.'

383. ὅποι (sc. προελθόντας). 'At what point, when they have reached what point.' Cf. 476, τὸ δ' ἐνθεν ποῖ τελευτήσας με δεῖ; 1734, ποῖ δῆτα — αἰῶνα τλάμων' ἔξω; El. 958, ποῖ γὰρ μενεῖς βῆθυμος; Eur. Hec. 419, ποῖ τελευτήσω βίαν; Med. 1271, ποῖ φύγω μητρὸς χέρας; Bacch. 184, ποῦ (ποῖ;) δεῖ

χορεύειν; ποῖ καθιστάμαι πόδα; Her. 74, ὃ μῆτερ, ἀδᾶ, ποῖ πατὴρ ἔπεισι γῆς; Hel. 744, οἱ τ' ἐσμὲν τέχνης. Her. 46, ζητοῦσ' ὅποι (so Elmsl. ad l.) γῆς πέργον οἰκιοῦμεθα. Arist. Lys. 526, ποῖ γὰρ καὶ χρῆν' ἀναμείναι; ὅποι. δπη V. δπου Elmsl. Hart.

384. ὅποι — κατοικτιοῦσιν Purgold.

385. ὥς — ἔξειν. 'That the gods would ever care for me.' The two constructions, it would seem, combined, ὥς ἔξωσι θεοὶ and ἔξειν θεοὺς. Cf. Aj. 378. Aesch. Eum. 788, αὐτὸς ἦν ὁ μαρτυρῶν, | ὥς ταῦτ' Ὀρέστην δρῶντα μὴ βλάβας ἔχειν. Matth. § 539. n. 1. Elmsley considers ὥς as redundant, and cites Xen. Hell. vi. 5. 42, ἐλπίζειν δὲ χρῆ, ὥς ἄνδρας ἀγαθὸς μᾶλλον ἢ κακοὺς αὐτοὺς γενήσεσθαι. Cyr. i. 6. 25, λέγεις σὺ — ὥς καὶ καρτερώτερον δεῖν πρὸς πάντα τὸν ἔρχοντα τῶν ἔρχομένων μᾶλλον εἶναι. i. 6. 8. Such passages however appear rather suspicious, and should be carefully sifted. A somewhat similar construction occurs Tr. 1233, ἀνὴρ δδ', ὥς ἔοικεν, οὐ νεμεῖν ἐμοὶ | φοινοῦντι μοῖραν, if indeed the passage be genuine. Notwithstanding Reiske's assertion, "Exemplorum hujus generis copia undique suppeditat (suppetit?)." I still am at a loss for a really parallel passage. Qu. ἐλπίδας θεοὺς ἐμοῦ | ᾤραν τιν' ἔξειν (or τιν' ἂν σχεῖν); or at least, ἐλπίδ' ὥς ἐμοῦ θεοὶ | ᾤραν τιν' ἔξωσι" — Hart: ἐλπίδ' ὥδ' —.

386. ᾤραν. ᾤραν probably all the mss. Gl. L.: φροντίδα. Tr. 57, εἰ πατὴρ | νέμοι τιν' ᾤραν ὥστε σωθῆναι ποτε.

387. τοῖς νῦν γ' (γ' om. K. M. T.) — τοῖς (or τοῖσι) γ' B. V. The particle γι repeated, as in Arist. Ach. 93, ἐκπρόφει γε | κόραξ πατάξας τὸν γε σὸν τοῦ πρόσβους. Ismene alludes to the recent oracle brought from Delphi (413), in distinction from the older one on the same subject mentioned 87—95. Cf. also 452—3.

- ΟΙ. ποίοισι τούτοις ; τί δὲ τεθέσπισται, τεκνον' ;  
 ΙΣ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ  
 θανόντ' ἔσεσθαι ζῶντά τ' εὐσοίας χάρι. 390  
 ΟΙ. τί δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειε τις ; \*  
 ΙΣ. ἐν σοὶ τὰ κείνων φασὶ' γίγνεσθαι κράτη.  
 ΟΙ. οὔτ' οὐκέτ' εἰμὶ, τηνικαυτ' ἄρ' εἰμ' ἀνὴρ ;  
 ΙΣ. νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὠλλυσαν.  
 ΟΙ. γέροντα δ' ὀρθοῦν φλαῦρον, ὅς νέος πέσῃ. 395  
 ΙΣ. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν  
 ἦξοντα βαιοῦ κούχλι μυρίου χρόνου.

388. Qu. τί δὲ τεθέσπισται νέον ;

389. τοῖς ἐκεῖ. By the Thebans. So κείνων 392. κείνοις 402. See the note of Schol.

390. θανόντα is put first, because it was chiefly after his decease that he would benefit the state. εὐνοίας the mss. εὐσοίας is given by the Schol. as a reading found in the better copies (ἐν τοῖς ἀναγκασιότεροις τῶν ἀντιγράφων). And he explains εὐσοίαν by εὐθέλειαν, quoting a passage from our poet's *Amphitryo*, ἐπεὶ δὲ βλάστοι, τῶν τριῶν μὲν λαβεῖν | εὐσοίαν ἀρκεῖ (Fr. 124). This reading is also followed by Suid. v. εὐσοία, and is written above the line in T. 'For the sake of the prosperity you will afford them.' Hesych: εὐσοία. εὐθηνία, σωτηρία. Cf. 392. The common reading (explained by Schol: ἵνα εὐνοῖς αὐτοῖς) would ill accord with θανόντα.

391. τίς (τί A. pr. m.) δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς vulg. ὑπ' om. K. L. M. R. S. τίς δ' ἂν τι τοιοῦδ' ἀνδρὸς Herm. Dind. Schn. τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς Wund. (who conjectures: τίς δ' ἂν τοιοῦδέ γ' ἀνδρὸς —). εἰ πρόσσειν τινός, says Schneid., as in Oed. R. 1006, ὅπως | σοῦ πρὸς δόμους ἐλθόντος εἰ πρόσσειμι τι. But the genitive there is placed absolutely. We might correct with greater probability, τίς δ' ἂν τι τοιοῦδ' ἀνδρὸς ἀπολαύσειεν ἂν; or — τοιοῦδ' ὑπ' ἀνδρὸς εἰ πρόσσειεν ἂν; But I have no doubt the real reading is, τί δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εἰ πρόσσειε τις (for vulg. τι); We can readily perceive how easily ὑπ' might have fallen out after τοιοῦδ'. Hence the disturbance. I find Hartung has given this very reading. Cf. Arist. Nub. 840, τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἂν;

392. ἐν σοὶ —. Cf. 247. 422. For φασὶ Bergk conjectures φησὶ. κράτη. 'Rule.' Cf. Oed. R. 586. Aj. 1016.

393. Qu. δὲ οὐδὲν εἰμι (Ph. 1030)

which would contrast better with εἰμ' ἀνὴρ. ἀνὴρ. 'A man, somebody,' with emphasis, κατ' ἐξοχήν. So Arist. Eq. 1254, μέμησ', ἐτι | ἀνὴρ γεγένησιν δι' ἐμέ. 179. 391. Soph. Aj. 520. 1238. Eur. El. 693, πρὸς τὰς ἀνδραγίγνεσθαι σε χρή. Similarly 'vir' with the Latins. Wunder compares Cic. Phil. ii. 14, 'Quod non fecisti, ignosco; virum res illa quaecebat.' Cf. Serv. ad Virg. Aen. vi. 553.

394. ὀρθοῦσι. 'Lift up, raise up.' Ant. 1158, τύχη γὰρ ὀρθοῖ — τὸν εὐτυχοῦντα. 163. Oed. R. 39. Archiloch. Fr. xv. τοῖς θεοῖς τίθει τὰ πάντα. πολλὰκις μὲν ἐκ κακῶν | ἀνδρας ὀρθοῦσιν μελάνηρ κειμένους ἐπὶ χθονί, | πολλὰκις δ' ἀνατρέπουσι καὶ μάλ' εἰ βεβηκότας | ὑπέρτους κλίνουσι. πρόσθε δ'. 'Though formerly.' ὠλλυσαν. 'Were for destroying me.' Cf. Oed. R. 1454.

395. γέροντα δ' ὀρθοῦν φλαῦρον. 'But to raise up in his old age, one who has fallen young, is a poor useless affair, a paltry favour.' So Brunck explains φλαῦρον by εὐτελές, 'vile, futile.' Cf. Blomf. Gl. Pers. 222. The Schol. interprets by ἀδύνατον, χαλεπόν. Perhaps Sophocles wrote γέροντ' ἀνορθοῦν (Oed. R. 46. 51), φλαῦρον —. Or rather thus: ὀρθοῦν γέροντ' οὐ φαῦλον ('it is no light matter'). Eur. El. 755, οὐ τοι βασιλέα φαῦλον κτανεῖν. δὲ — πέσῃ. δὲ πέσοι Turn. So El. 770, οὐδὲ γὰρ κακῶς πᾶσχομεν μῖσος ὧν τέκη προσγίγνεται. Cf. on Oed. R. 1231. Aesch. Sept. 259, μοχθηρὸν ὥσπερ ἀνδρας, ὧν ἀλφ πόλις. V. Matth. § 527. n. 2.

397. βαιοῦ — χρόνου. 'After (within) a short' time. V. Matth. § 377. 2. a. Cf. 821, οὐ μακροῦ χρόνου. Phil. 821, τὸν ἀνδρ' οἰκεν ὅντος οὐ μακροῦ χρόνου | ἔξειν. Arist. Ach. 782, πέντ'

- ΟΙ. ὅπως τί δράσῃ, θύγατερ; ἐρμήνευέ μοι.  
 ΙΣ. ὥς σ' ἄγχι γῆς στήσωσι" Καδμείας, ὅπως  
 κρατῶσι μὲν σου," γῆς δὲ μὴ 'μβαίνης ὄρων." 400  
 ΟΙ. ἡ δ' ὠφέλῃσις τίς θύρασι κειμένου;  
 ΙΣ. κείνοις ὁ τύμβος δυστυχῶν" ὁ σὸς βαρύς.  
 ΟΙ. κᾶνευ θεοῦ τις τοῦτό γ' ἂν γνώμῃ μάθοι.

ἐτῶν. Cf. on Oed. R. 58. Musgrave cites Herod. iii. 124, ταῦτα δόλιον χρόνον ἔσται τελεόμενα. Eur. Or. 1217, ἤξει τίνος χρόνου; βασιῶν κούχῃ μυρίου. Cf. 1653, βαῖον οὐδὲ σὺν χρόνῳ. Cf. on Oed. R. 58, γυνὴ κούκ ἐγνῶτα. μυρίου χρόνου. 'Endless (long) time.' So 617, ὁ μυρίος χρόνος. Phil. 1168, μυρίον ἄχθος. Fr. 377, μυρία μία νύξ ἐστίν. Eur. Bacch. 810, μυρίον χρυσοῦ σταθμόν. 1107, μυρία χέρα. Cycl. 198, μυρίον ὄχλον. Ph. 444, μυρία λόγχην. Alc. 547, σοὶ μυρία ἔξω χάριν. Hipp. 1179, μυρία φίλων — ὁμήγουρις. Tro. 1163, μυρία χερσός. Rhes. 276, ἀλκῆς μυρίας. 936, ἡ μυρία γερούσια. Herod. vi. 67, ἡ μυρία κακότητος ἢ μυρία εὐδαιμονίας. Plat. p. 804 D. μυρία μὲν τινα καὶ φοβεράν ἐρημίαν.

399. στήσωσι. Schol.: κατοικίσωσι. 'May place you,' fix your abode. Said of course of the living Oedipus, as Ismene has no idea that his end is so near. Qu. ὥς ἄγχι γῆς στήσῃ σε Καδμείας, ὅπως | κρατῶν μὲν ἔσθ' σου —. Which, as applicable to Creon, will agree better with the preceding ὅπως τί δράσῃ. As however Creon represents the Thebans, it is quite possible the plural may refer to them, or to Creon's attendants.

399 f. The tenor of the oracle was that Oedipus, especially when dead, should some day render good service to the country in which he was buried. Schol. ad 389: ὅτι ἔσται αὐτοῖς μεγάλων κακῶν αἴτιος (δ' Οἰδίπους), ἐὰν μὴ θάψωσιν αὐτὸν ἐπὶ τῆς χώρας. The Thebans therefore, as Seidler rightly explains, unwilling to lose this advantage, and yet being unable to keep him as a parricide in their own territory, adopted a middle course, and interpreted the oracle as signifying that this advantage would accrue not so much to those in whose territory, as to those in whose power he should be; and therefore were anxious to have his body near them, rather than at a distance in the heart of another country. Cf. 784—5.

400. κρατῶσι μὲν σου. 'May keep possession of you.' γῆς δὲ μὴ 'μβαίνης ὄρων. Cf. 924, σῆς ἐπεμβαίνων χθονός. 689,

πεδίων ἐπιτίσσεσθαι. Oed. R. 825, ἐμβατεύειν πατρίδος. Eur. EL. 1250, οὐ γὰρ ἔστι σοι πόλιν | τήνδ' (πόλεως τῆσδ'?) but cf. 1281) ἐμβατεύειν &c.

401. θύρασι Elmsl. θύραισι, as usual, the mss. V. Elmsl. ad Med. 466. Matth. Gr. § 258. So we find ἔρασι for ἔρασι. θύρασι (Lat. 'foris') occurs besides Eur. EL. 1074. Arist. Vesp. 886. Pac. 941. 1023. Lys. 353. Th. 75. 799. Eccl. 985. The true reading is occasionally preserved in the mss. κειμένου. Schol.: οἰκοῦντος. Sub. ἐμοῦ. So EL. 1344, τελομένων εἴποιμ' ἐν. Oed. R. 838, πεφασμένου δὲ —. Ismene, as her answer shows, understands it of his lying in his grave. The word may mean either.

402. 'Why thus much, that your sepulchre, if neglected (deprived of the accustomed rites, in your being buried far from your own home in a strange country), would prove a bane to them.' I.e. your manes would take vengeance on them, which by the course proposed to be adopted they hope to avoid. Cf. 405—7. Schol.: ἀντὶ τοῦ, ἐπὶ ξένης σοῦ θαπτομένου δυστυχῆσουσιν ἐκείνοι. Which explanation Dind. prefers, since the question at issue is the place of his interment. Elmsley explains δυστυχῶν by 'justis honoribus carens.' The ancients attached the greatest importance to a proper observance of all funeral rites. So in Aj. 1126 Menelaus asks if it is right that Ajax should enjoy these advantages (εὐτυχεῖν). For δυστυχῶν f. ἐνθάδ' ἐν, or ἐκτὸς ἐν. Hart: δυστυχεῖν. Bruck gives as a possible reading: κείνοις ὁ τύμβος ἀποτυχοῦσι σὸς (for δ' σὸς?) βαρύς. Qu. τύμβος γ' ἂν εἴη δυστυχῶν —.

βαρύς. 'Burdensome.' Tr. 1204, μενῶ σ' ἐγὼ — ἀρῶσις εἰς ἀεὶ βαρύς. Fr. 90, λέληθεν αὐτὸν τοῖς ξυνοῦσιν ἐν βαρύς. Oed. R. 546. Aesch. Eum. 719, λέγει (γελᾷ Burg.) ἐγὼ δὲ, μὴ τυχοῦσα τῆς δίκης, | βαρεία χώρα τῇδ' ὁμιλήσω πάλιν. 714, βαρείαν τήνδ' ὁμιλίαν χθονός. 721, ἐχθροῖσιν βαρύν. Suppl. 410, βαρὺν ξυνοικον θησόμεσθ' ἀλάστορα. Eur. Hec. 107, δαίμων — ὅστις ἐστὶ σοι βαρύς.

403. 'This at least one might know

- ΙΣ. τούτου χάριν τοῖνυν σε προσθέσθαι πέλας  
χώρας" θέλουσι, μηδ' ἵν' ἂν σαντοῦ κρατοῖς.\* 405
- ΟΙ. ἡ καὶ κατασκιώσι Θηβαίᾳ κόνει ;
- ΙΣ. ἀλλ' οὐκ ἐὰ τοῦμφυλον αἵμά σ'", ὦ πάτερ."
- ΟΙ. οὐ τὰρ ᾗ ἐμοῦ γέ' μὴ κρατήσωσιν ποτε.
- ΙΣ. ἔσται ποτ' ἄρα" τοῦτο Καδμείοις βάρος.

of one's own self, even without the declaration of the god' (or 'a god'). Viz. that, if thus neglected, his spirit would be angry and baneful. Schol: οἷον πῶς ἂν τις ταῦτα δύναιτο μαθεῖν ἄνθρωπος ὅν, θαλάς δυνάμειος χωρὶς; Who might seem to have read, καὶ πῶς θεοῦ τις τοῦτό γ' ἂν γνοίη δίχα; γνώμῃ. 'By his own natural judgment or sense.' Cf. Oed. R. 398, γνώμῃ κυρήσας.

404. προσθέσθαι. 'To place near themselves,' with the accessory notion of deriving a benefit (προσθήκη) therefrom. So παρίστασθαι Thuc. i. 29.

405. χώρας. 'Their land,' i. e. Thebes. Qu. Θήβης. Or προσθέσθαι πρὸς τῆς | χώρας (v. Schol. 389). μηδ' —. Supply ἔσται from προσθέσθαι. Schol: μηδὲ ἔαν σε ὅπου ἂν σαντοῦ ἐξουσίῃσιν (—σαις?). ἵν' here means the same as ὅπου. Perhaps we should read, μηδ' ἔαν σαντοῦ κρατεῖν. κρατῆς: the mss. Herm. Dind. Wund. Schn. Hart. Bgk. κρατοῖς Br. Matth. Which correction is absolutely necessary: and indeed these two moods are constantly interchanged by the copyists. For the sense is, 'and not (to leave you) where you may be master of yourself.' Cf. 190, ἵν' ἂν εὐσεβίας ἐπιβαίνοντες — εἴποιμεν (vulg. εἴπωμεν) &c. So Eur. Hel. 146, ὅπη νεὸς στείλαίμ' ἂν οὐρίον πτερόν. Cycl. 468, ὅπως ἂν κατὰ λαβομένην τοῦ τυφλοῦντος &c. Arist. Eq. 81, ὅπως ἂν ἀποθάνοιμεν ἀνδρακράτα. Ismene here has a view to her father as alive, not as dead; unless indeed in the mention of Oedipus be implied his new friends, the citizens of Attica.

406. ἡ καὶ —. 'Will they also (besides having me near them in my life time) —?' Qu. ἡ καὶ μ' (or καὶ μ') ἐπισκιάσει. κατασκιώσι. Attic for κατασκιώσονται. Schol: οἷον ἐν Θήβαις με χέουσιν, ἔχουν θέουσιν. Cf. the 'in-jecto ter pulvere' of Horace.

407. ἀλλ' οὐκ ἐὰ τοῦμφυλον αἵμά σ', ὦ πάτερ vulg. Sub. κατασκιώσεται. For αἵμά σ' I would substitute αἵμά γ', for the pronoun here is evidently not required.

So Ant. 532, ἀλλ' οὐκ ἔσσει τοῦτό γ' ἡ δίκη σ' (sc. ποιεῖν), ἐπεὶ &c. Qu. ἀλλ' οὐκ ἔσσει τοῦτό γ' αἵμ' ἐμφύλιον. Or rather, ἀλλ' οὐκ ἐὰ τοῦμφυλίων γ' αἵμ', ὦ πάτερ. Cf. Oed. R. 1406, αἵμ' ἐμφύλιον. Ant. 1264, ἐμφύλιους. Oed. C. 1385, γῆς ἐμφύλιου. Aesch. Eum. 825, Ἄρη ἐμφύλιον. The Scholiast also reads τοῦμφύλιον here. Or ἀλλ' οὐκ ἐὰ τοῦθ' αἵμά γ' ἐμφυλον, πάτερ. τοῦμφυλον (τοῦμφύλιον Schol. σῶμφυλον B. V.) αἵμα. 'The murder of those of kin to you (your father).' Schol: ὁ πατρός φόνος. Cf. Oed. R. 101. Eur. Suppl. 148, Τυδεὺς μὲν αἵμα συγγενὲς φεύγων χθονός. Or. 36, τὸ μητρὸς δ' αἵμά νιν τροχληταί. 89, αἵμα γενέθλιον κατήνυσεν. Oen. Fr. i. For the fact cf. 600.

408. οὐκ ἄρ'. Read οὐ τὰρ or οὐτάρ' (οὐτοὶ ἄρα). 'Never then shall they' &c. Which Elmsley also proposes, whom see ad Eur. Her. 269. οὐκ ἄρ' (i. οὐ τὰρ) ἐς Ἄργος ῥαδίως ἔπει πάλιν. Cf. Tr. 322, οὐ τὰρα — διοίσει γλῶσσαν &c. Aj. 1368, σὺν τὰρα τοῦργον, οὐκ ἐμὸν κεκλήσεται. Arist. Vesp. 299, μὰ Δὲ οὐ τὰρα προπέμψω σε τὸ λοιπόν. An. 1308, οὐ τὰρα μὰ Δὲ ἡμῶν ἐτ' ἔργον ἐστάναι. 1542. Nub. 121, οὐ τὰρα — τῶν γ' ἐμῶν ἔδει. Pl. 921. Eur. Ph. 1669, νῦν τὰρ ἐκείνη Δαναΐδων μ' ἔξει μίαν. Hel. 84. Hipp. 441. 1086. El. 374. Aesch. Cho. 110. 219. γε om. A. R. Ald. Hence perhaps οὐ τὰρα τοῦδε μὴ &c. (cf. 450). κρατήσωσιν (ou supr. in T.) Ald and the mss. Brunck's note is amusing τοῖς εἰδόσι: "Soloece vulgo κρατήσωσιν, quod ne codicum quidem omnium auctoritas tutari posset." Who of course reads κρατήσονται. Cf. 460, ἀλλ' οὐτὶ μὴ τύχῃσι τοῦδε συμμάχου. And on Phil. 381. The particles οὐ and μὴ in such passages are often found disconnected by one or more words, as in El. 1029, ἀλλ' οὐτοὶ ἐξ ἐμοῦ γε μὴ μάθης τόδε. Aesch. Sept. 732, οὐ γὰρ τι μάλλον μὴ φύγῃς τὸ μέρος μου.

409. ἔσται ποτ' ἄρα. Perhaps ἔσται ποτ', ἔσται (or ἴσθι). Or ἔσται, σάφ'

- ΟΙ. ποίας φανείσης, ὦ τέκνον, ξυναλλαγῆς ; 410  
 ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν' τάφοις.  
 ΟΙ. ἂ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον ;  
 ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἐστίας.  
 ΟΙ. καὶ ταῦτ' ἐφ' ἡμῶν Φοῖβος εἰρηκῶς κυρεῖ ;  
 ΙΣ. ὥς φασιν' οἱ μολόντες ἐς Θήβης' πέδον. 415  
 ΟΙ. παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε ;  
 ΙΣ. ἄμφω γ' ὁμοίως, κάξεπίστασθον καλῶς.  
 ΟΙ. κἄθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος

ισθί. Οἱ ἔσται ποτ' αὐτὰ τοῦτο —. Οἱ  
 ὦ τῆρα —.

409 f. In accordance with this supposed prediction is a tradition recorded in the Schol. ad Aristid. de Quatuor. 172, 1, στρατευόμενων ποτὲ Θηβαίων κατὰ Ἀθηναίων ἐπιφαίνεται Οἰδίπους Ἀθηναίους, κελεύων αὐτοὺς ἀντιπαρτάσθαι Θηβαίους θαρρούντως καὶ συμβαλόντες ἐνίκησαν αὐτούς. Perhaps a poetic prolepsis, such as we have in 700 f. An invasion of Attica by the Boeotians is announced in an oracle preserved by Schol. on 57: Βοιωτοὶ δ' Ἰπποῖο (f. Ἰππῆα) ποτιστείχουσι Κολωνόν, | ἔνθα λίθος τρικράνος ἔχει καὶ χάλκεος οὐδός. "History," as Schneid. (p. xxxi) remarks, "tells of more than one occasion, on which the appearing of a local hero decides the victory, as that of Theseus at Marathon, of the Aeacidae at Salamis, of the Dioscuri at lake Regillus, &c." τοῦτο. Their not having possession of your person. βάρος. 'A burden,' a trouble or calamity. Cf. 402. "Ismene," says Schneid., "emphatically repeats the ἄρα, which Oedipus had used to enforce the consequence, 'then verily.'"

410. ξυναλλαγῆς. 'Occurrence.' Cf. on Oed. R. 34.

411. σοῖς ὅταν στῶσιν τάφοις. 'When they shall stand on thy tomb.' σοῖς τάφοις the dative of place. In allusion to the future invasion of Attica by the Thebans, when victory is prognosticated, according to the mind of the poet, in favour of the Athenians. The expression, as Schneid. observes, is designedly vague, in order that it may be left undetermined what kind of a 'standing near the grave' is meant, whether a peaceable or a hostile one. Schaefer conjectures σοῖς δ' ἐνστῶσιν τάφοις, 'quando arma intulerint terrae, ubi tu sepultus jacebis.' Which reading is found in K. Qu. σοῖς ἐπιστάσιν (sc. Καδμείοις, 409) τάφοις. Οἱ σοῖς παρα-

στάσιν τ. Οἱ σοῖσι προστάσιν τάφοις. Cf. Ant. 1216, παραστάντες τάφῳ. Eur. Hipp. 576, ταῖσδ' ἐπιστάσαι πόλεις.

412. κλύουσα τοῦ. 'Having heard it from whom?' Cf. 452. 551. Oed. R. 306, εἴ τι μὴ κλύεις τῶν ἀγγέλων. θ, παρ' ἀγγέλων ἄλλων ἀκούειν.

413. Δελφικῆς ἀφ' ἐστίας. 'Who had returned from the Delphian shrine.' Oed. R. 965, τὴν Πυθόμαντιν ἐστίαν.

414. ἐφ' ἡμῶν. Not 'against us' (as in Aesch. Pr. 96, τοιδόνδ' — ἐξείρ' ἐπ' ἐμὰ δεσμὸν δεικῆ), but 'concerning us' (me). An unusual signification, for which Wunder refers to Phil. 1384. Matth. § 586. e. But I prefer the meaning, 'as depending upon me, in my power.' Schol: ἀπὸ τοῦ, δι' ἐμέ (!). Qu. ἐφ' ἡμῶν, 'concerning us' (so V. and Steph. for v. τ. ἐφ' ὑμῶν Turn.). Οἱ καὶ ταῦτ' ἀληθῶς (sc. ἐμ' ὄντως). Οἱ ταῦτ' ὄντ' ἐφ' ἡμῶν. Οἱ perhaps καὶ (or ἢ) τήνδε φήμην.

415. ὥς φασιν —. Rather, ὥς φασί γ' —. 'Yes, as they report who have come (returned from Delphi, 413) to Thebes.'

οἱ μολόντες (μολοῦντες K. L. S.). 'Those who have returned' from Delphi. Cf. 413. Perhaps οἱ μολόντες (sc. ἀελθόντες) ἐς Θήβας πάλιν, or οἱ μολόντες ἐς Πυθοῦς πέδον.

417. ἄμφω γ' B. T. V. Br. ἄμφω θ A. Ald.

418. τούτων for τῶνδ' B. V. Qu. ταῦτ'. Cf. 416, ἤκουσε — τάδε. On the other hand cf. 485, τούτων ἀκούσαι (ταῦτ' εἰσακούσαι?) βούλομαι. πάρος — προῦθεντο. A pleonasm not uncommon with the tragedians, for which see Lob. ad Aj. 741. Elmal. ad Heracl. 141. Cf. Eur. Her. 201, ἡ γὰρ αἰσχύνῃ πάρος | τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομίζεται. Ion. 448, τὰς ἡδονὰς γὰρ τῆς προμηθείας πάρος | σπεύδοντες ἀδικεῖτ'. 485. 924, φ' ὅμως ἦν πρὸ δίκας βίαιος. Thuc. iii. 39, ἰσχνὸν ἀξιώσαντες τοῦ δικαίου προθεῖναι.

- τοῦμου πόθου προὔθεντο τὴν τυραννίδα ;  
 ΙΣ. ἀλγῶ κλύουσα' ταῦτ' ἐγὼ, φέρω' δ' ὅμως. 420  
 ΟΙ. ἀλλ' οἱ θεοὶ σφί' μήτι\* τὴν πεπρωμένην  
 ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος  
 αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,  
 ἧς νῦν ἔχονται κάπαναίρονται δόρυ  
 ὡς οὐτ' ἂν ὅς νῦν σκῆπτρα καὶ θρόνους ἔχει 425  
 μείνειεν, οὐτ' ἂν οὐξ ἐληλυθὼς πάλιν''  
 ἔλθοι ποτ' αὖθις· οἳ γε τὸν φύσαντ' ἐμέ  
 οὕτως ἀτίμως πατρίδος ἐξωθούμενον  
 οὐκ ἔσχον οὐδ' ἤμυναν, ἀλλ' ἀνάστατος

419. τοῦμου πόθου. 'Their affection for me.' So Oed. R. 969, τέρψις πόθος κατέφθιτο. Oed. C. 332, σῆ — προμηθεῖα. 1413, τῆς ἐμῆς δουρυγίας ('your service rendered to me'). El. 343, τὰμὰ ρουθετήματα (your 'admonitions to me'). 348, τὸ τούτων μῖσος. 364, τῆς σῆς — τιμῆς. 1097, τῇ Ζηνὸς εὐσεβείᾳ. Aesch. Sept. 270, πολέμιον φόβον ('fear of the enemy'). 863, θρήνον ἀδελφοῦν. 1061, δαίμα πολιτῶν. Pers. 699, ἐμὴν αἰδῶ ('your awe of me'). Prom. 388, θρήνος σόμης ('lamentation for me'). Eur. Andr. 62, οἴκτω τῷ σφ' ('misericordies tui'). Hipp. 965, δυσμενείᾳ σῆ. El. 1323, δίκτοι θνητῶν. Arist. Pac. 583, σφ' γὰρ ἐδάμην πόθω. Ter. Phorm. v. 8. 27.

420. κλύουσα. Qu. λέγουσα or φέρουσα, and perhaps also φράζω for φέρω. Or inversely ἀλγῶ φέρουσα — κλύω δ' ὅμως ('but still it is what I have heard'). φέρω δ' ὅμως. 'But such as they are I report them to you.' Cf. 360. Aj. 789. Ant. 1172. So the Latins use 'fero.' 421. ἀλλ' —. 'Well then,' &c. σφι. σφε B. M. T. V. Elmsley (ad Med. 393) prefers σφι, this form being in many passages (e. g. 444) necessary to the metre, σφι never. μήτε vulg. Bothe proposes μήτι. Which I have received. τὴν πεπρωμένην. τὴν πεπραγμένην K. τῶν πεπραγμένων A. M. and (supr. η bis) L. R. γρ. τὴν πεπρωμένην in A.

422. ἐν δ' ἐμοὶ —. 'And upon me may the issue to them depend of this strife.' Cf. 247. 392. ἐν δ'. ἐν τ' Elmal. Wunder for μήτε — δὲ refers to Matth. § 609. Cf. on Trach. 143, μήτ' ἐκμάθοις παθοῦσα, νῦν δ' (τ') ἀπειρος εἶ. Oed. R. 696. Above 367.

423. αὐτοῖν. αὐτῶν B. K. L. S. T. αὐτῶ V. Cf. on 344.

424. ἧς — ἔχονται. 'Which they now cling to,' are engaged in. Cf. Thuc. i. 18. κάπαναίρονται Herm. Dind. Wund. Schn. Hart. κάπαναίρονται the mss. 'And lift up against each other the spear.' Such being the force of the middle voice, as in Arist. Nub. 1375, ἔπος πρὸς ἔπος ἀπαιδόμεσθ'. Schol: κατ' ἀλλήλων ἐπαυροῦσιν (ἐπαίρουσιν). Cf. Eur. Ph. 444, ἀκουσίως | τοῖς φιλάτοις τοκεῦσιν ἡράμην δόρυ. Her. 314, ἐχθρὸν αἰρεσθαι δόρυ. κάπαναίρονται loosely added, as καὶ κατέστειψας πέδον 467.

425. ὡς. 'Since.' δ' Hart. σκῆπτρα καὶ θρόνους. Joined also below 448. 1354. So κράτη καὶ θρόνους Ant. 173. Oed. R. 237.

426. μείνειεν. Perhaps μέλει' ἂν, the particle ἂν being constantly repeated in negative sentences. οὐτ' ἐξ ἐληλυθὼς K. L. S. οὐτ' ἂν ἐξελ. M. πάλιν. πόλιν A. R. Ald. Vict. Turn. 'Ἐξ ἐληλυθὼς may perhaps seem to require either πόλιν or πόλεως: which must otherwise be understood. The reading πόλιν Elmsley thinks confirmed by Eur. Suppl. 1193, ἦν δ' ὄρκον ἐκλιπόντες ἐλθωσιν πόλιν &c. 1207, φόβον γὰρ αὐτοῖς, ἦν ποτ' ἐλθωσιν πόλιν, | δειχθεῖσα θήσει, καὶ κακὸν νόστον πάλιν. And he accordingly adopts it in Corrig. Cf. 432. 440.

428. ἐξωθούμενον οὐκ ἔσχον. Cf. 888, βουθυτοῦντά μ' — ἔσχετ'.

429. οὐκ ἔσχον. I. e. οὐκ ἐκάλυψαν, 'did not prevent.' The commas, usually placed after ἐμέ and ἐξωθούμενον, were removed by Schaeff. Cf. 888. ἤμυνον A. S. Ald. ἀνάστατος — ἐπέμφοθη. V. 93.



αὐτοῖν ἐπέμφθην κάξεικηνύχθην φυγὰς.

430

εἵποις ἂν ὡς θέλοντι τοῦτ' ἐμοὶ τότε

πόλις τὸ δῶρον εἰκότως κατήνυσεν."

οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτίχ' ἡμέραν,

ὀπηννίκ' ἔξει θυμὸς, ἥδιστον δέ μοι

τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις,

435

οὐδεὶς ἔρωτος τοῦδ' ἑφαίνεται ὠφελῶν

χρόνῳ δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,

430. αὐτοῖν (αὐτοῖς V.). 'By them,' or 'thanks to them.' Cf. 444, σφιν. Aj. 970, θεοῖς τέθνηκεν, οὐ κείνοισιν, οὐ (i. e. 'it is by the will of the gods, not theirs, that he is dead'). 1128, θεὸς γὰρ ἐκσάζει με, τῷδε δ' οἴχομαι. Phil. 1030, δς οὐδὲν εἰμὶ καὶ τέθνηχ' ὑμῖν πάλα. El. 1152, τέθνηκ' ἐγὼ σοι (but v. note). Oed. R. 596, νῦν πᾶσι χαίρει. Virg. Aen. v. 797, 'liceat dare tuta per undas | vela tibi.' Matth. § 388.

431. θέλοντι. — In allusion to what is said Oed. R. 1340 f. 1436 f. Cf. also below 765 f. τοῦτ' — τὸ δῶρον. Viz. to be expelled. τότε. 'At that time,' when I was banished. Cf. Ant. 135. Aj. 650.

432. κατήνυσεν A. Ald. κατήνυσεν L. κατ' ἦνυσεν M. κατήνυσεν B. T. V. Br. We should probably write κατήνυσεν, according to Phrynichus. Cf. on El. 1451. I almost think κατήνυσεν (i. e. 'granted, allowed') should be recalled. Cf. 1637, ὁ δ' — κατήνυσεν τὰδ' ὄρκιος δρᾶσιν ξένῳ. Eur. Hipp. 1319, ἔδωχ' ὁσονπερ χρῆν, ἔπειπερ ἦνυσεν.

433. τὴν αὐτίχ' ἡμέραν. 'The self-same day,' when he was discovered to be the murderer of Laius.

434. ἔξει (ἐξῆ A. R. Ald.). 'Was boiling,' was at its height. A common metaphor. Eur. Hec. 1055, θυμῷ (έοντι Θρηκὶ δυσμαχοτάτῳ. Aesch. Sept. 708, νῦν δ' ἔτι (έει (δαίμων). 709, ἐξέξεσεν γὰρ δαιμόνων κατενύγματα. Fr. 370, τοῖωνδε τυφῶς ἐξαναζέσει χόλον. Iph. T. 987, δεινὴ τις ὀργὴ δαιμόνων ἐπέξεσε &c. Arist. Theam. 468, ἐπιζέειν τὴν χολήν. δέ. τέ Herm. Hart. Bergk.

435. Eur. Iph. A. 1350, σῶμα λευσθῆναι πέτροις. Or. 50, θαρεῖν — λευσίμῳ πετρώματι. 606, λεύσιμον δοῦναι δικήν. Cf. on Ant. 36.

436. ἔρωτος τοῦδ'. 'In this wish,' to die (Schol. τοῦ ἀποθανεῖν δέ φησιν), not

to be banished, as Wunder supposes, for this was open to him at the time (Oed. R. 1517 f). Schol. οὐδεὶς με τοῦτον τοῦ ἔρωτος ἐπολεῖ ἀπολαῦσαι. The genitive after ὠφελῶν must be explained either by taking ὠφελῶν as the equivalent of ὠφελήτης, or by understanding it to mean, 'in the matter' or 'furtherance of this desire,' because the leading thought in the poet's mind is συλλαμβάνων or συλλαμβανόμενος, which governs the gen. Cf. on 1496. Eur. Med. 279, συμβάλλεται δὲ πολλὰ τοῦδε δειμᾶτος. Reissig explains the genitive, as conveying the notion of enjoyment. Schneid. explains ὠφελῶν as equivalent here to ὠφέλημα παρέχων, adducing in support Antiphon. v. 17, ὠφελείσθαι τοῦ νόμου. Cf. on 391. Sophocles is partial to uncommon uses of the genitive, as in Oed. R. 234, φίλον δέισας. 1478, τῆσδε τῆς ὁδοῦ. Oed. C. 662, καὶ δεῖν' ἐπερρώσθη λέγειν | τῆς σῆς ἀγωγῆς &c. 355, ἃ τοῦδ' ἐχρήσθη σάματος. 1170, πράγματος ποιοῦν. 1775, τίνος, ἃ παῖδες, χρεῖας ἀνύσαι (προσπίπτετε); Ant. 488, οὐκ ἀλύετοσιν | μόνον κακίστου. El. 318, τοῦ κασιγνήτου τί φῆς, | ἥγοντος ἢ μέλλοντος; 1451, φίλῳ γὰρ προξένου κατήνυσαν. 626, θράσους τοῦδ' οὐκ ἀλύεις. Phil. 1044, τῆς νόσου πεφευγένας. 439, ἀναλίου μὲν ἀνδρὸς (ac. περί) ἐξερήσομαι. Trach. 19, ἄστρων ἐκέλοιπεν. Aj. 1117, τοῦ δὲ σοῦ φόβου | οὐκ ἂν στραφεῖν. 1236, ποῶν κέρμας ἀνδρός. Cf. also Oed. C. 513. 662. 1165. Oed. R. 48. 233. 1416. Ant. 1172. Tr. 105. 170. 288, and on 307 below. But I would fain get rid of the difficulty in the construction by reading, ἔρωτ' ἐς τόνδ', 'in respect of, in furtherance of, this desire.' ὠφελῶν. ὠφελεῖν A.

437—41. χρόνῳ — χρόνιον. Cf. Phil. 598—600.

437. πέπων. 'Mellowed, softened, mitigated.' Trach. 728, ὀργῇ πένεμα.

κάμάνθανον τὸν θυμὸν ἐκδραμόντα μοι  
 μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,  
 τὸ τηνίᾳ ᾗδᾳ τούτο μὲν πόλις βίᾳ  
 ἡλαυνέ μ' ἐκ γῆς χρόνιον, οἱ δ' ἐπωφελεῖν,  
 οἱ τοῦ πατρὸς, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν  
 οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν  
 φυγὰς σφιν ἔξω πτωχὸς ἡλώμην ἐγώ"

440

Eur. Her. 160. Arist. Vesp. 646, τὴν γὰρ ἐμὴν ὀργὴν πεπᾶμαι χαλεπὸν. Schol: ὅτε θυμὸς ἦν πέπειρος. Who read therefore, not μόχθος, but θυμός.

438. κάμάνθανον —. 'And I was beginning to perceive that my feelings had run loose, had exceeded all reasonable bounds, too severe a chastiser than what my errors deserved.' In reference to his own self-inflicted blindness. Otherwise the Schol: ὅτε ἐκείνοι ἐγνωσαν πέφαντά με τὸν θυμὸν. Burton: 'iram deferbuisse (quasi cursu fatigatam),' i. e. had cooled down.

439. τὸν πρὶν ἡμαρτ. I. e. ἢ κατὰ τὰ ἡμαρτημένα. Cf. Oed. R. 1374, κρείσσον' ἀγχόνῃσι πειρασμένα. Milton Sam. Ag. 690, 'Unseemly falls in human eye, | Too grievous for the trespass or omission.'

440. τηνίᾳ ᾗδᾳ vulg. τὸ τηνίᾳ ᾗδᾳ B. K. L. S. τότ' ἡνίκ' ᾗδει (sic) M. τόθ' ἡνίκα ᾗδᾳ T. V. Farn. τοτηνικάδ' ᾗδᾳ A. R. τὸ τηνίᾳ (as τὸ δεῦρο &c.) ᾗδᾳ Musgr. Elmsl. Dind. Perhaps τὸ τηνικαῦτα. Τηνικαῦτα answers to ὀτηνίκα Phil. 466, τὸ ὅταν 505 &c. But the true reading, which lies curiously concealed in the above, I take to be, τόθ' (or τοῦθ') ἡνίκα ᾗδᾳ, or τόθ' ὡς κατήδᾳ. Which merely repeats what he had just uttered, δὲ ᾗδᾳ ἐμάνθανον &c. Or, τόθ', ἡνίκα ᾗδᾳ τοῦτα, μ' ἢ πόλις βίᾳ —. Or thus: τόθ', ἡνίκα ἐγνώκειν (or ἠθελον) μένειν, 'then when I had made up my mind to remain.' Cf. Ph. 702, τότε — ἡνίκα. Oed. C. 770, ἡνίκα — τότε. Tr. 166. Ant. 773. Somewhat similar is the correction of Wakefield (ad Trach. 988), τότ' ἡνίκα ᾗδᾳ τοῦτο μὲν — (sic). Perhaps: — πολλῷ, τότ' ᾗδᾳ &c. The common reading certainly is corrupt. We find however τοτηνικαῦτα (i. q. τὸ τὴν. = τηνικαῦτα) in Plato Alc. ii. 150 E. ἀφελόντα τὴν ἀχλὺν — τοτηνικαῦτ' ᾗδᾳ προσφέρειν &c. So τὸ τηνικάδε. V. Lob. Phryn. p. 50. τοῦτο μὲν — οἱ

δ'. So Aj. 670, τοῦτο μὲν — ἐξίσταται δὲ —. Cf. on Oed. R. 603. Herod. iii. 108, τοῦτο μὲν — τὸ δὲ —. vi. 125, τοῦτο μὲν — μετὰ δὲ &c.

441. χρόνιον. 'After so long an interval of time.' Although χρόνῳ in the same sense had preceded in the beginning of the sentence, χρόνιον is again added, as being the emphatic word, in consequence of the intervening clause.

442. οἱ τοῦ πατρὸς. 'Offspring as they are of the said father.' Qn. οὐκ (οἱ ἐκ) τοῦ πατρὸς. Or ἄλλων πάρος (or πλέον, 'before others') or καὶ — — (some verb, as συμμαχεῖν). Canter proposed ἐκ τοῦ πάρος. Musgrave οἴτου βάρος [so Eur. Hipp. 878, βάρος κακῶν]. The common reading certainly appears faulty.

ἐπωφελεῖν — τῷ πατρί. Ἐπωφελεῖν governs the accusative El. 578. 1005. Ph. 905. 1371. Eur. Or. 955, &c. But it occurs with a dative also Eur. Andr. 677.

τὸ δρᾶν οὐκ ἠθέλησαν. 'Were unwilling, refused to act.' Cf. Ant. 1106, ἐξίσταμαι τὸ δρᾶν. Phil. 1241, ἔστιν τις, ἔστιν, ὅς σε καλῶσει τὸ δρᾶν. 881, μὴδ' ἐπίσχωμεν τὸ πλεῖν. 620, τὸ σπεύδειν δέ σοι — παραινῶ. 1252. Aj. 1143, νάστας ἐφορμήσαντα χειμῶνος τὸ πλεῖν. Oed. R. 1417, ἐς δέον πάρεσθ' ὅδε | Κρέων τὸ πράσσειν &c. V. Matth. § 543. n. 2.

443. ἀλλ' ἔπους σμικροῦ. ἀλλ' ἔπους μικροῦ A. M. Ald. ἀλλ' ἐποῦ σμικροῦ V. ἀλλ' ἐπ' οὐ σμικροῦ B. ἀλλὰ που σμικροῦ L. T. 'For (on account of, for want of) one short word' of expostulation and defence. Cf. 620, ἐκ σμικροῦ λόγου. Or ἔπος may mean 'a matter,' as λόγος 1150.

444. σφιν. 'Because of (thanks to) them.' Cf. 430, ἀνάστατος | αὐτοῖν ἐπέμψην. Matth. Gr. § 395. Below 1363, ἐκ σίθης δ' ἀλώμενος &c. ἐγώ. Δελ. Vict. Perhaps χθονὸς σφιν ἔξω πτωχὸς ἡλώμην φυγὰς. Eur. Hipp. 973, ἔξερρε γαῖας τῆσδ' ὅσον τάχος φυγὰς. 1048, ἐκ πατρῶας φυγὰς ἀλητεῶν χθονός.

ἐκ ταῦνδε δ', οὔσαιν παρθένων, ὅσον φύσις 445  
 δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου  
 καὶ γῆς" ἄδειαν καὶ γένους ἐπάρεκτον.  
 τῷ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους  
 καὶ σκῆπτρα, κραίνειν καὶ τυραννεύειν χθονός  
 ἀλλ' οὐ τί' μὴ τύχωσι τούδε συμμάχου, 450  
 οὐδέ" σφω ἀρχῆς τῆσδε Καδμείας ποτὲ  
 ὀνησις ἦξει" τοῦτ' ἐγώδ' αἶσα, τῆσδε τε

445. ἐκ ταῦνδε δ', οὔσαιν παρθένων. καὶ ταῦνδε (τῶνδε B.) δ' — B. T. V. καὶ ταῦνδε διδασαίν — Pierson. διδασαίν also Porson Adv. p. 166. Qu. ἐκ ταῖν δὲ διδασαίν — Cf. Aj. 57, διδασκοὺς Ἀτρεΐδης. Phil. 264, οἱ διδασκοὶ στρατηγοί. Ant. 982, διδασκοὶ Φινειδάι. Eur. Ph. 1249, διδασκοὶ — γενναῖαι. ὅσον φύσις — 'As far as nature (their sex) allows them.'

446. αὐταῖν. αὐτῶν B. T. V. τροφὰς — βίου. Cf. 338.

447. καὶ γῆς ἄδειαν. 'And a secure abode.' Hardly right. Qu. βλάβης (or ββρεως, or βίας) τ' ἄδειαν, 'security from harm,' or κἀτης ἄδειαν. γένους ἐπάρεκτον. 'The offices of kindred,' that attention which is due from one member of a family to another. ἐπάρεκτος occurs Eur. Hec. 746. The simple ἄρεκτος occurs above 73.

448. ἀντὶ τοῦ φύσαντος. 'Instead of (in preference to) their father.' Cf. 418 — 9.

449. καὶ σκῆπτρα κραίνειν vulg. Schneid. compares Phil. 140, Διδὸς σκῆπτρον ἀνδρασηται παρὰ τινι. I should prefer καὶ σκῆπτρα, (ἵνα) κραίνειν καὶ τυρ. χθ. Θρόνοι καὶ σκῆπτρα are joined 425. 1354.

450. οὐ τί. οὔτε Elmsl. Wund. Hart. If we retain οὐ τί, we must substitute οὐδὲ for οὔτε in the next verse. Elmsley compares Aesch. Sept. 205, οὔτι μὴ φύγη. Cho. 895, οὔτι μὴ προδῶς. Eum. 225, οὔτι μὴ λίπω. Trach. 621, οὔτι μὴ σφαλῶ. But as the mss. give οὔτε in the next clause, which cannot follow either οὔτι or οὔτι μὴ, he here prefers οὔτε. Dind. and Schn. adopt the other alternative. Perhaps however in the next verse we should read μηδὲ σφιν — ὀνησις ἔλθῃ. Cf. El. 42, οὐ γὰρ σε μὴ γῆρα τε καὶ χρόνῳ μακρῷ | γυνῶς, οὐδ' ὑποπτεύουσιν (qu. γυνῶ μηδ' ὑποπτεύουσι τὴς) δὲ ἠνθιμῶν. Cf. Elmsl. on Oed. R. 867. For the constant corruption of such passages as the present see on Phil. 381. λάχῃσι (supr. ου)

L. K. S. λαχούσι M. λάχῃσι the rest. Brunck well remarks that if any ancient copy presented τύχῃσι he would readily adopt it. I have not the smallest doubt that τύχῃσι is the true reading, and am fully prepared to adopt it 'vel invitis libris.' On the contrary in Phil. 469 for οἶα — τύχοι I do not hesitate to substitute λάχοι. These two verbs, as might be expected, are constantly interchanged in the mss. λαγχάνειν never governs a genitive. Cf. on Ant. 699. El. 364. Schol.: τοῦδε συμμάχου. ἀντὶ τοῦ ἐμοῦ. Cf. 408. Also 815.

451—2. οὐδὲ — ἦξει. Perhaps μηδὲ ἔλθῃ. Cf. on 450 and El. 43. The copyists have everywhere been mischievously active in substituting, wherever they possibly could, the indicative of the future for the subjunctive of the aorist in such passages. In the present instance, I suspect, ἦξει first took the place of ἔλθῃ, and then of necessity οὐδὲ was put for μηδὲ. Elmsley (Mus. Crit. ii. 298) defends this conjunction of modes by a comparison of El. 42, οὐ γὰρ σε μὴ — γυνῶς, οὐδ' ὑποπτεύουσιν, where ὑποπτεύουσιν (after οὐδὲ, instead of μηδὲ) would be ungrammatical. But see my note there. οὐδὲ Dind. Schn. οὔτε vulg.

452. ὀνησις ἔλθῃ B. V. After ἦξει, instead of a full stop, I have placed a colon. Wunder puts only a comma τοῦτ' ἐγώδ' αἶσα. Since he now learns in what sense that old oracle was spoken, that he would be τοῖς πέμψουσιν ἄτη 92 f. Schn. Perhaps it might be safer to write in full ἐγώ οἶδα, as μὴ εἰδέναι &c. A distinction is here made between the older and more recent oracles, as in 387. τῆσδε — ἀκούων. 'Both from hearing these oracles from this my daughter.' Cf. 412. 551. τῆσδε τε B. T. V. Br. τῆσδε γε A. L. Ald. Reisig.

μαντεῖ ἰσκούων, συννοῶν τε τὰξ ἐμοῦ"  
 παλαίφαθ', ἄμοι Φοῖβος ἦνυσέν ποτε.  
 πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ 455  
 μαστήρα, κεῖ τις ἄλλος ἐν πόλει σθένει.  
 ἔαν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου\*"  
 ξὺν ταῖσδε\* ταῖς σεμναῖσι δημούχοις θεαῖς  
 ἀλκὴν ποιείσθαι," τῇδε μὲν πόλει μέγαν

453. Qu. μαντεῖ ἐκεῖνα ξυννοῶν τὰ τ' —. Or rather μαντεῖα καινὰ (v. 412 f) —. There will thus be a distinction made between the μαντεῖα καινὰ, just heard from the mouth of Ismene, and the παλαίφατα. τὰ τ' ἐξ ἐμοῦ the mss. τε τὰξ ἐμοῦ Heath. Reia. Elmsl. Dind. Bergk. and (though not satisfied with the correction) Wund. τε θέσμια Hart. Bergk conjectures συννοῶν τ' ἐπ' ἀργεῖα (!). Schneid. connects συννοῶν τε ἐξ ἐμοῦ ('on my part') τὰ παλαίφατα, comparing El. 135. τὸν ἐξ Αἴδα πατέρ' ἀνστέλλεις &c. A very forced and unnatural construction, altogether improbable. Qu. ξυννοῶν τε θέσμια (or τὰ μὲν ἐμοῦ, Ph. 554. 1354). Or ξυννοῶν τε κεῖν' ἐμοῦ —, 'those oracles about me.' Or ξυννοῶν τ' ἄλλ' ἐξ ἐμοῦ ('others from myself,' from my own store, in opposition to τῇσδε). Or ξυννοῶν θ' ἄμ' ἄλλ' ἐμοῦ (or τε τῇσ' ἄμα, or τε τὰς ἐμέ). Or ξυννοῶν τ' ἐκεῖνα τὰ —. (Perhaps ἐμοῦ may have crept in here from 455 or 457, or from a marginal gloss on τοῖσδε 450, and have displaced the original.)

454. By these παλαίφατα Doederlein understands those imprecations which Oedipus himself had formerly denounced against his sons, when ill-treated by them, and expelled his country, viz. that they should some day fall out and kill one another. Hence these maledictions are spoken of as ἡ σὴ ἐρινὺς 1299. In accordance with this view he explains ἦνυσέν ποτε to mean 'has now at length fulfilled' (ποτε 'tandem aliquando,' as in 805). Cf. Aesch. Sept. 766, τέλειαι γὰρ παλαίφατοι ἀραῖ. Pind. Ol. ii. 71, ἐν δὲ Πυθῶνι χρησθὲν παλαίφατον τέλεισσαν. ἄμοι Heath. ἄ μοι the mss. Cf. Tr. 158. For the oracle cf. on 387. ἦνυσεν. 'Accomplished unto or against me,' not 'announced.' Cf. Oed. R. 156, ἀμφὶ σοὶ ἄζόμενος, τί μοι — ἐξανόσεις χρέος. Musgrave explains, 'foretold and brought to pass,' coll. Ant. 1178, τοῦπος ὡς ἀρ' ὄρθον ἦνυσας. Dind. 'edidit.' He alludes to the two oracles

which had foretold that he should murder his father, and marry his mother; both which had been only too exactly fulfilled.

455. In reference to 396 f.

456. ἐμοῦ μαστήρα. Trach. 733, μαστήρ πατρός. ἐν πόλει. ἐν δόμοις M. κεῖ τις ἄλλος. Cf. 488.

457 f. For there was an oracle, says the Schol., that declared, provided the Athenians became possessed of Oedipus' sepulchre, he would some day secure to them victory over the Thebans. μόν. μοι only M. Bergk. See on next v. Wunder also thinks μοι ought certainly to be written for μου, so that ἀλκὴν μοι ποιείσθαι may signify 'to assist me,' since ἀλκὴν μου ποιείσθαι can hardly be used in that sense. But we should then expect the active ἀλκὴν ποιῆσαι.

458. πρὸς (supr. σὺν in L.) ταῖσι ταῖς K. L. προστάσι ταῖς M. σὺν ταῖσι ταῖς the rest and Ald. Bergk. σὺν ταῖσδε ταῖς conj. Cant. Musgr. Br. σὺν προστάταις Herm. (defending the masculine form by reference to Lob. ad Aj. p. 273). ἔαν — θέληθ' ὁμοῦ | προστάταισι ταῖς σεμναῖσι Dind. (coll. Aj. 767, θεοῖς μὲν κἂν ὁ μὴδὲν ὦν ὁμοῦ | κράτος κατακτήσασαίτο). αὐταῖσι ταῖς (i.e. 'together with' &c.) Wund. (coll. Aj. 27, αὐτοῖς ποιμνίων ἐπιστάταις. Arist. Eq. 850, αὐτοῖσι τοῖς πόρκαξιν. Lobeck. ad Phryn. p. 99 f. Matth. § 405. n. 3). πρὸς ταῖσδε ταῖς Schneid. (who considers σὺν as a mere gloss). προστάτας ἐν Hart. Besides the security to be vouchsafed to their suppliant by the Eumenides themselves, the good-will of the inhabitants is also sought as an additional guarantee. Cf. 867. δημούχοις. 'That preside over your people' or rather 'this borough' (demos). Cf. 40. 54. Blomf. Gl. Sept. 69. The Eumenides of course are here meant. The noun δημούχος signifying 'a ruler' occurs below 1087. 1348.

459. ἀλκὴν ποιείσθαι. 'To give protection to,' if the Thebans attempt to

σωτήρ' ἀρείσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους. 460

ΧΟ. ἐπάξιός μὲν, Οἰδίπους, κατοικτίσαι,  
αὐτός τε παῖδες θ' αἰδ'. ἐπεὶ δὲ τῆσδε γῆς  
σωτήρα σαντὸν τῷδ' ἐπεμβάλλεις λόγῳ,  
παραινέσαι σοι βούλομαι τὰ σύμφορα.

ΟΙ. ὦ φίλταθ', ὡς νῦν πάν' τελοῦντι προξένη. 465

ΧΟ. θεῷ νυνὶ καθαρμὸν τῶνδε δαιμόνων, ἐφ' ᾗς  
τὸ πρῶτον ἵκον, καὶ κατέστειψας\* πῆδον.

ΟΙ. τρόποισι ποίοις ; ὦ ξένοι, διδάσκετε.

carry me away. On ἀλκή cf. 1524.  
τῆδε μὲν πόλει B. T. V. τῆδε μὲν  
τῇ πόλει K. L. M. S. τῆδε τῇ πόλει A.  
R. Ald. Br. Dind. &c. Cf. 462, τῆσδε  
γῆς (without the article, which is often  
omitted, though as often inserted by the  
copyists).

460. σωτήρ' ἀρείσθε. 'Ye will find,  
(get, obtain) a deliverer.' Cf. on Aj. 75.  
Oed. R. 1225. The first syllable short,  
as in φανῶ from φαίνω. Perhaps μέγα |  
φάος γ' ἀρείσθε.

461. ἐπάξιός. ἐπάξιον (supr. s) L.  
Elmsley placed the comma before and  
after Οἰδίπους, thus making it a vocative.  
For κατοικτίσαι perhaps εἰ ποικίλσαι.

462. αὐτός τε παῖδες θ'. Cf. 559. 952.  
1124 f. 1152. Phil. 89. ἐπεὶ δὲ —.  
'But since by these words thou impliest  
(hintest) that thou art the saviour of this  
land.'

463. σαντὸν — ἐπεμβάλλεις. 'Throvest  
in the mention of thyself besides.' So  
also λόγον ἐμβάλλειν, παρεμβάλλειν &c.

464. παραινέσαι. Gl. ὑποθέσθαι. The  
Chorus, perceiving the advantages likely  
to accrue to their country from the pre-  
sence and friendship of the stranger,  
begin to conciliate his favour; and, as a  
preliminary step, in order to be able  
to have free intercourse with him, advise  
him to purify himself.

465. ὡς νῦν πῶν τελοῦντι. Qu. ὡς πᾶν  
ἂν (or πᾶν μοι) τελοῦντι. Perhaps νῦν  
was inserted to fill up, when ἂν had slipped  
out after πᾶν. Cf. Oed. R. 145, ὡς πᾶν  
ἐμοῦ δρᾶσοντος. προξένη. 'Assist, ad-  
vise.' Schol.: λέγε μοι, ὥς φῆς, τὰ  
χρήσιμα; οὐ γὰρ ἂν οὐκνήσαιμι τελεῖν, ἢ  
προξένος ἐμοὶ καὶ φίλος γενεῶ.

466. θεῷ νῦν —. Rather θεῷ νῦν —.  
Translate: 'Make then an expiation to  
those divinities' &c. 'Propitiate them,'  
for aving entered their grove with pro-  
fane step (235). Wunder compares

similar usages of θέσθαι. 542, ἔθου φόρον  
πατρός. 1139, μήκος τῶν λόγων ἔθου.  
Oed. R. 134, τήνδ' ἔθεσθ' ἐπιστροφῆν.  
Ant. 150, πολέμων τῶν νῦν θέσθε λησμο-  
σύναν. Aj. 13, σπουδῇ ἔθου τήνδε. El.  
1334, εὐλάβειαν τῶνδε προὔθεμν. Tr.  
997, ὅταν ἔθου λῶβαν. 1265, μεγάλην —  
θέμενοι συγγνωμοσύνην. Add Aj. 536,  
πρόνοιαν, ἣν ἔθου. ἐφ' ᾗς. ἐφ' αἷς A.

467. τὸ πρῶτον ἵκον. Qu. πρῶτος  
ἀφίκον. Cf. 85, πρῶτων — ὕμνων. 99,  
πρῶταισιν ὕμιν ἀντίκερσ'. κατ-  
έστειψας. κατέστειψας K. L. M. S. κατ-  
έστειψας B. V. κατάστειπον and κατ-  
έστειψας Suid. v. κατάστειπον. Three  
readings, κατέστειψας, κατέστειψας, κατ-  
έστειπον, are mentioned by the Schol.,  
who writes thus: καὶ κατέστειψας  
(—στιψας cod.): καθικέτευσας, μετὰ  
ἱκετηρίων ἀφίκον. ἐὰν δὲ γράφηται κατ-  
έστειψας (—στιψας cod.), ὅλον κατ-  
εβάτευσας, ὃ καὶ πιθανώτερον δι' αὐτὴν  
γὰρ τοῦτο κελεύουσιν αὐτῷ καθαίρεσθαι,  
ὅτι εἰς ἄβατον ἐπέβη τόπον τοῦ ἱεροῦ τῶν  
σεμνῶν. — γρ. κατάστειπον, μεθ' ἱκετη-  
ρίων ἀφηγοῦ (ἀφίκου?). Musgrave in-  
clines to κατάστειπον, comparing Eur.  
Her. 125, βωμὸν καταστῆψαντες. Iph.  
A. 905. 1478. Her. 227. Ph. 1626.  
Wunder also reads κατάστειπον ('sacra fer  
in solum Furiarum'), referring to his  
remarks on this passage to his Comment.  
de Schol. in Soph. trag. auct. p. 7—12,  
and condemning the reading κατέστειψας,  
I know not why, as barbarous. He is  
followed by Hart. On the other hand  
κατέστειψας is adopted by Br. Reis.  
Elmsl. Herm. Dind. Schn. Bgk. Schneid.  
explains κατέστειψας by κατεβάτευσας,  
'pedibus calcasti', to denote the heedless  
treading upon sacred ground. Cf. 125 f.  
The objection arising from the rare oc-  
currence of this aorist, applying equally  
to ἱσθῶ 195, is altogether futile. Render:  
'Profanely trodest upon, didst violate.'

- ΧΟ. πρῶτον μὲν ἱερὰς\* ἐξ ἀειρρύτου\* χοὰς  
κρήνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγῶν. 470
- ΟΙ. ὅταν δὲ τοῦτο χεῦμ' ἄκῆρατον λάβω ;
- ΧΟ. κρατῆρές εἰσω, ἀνδρὸς εὐχειρος τέχνη,  
ὦν κρᾶτ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.

469. πρῶτον μὲν. Answered by ἔπειτα δὲ 473. *ἱερὰς* vulg. Suid. v. *χοὰς*. *ἱερὰς* B. T. and Schol. Arist. Ach. 960. *ἱρὰς* Dind. *ἱερὰς* — *χοὰς*. I. q. ἀγνός. Ph. 1216, σὺν — *ἱερὰν* λιβάδα. Oed. R. 1428, ὄμβρος *ἱερὸς*. ἀειρρύτου — κρήνης. Running water being always required for purposes of purification. Cf. on Aj. 654. Below 1598, ἡνάγει βυτῶν | ἰδῶται ἐνεγκεῖν — *χοὰς*. Schol: ἐξ ἀειρρύτου πηγῆς ὕδωρ ἔρρουσι &c. ἀειρρύτου vulg. ἀειρρύτου Liv. a. one ms. of Suid. v. *χοὰς*. Br. Elmsl. edd. rec. But the reduplication of *ρ* is quite correct. The poets never, I believe, omit the second *ρ* in compounds, except when the metre requires it, always of course in the thesis, as in *χρυσόρρυτος* (*χρυσόρρ.* most mss.) Ant. 950. Cf. Aj. 134, ἀμφιρρύτου (anap.). Aesch. Pr. 434, ἀγνωρῦτων ποταμῶν. Eur. Hel. 355, λαμωρῦτου σφαγῆς. Odys. i. 50, ῥῆσιν ἐν ἀμφιρῦτῳ. Otherwise we find, or ought to find, the *ρ* repeated. El. 894, νεορῦτους | πηγὰς. 1418, πολύρρυτον γὰρ αἶμα —. Ant. 251, ἀρρῆξ (ἀρῆξ L.). Fr. 132, αἰμόρρυτον κοῦρειον. Aesch. Pr. 805, χρυσόρρυτον — ῥῆμα. Eur. Iph. A. 420, εἰρρυτον (write εἰρρυτον) παρὰ | κρήνην. 1515, βανίσιν αἱματορῦτοις. Eur. Rhes. 288, αὐτόριζον (al. αὐτόρρ.). So κατάρρυτος Eur. Andr. 214. El. 777. Tr. 1067, &c.

470. ἐνέγκαι (supr. ου) V. ἐνέγκου the rest. ἐνεγκοῦ Elmsl. (A similar error is found in Ikon 741.) ἐνέγκαι conj. Doederl. So χέασθαι 477, προσφέρειν 481, ἐπέχεσθαι 484. We have ἡνέγκατο Trach. 462. On the other hand ἐνεγκοῦ (or rather the more usual form ἐνεγκαι) may well be defended by ἔρεψον 473. And indeed the middle is more suitable here than the active. Cf. on 473. Translate: 'fetch.' δι' ὁσίων — θιγῶν. 'Drawing it with pure (washen) hands.' For διὰ χειρῶν cf. Ant. 916, καὶ νῦν ἀγει με διὰ χειρῶν οὕτω λαβών. So Eur. El. 1219, πῶς ἔγλας φόνον δι' ὁμμάτων ἰδεῖν; Cf. Tibull. ii. 1. 14, 'Et manibus puris sumite fontis aquam.' θιγῶν. Aesch. Sept. 44, θιγγάνοντες χερσὶ ταυρῆλου

φόνου. Pers. 202, ἔψαυσα πηγῆς.

471. This line is continued to the Chorus by Schol. ad Arist. Ach. 960. Suid. Hart. Cf. on 482. Purgold conjectures πόθεν δὲ τοῦτο —. τοῦτο χεῦμ'. χεῦμα τοῦτ' K. T. Schol. Arist. Suid. Hart. Perhaps τοῦτο ῥῆμ'. χεῦμ' ἀκῆρατον. I. e. 'pure,' i. q. καθαρόν (Hesych.). Hom. Il. xxiv. 303, ταμῆν ἔτρυν' ὁ γεραίς | χερσὶν ὕδαρ ἐπιχεύει ἀκῆρατον. Od. i. 205, ἥδ' ἐν ἀκῆρῶσιον, θείον ποτόν. Apoll. Rh. ii. 1276, οἶνον ἀκῆρᾶσιον μελισταγίας χεῖ λαιβάς. Cf. 690, ἀκῆρᾶτ' ἐξ ὅν δμβρῶν.

λάβω. βαλὼν (supr. λάβω) L. λάβης Schol. ad Arist. and the best ms. of Suidas, as though these words were continued to the Chorus. So Hart. Cf. 482.

472. κρατῆρες. 'Large bowls,' no doubt of stone, as those in Hom. Od. xiii. 105. 'The earthen vessels must be conceived as standing ready for use, under the care of a servant of the temple. Cf. 506.' SCHN. Cf. on 159. εὐχειρος. 'Handy, skilful.' Schol: εὐπαλάμιον. Gl. εὐτέχνον. τέχνη. 'The design or work,' for τέχνημα (Phil. 36), the abstract for the concrete. Phil. 36, ἔκπωμα, φλαουρργοῦ τινοῦ | τεχνημάτων ἀνδρὸς (ἀνδρὸς τέχνημα?).

473. κρᾶτα is here probably the plural. The Epic form is κράτα. "As 'neck belly, foot,' are said of vessels, so κάρτα. Eubul. Athen. 471 D. κισσὶ κάρτα βρόνουςα κόλῃ." SCHN. So also 'body, mouth, ears.'

λαβὰς ἀμφιστόμους. 'Double (double-mouthed) handles.' So ἀμφιδελίοις ἀκμαῖς Oed. R. 1243. ἔρεψον. ἔρεψον (supr. ε over ου) K. L. S. Perhaps ἐρέψαι is the correct reading (αι and ε are constantly interchanged). Cf. on 470. Compare Theocr. ii. 2, στέφον τὰν κελέβαν φοινικέφ οἶδς ἄσπερ. Alexis Athen. 472 A. Xenophanes Coloph. ibid. 462 C. Tibull. ii. 5. 98. Hom. Il. α'. 470, κοῦροι μὲν κρητῆρας ἐπεστέφαντο ποταῖοι. Virg. Aen. i. 723, 'Crateras magnos statuunt et vina coronant' ('vino-que coronant' conj. Butt. Lexil. § 50). Perhaps we should read here: ὦν κρᾶτ' ἐπιστέφαν λαβὰς τ' ἀμφιστόμους.



ΟΙ. θαλλοῖσιν, ἢ κρόκαισιν, ἢ ποίῳ τρόπῳ ;

ΧΟ. οἶδς νεώρειτ' νεοπόκουτ' μαλλῶ λαβών.\* 475

ΟΙ. εἶεν τὸ δ' ἔνθεν ποῖ τελευτήσαι με χρῆ" ;

λαβὰς ἀμφιστόμους. 'Both handles.'

Schol: τὰ ἄτα φησι τοῦ κρατήρος, ὃν ἔστι λαβέσθαι.

ἀμφιστόμους. Schol: τὰς ἐκατέρωθεν ἐστομαμένους. ἢ διὰ τὸ ἐκατέρωθεν τοῦ στόματος ταύτας εἶναι. ἢ τὰς πρόσπατά τινα θηρίων ἐκατέρωθεν ἐχούσας, οἷα ποιεῖν εἰώθασιν ἐν τοῖς τοιοῦτοις. 'Ἀμφίστομος means properly 'having a double mouth, opening, or front' (Herod. iii. 60. Arist. H. A. ix. 40. 9. Polyb. ii. 28. 6); here it seems to mean little more than ἀμφοτέρας, with an allusion to the στόμα or 'mouth' of the bowl, or of its handles. Cf. on Arist. Ach. 197, κὰν τῷ στόματι λέγουσι, βαῖν' ὅποι θέλεις.

474. κρόκαισιν. 'With woollen thread.' κρόκη is properly 'spun wool,' whether woven or not. Eur. Autol. Fr. i. 12.

ἢ ποίῳ τρόπῳ; Sub. ἄλλῳ. Tr. 390, ἢ τί χρῆ ποιεῖν; Eur. Hec. 1254.

475. νεαρὰς the mss. Wund. γε νεαρὰς Burt. Heath. Doed. Elmsl. Herm. νεογενῆς conj. Valck. ad Phoen. 994. Br. Hart. (So Eur. El. 490, ποίμνης νεογόνδ' ἄνθημα.) νεωροῦς conj. Musgr. (coll. 763. El. 907. Eur. Thes. Fr. iv. Philetas Stob. cii. νεαρῆς πῆμα) Both. νεωροῦ conj. Vauv. νεωρὰς Ben. νεωρον (formerly) Herm. νεαλοῦς Dind. Schn. νεαρὰς Bergk. Though the insertion of γε was Heath's 'panacea' in difficult passages, in the present one at least Elmsley is inclined to agree with Doederlein in thinking that particle not superfluous, and adduces passages, in which γε, in answer to an interrogation, signifies 'yes,' Eur. Andr. 914, κἀκτεινας, ἢ τις ξυμπορά σ' ἀφελετο; | EP. γέρωγ γε Πηλεὺς &c. Iph. T. 511. Hel. 116. Ion. 1412. Herc. 542. Brunck supposes νεαρὰς to be a gloss, citing Hesych: νεογίλης: νεογνήης, νεαρὰς, νέας, νεωστὶ γεννηθείσης. Dindorf is of opinion that νεαρὰς has occupied the place of the word of which it was an interpretation. Cf. on 702, and Ant. 156. Qu. νεώρας (cf. on 702). Hesych. and Phot: Νέωρος. νέος. Or νεώρους, or νεογνήης. Or rather οἶδς νεώρει ('fresh') νεοπόκου —. Cf. El. 901, νεώρη βόστροχον τετμημένον. Below 730, φόβον νεώρη. A 'fresh, newly clipped' flock of wool seems meant. Νεῶνδς occurs 702. Ant. 157. Eur. Iph. T. 835, βρέφος — νεαρόν. Hipp. 1343. Iliad. β'. 289, παῖδες νεαροὶ χῆραί τε γυναικες. For the quantity

of the middle syllable in νεαρὸς v. Markl. ad Hippol. 1359. νεοτόκω A. R. Ald.

οιοτόκω B. T. V. Schol. οἰνεοτόκω (supr. οιοτόκω) L. οἰνεοτόκω K. S. σὺν νεοτόκω M. νεοπόκω Cant. Musgr. Br. Elmsl. Wund. Dind. Hart. Bergk. Ben. εὐπόκω Valck. Br. Cf. Trach. 675, ἀργῆτ' (ἀργῆς?) οἶδς εὐέρω (non εὐέρου) πόκω. Aesch. Ag. 1425, εὐπόκοις νομήμευσιν. Fr. 464, οἶδς μαλλός. λαβών B. K.

L. M. S. T. V. Vict. Schol. &c. βαλὼν A. R. Ald. Br. Dind. Supply αὐτόν, and also ἐρεψον from 473. Cf. 861, τόνδ' ἀπάξομαι λαβών. Oed. R. 607, μή μ' ἀπλῆ κτάνης | ψήφω — λαβών. 641, κτεῖναι λαβών. Phil. 481, ἐμβαλοῦ μ' ὅπῃ θέλεις ἄγων. Ant. 398, τήνδ' αὐτὸς ὡς θέλεις λαβών | καὶ κρίνε &c. 916. Arist. Av. 56, σὺ δ' οὐδ' ἴθω κέφον λαβών. Th. 219, ἐμοὶ δ' ὅ τι βούλει χρῶ λαβών. Fr. 2, ἄσπον δὴ μοι σκόλιόν τι λαβών —. And above all Hom. Il. xii. 451, ὥς δ' ὅτε ποιμὴν βεῖα φέρει πόκον ἄρσενος οἶδς | χειρὶ λαβών ἐτέρῃ.

476. εἶεν. 'Well!' Cf. 1308. Aj. 101, εἶεν τί γὰρ δὴ —; El. 531. Eur. Hel. 761, εἶεν τὰ μὲν δὴ θεῶν' αἰεὶ καλῶς ἔχει, | ὅπως δ' ἐσώθῃς —. Elen is an exclamation used, where a subject has just been dropped, and a new one is started. It occurs frequently both in Tragedy and Comedy, and in colloquial writings, such as those of Plato. τὸ δ' ἔνθεν. 'And afterwards.' Elmsley observes that τὸ δ' ἐνθένδε or τοῦνθένδε δὲ would be more usual, as in Eur. Iph. T. 91, τὸ δ' ἐνθένδ' οὐδὲν ἐρρήθη πέρα. Cf. on Phil. 895. Perhaps we should read, εἶεν τελευτήσαι δὲ ποῖ τοῦνθένδε χρῆ; (me having crept in from a gloss.) So τὰνθένδε Oed. R. 1267. El. 1307, τὰντεῦθεν Phil. 817. In Soph. ἐνθεν always means 'whence,' except in Aj. 725, ἐνθεν κἀνθεν, 'on this side and on that.' ποῖ. ποῦ V. (which ms. alone has ὅπου καθέσταμεν 23.) πῇ Hart. 'At what point, where?' Ποῖ is right here, because in τελευτήσαι there is an implied sense of motion. Cf. on 363. Eur. Hec. 419, ποῖ τελευτήσω βίον; Aesch. Pr. 99, πῇ (ποῖ;) ποτε μόχθων | χρῆ τέρματα τῶνδ' ἐπιτεῖλαι. Elmsley quotes Eur. Tro. 1029, Μενέλα', ἴν' εἴῃσι οἱ τελευτήσω λόγον. χρῆ. δεῖ V. and (supr. χρῆ) R. See Pors. ad Orest. 659.

ΧΟ. χοὰς χέασθαι στάντα πρὸς πρώτην ἔω.

ΟΙ. ἦ τοῖσδε κρῳσσοῖς οἷς λέγεις χέω τάδε ;

ΧΟ. τρισσὰς γε πηγὰς" τὸν τελευταῖον δ' ὄλον.

ΟΙ. τοῦ τόνδε πλήσας θῶ ; διδάσκει καὶ τὸδε.

480

ΧΟ. ὕδατος, μελίσσης" μὴ δὲ προσφέρειν μέθυ.

477. Eur. Or. 472, χοὰς χέμενος. Hom. Od. x. 518, ἀμφ' αὐτῷ δὲ (τῷ βόθρῳ) χοῆν χεῖσθαι πᾶσιν νεκέεσσι, | πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδὲ οἶνον, | τὸ τρίτον αὖθ' ὕδατι. χέασθαι στάντα. Sub. χρή σε. στάντα πρὸς πρώτην ἔω. 'Standing with face turned towards the rising dawn' (sun). Schol: πρὸς τὴν ἀνατολήν. Cf. El. 424. For such was the custom, in the performance of many sacred rites and purifications. Cratinus ap. Schol: ἄγε δὴ πρὸς ἔω πρῶτον ἀπάντων ἴστω, καὶ λάμβανε χερσὶν | σχῖνον μεγάλην. Musgrave cites Ovid. Fast. iv. 775, 'Haec tu conversus ad ortus | dic ter.' Senec. Oed. 338, 'primos ad ortus positus' (taurus). Val. Flacc. iii. 437, 'Phoebi surgentis ad orbem | ferro manus.' Lips. ad Tacit. Hist. iii. 24.

478. κρῳσσοῖς. 'Pitchers, cruses.' Eur. Cycl. 89, κρῳσσοὺς ὀρηλοὺς (ὀρη-  
ροῦς?). οἷς λέγεις. Sc. χεῖαι με  
δεῖν, or the like. Cf. on Oed. R. 362. This is better than supposing it put by attraction with τοῖσδε for οὖς. χέω  
τάδε (τόδε B. T. V.); 'Am I to make  
this libation?' Schol: τὸ ἔδωρ ἐπὶ (ἀπὸ?)  
τῶν κρατήρων χέω; Of course χέω is the  
subjunctive. "This question," remarks  
Schneid., "is not superfluous, as it has not  
yet been specified that he is to use those  
κρατήρες or κρῳσσοὶ for the libation."

479. τρισσὰς γε πηγὰς. 'Yes, three  
libations from each (Lat. 'ternos latices'),  
but the last bowl empty entirely.' The  
number of these bowls was not neces-  
sary to mention, as he would learn it on  
the spot from the ἔφοικος. Or rather he  
is directed to make one libation of pure  
water from two of three pitchers, and of  
mulse (μελικρατον) from the third, which  
is to be emptied. Schol: ἀντὶ τοῦ, τὸ  
ἔδωρ ἀπὸ τριῶν πηγῶν. Three times is  
mentioned, because the number three in  
sacred matters was considered sacred. Cf.  
483. Ant. 431, ἐκ τ' εὐκροτήτου χαλκίας  
ἔρδην πρόχου | χοαῖσι τρισπόνθοισι τὴν  
νέκυν στέφει. Hom. Od. x. 26. Aesch.  
Ag. 1386, τρίτην ἐπειδίδωμι. Theocr.  
Epigr. iv. 10, τρισσὰ θύη τελέσαι. Heliod.  
Aethiop. vi. p. 301, κρατὴρά τε δοτρακοῦν  
ἀνελομένη, μέλιτος ἐπέχει τῷ βόθρῳ, καὶ

αἰθῆς ἐξ ἑτέρου γάλακτος, καὶ οἶνον ἐκ  
τρίτου ἐτίσπενδεν. Virg. Ecl. viii. 73.  
Hor. Epist. i. l. 37. Schneid. conjec-  
tures δισσοῖς γε πηγὰς, τὸν τελευταῖον δ'  
ἔλων — (1). Perhaps δισσὰς γε πηγὰς  
(two libations, one from each pitcher).  
Cf. on 330. γε. τε A. Ald. Cf. on  
Oed. R. 1001. 1030. πηγὰς. 'Liba-  
tions.' Lat. 'latices, libamina.' So El.  
896, νεορρύτους | πηγὰς γάλακτος. Eur.  
Iph. A. 1488, χερνίβων παγαῖσι. Pind.  
P. i. 40, τὰς ἐκ μυχῶν ἐρεύνγονται πινυ  
ἀγνύταται. For πηγὰς we should have  
rather expected λοιβὰς. τὸν τελε-  
ταῖον δ' ὄλον. 'And the last one (the  
third pitcher) entirely,' its entire con-  
tents. Cf. Oed. R. 752, πέντ' ἦσαν οἱ  
ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν | κήρυξ (1. e.  
included in the number five).

480. τοῦ τόνδε πλήσας. τοῦτον δὲ  
πλήσας T. V. Farn. θῶ; διδάσκει.  
τῷ διδάσκει B. Farn. τῷ (supr. ἐν) δι-  
δάσκει T. τοῦ, διδάσκει V. Qu. τοῦτον  
δὲ τοῦ πλήσω; 'And what am I to fill  
this one with?' Or τοῦ τόνδε πληρώσω  
(or τοῦτον ἐκπλήσω); or — πληρώσας  
(or ἐκπλήσας);

481. ὕδατος. — An anapaest consist-  
ing of a single word in the beginning of a  
line, as 1160, ποδαπὸν. Tr. 762, ἑκατὸν  
— Such instances in Sophocles are of  
rare occurrence. ὕδατος, μελίσσης.  
Schol: ὕδατος καὶ μέλιτος. ἀπὸ γὰρ τοῦ  
ποιούντος τὸ ποιοῦμενον. καὶ ἐν 'Ερα-  
ταῖς "γλώσσης μελίσσης τῷ κατερρηκτόι  
(Fr. 167)." βούλεται δὲ λέγειν τὸ μελι-  
κρατον. λείπει δ' (sc. σύνδεσμος) καὶ.  
Μέλισσα here means 'honey,' it would  
seem. V. Musgr. ad Tr. 709. Lob. ad  
Phryn. p. 187. Schneid. compares χε-  
λόνη, 'tortoise-shell,' σαρδῶν, 'sardonix,'  
ἐλέφας, 'ivory,' μυρεξ, 'purpura' &c.  
The asyndeton ὕδατος, μελίσσης, as ἀν-  
δρῶν, γυναικῶν Ant. 1079. Perhaps how-  
ever we should read ὕδατος μελιχροῦ (as  
μελιχρὸς οἶνος in Hippocr.), i. e. μελι-  
κράτου. Or ὕδατος μελιρῶτου, or some-  
thing similar. Burges (ad Eum. 108)  
corrects γλάγους μελίσσης. Why not  
rather γάνους μελίσσης, as in Eur. Iph.  
T. 633, ἀνθεμορρύτου γάνος — μελίσσης?  
Orpheus Arg. 576, μελισσορῦτοῖς ἄμα



ΟΙ. όταν δὲ τούτων γῇ μελάμφυλλος τύχη ;

ΧΟ. τρὶς ἐννέ' αὐτῇ κλῶνας ἐξ ἁμφοῦν χεροῦν  
τιθεῖς" ἐλαίας τάσδ' ἐπεύχεσθαι λιτάς.

ΟΙ. τούτων ἀκούσαι βούλομαι μέγιστα γάρ.

485

ΧΟ. ὥς σφας καλοῦμεν Εὐμενίδας," ἐξ εὐμενῶν  
στέρνων δέχεσθαι τὸν ἰκέτην σωτήριον"

νασμοῖς. Hesych: Μελισσόκρας ἡ γλυκεία δέλτος (?) ἢ (ῥ?) μέλιτι κεκραμένη. μηδὲ προσφέρειν μέθυ. Schol: ποιοὶ γὰρ αἱ θεαί. Cf. on 100. So the shade of Clytemnestra in Aesch. Eum. 106, ἢ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλεῖσθε | χροάς τ' ἀδόνους, ἠμφάλλια μειλίγματα. μηδέ vulg. μὴ δὲ Burges. Rightly, I think. Cf. on 1430.

482. μελάμφυλλος. I. e. 'wooded, thick with foliage.' Pind. P. i. 27, Ἀἴγνας ἐν μελαμφύλλοις κορυφαῖς (where the Schol. explains μελάμφυλλος by πολὺ δένδρος). Arist. Tb. 997, μελάμφυλλά τ' ὄρη δάσκεια. Anacreon ap. Schol. ad Ant. 134, δάφνα μελάμφυλλος (here 'dark-leaved') χλωρά τ' ἐλαία. So Samos, which in Homer II. xiii. 12, is called ὀλέσσσα, is termed μελάμφυλλος in Hesych. ii. 562. Cf. also the 'nigrum nemus' of Virg. G. iii. 333. Hartung continues this line to the Chorus. Cf. on 471. So Oed. R. 628, εἰ δὲ ξυλὴς μηδέν; Οἱ ἀρκτέον γ' ὁμῶς.

483—4. 'While placing on it three nine twigs of olive with both hands.'

483. τρὶς ἐννέ'. I. e. three times the square of three, to which combination, as there was a sacred number (v. 479), some charm was probably supposed to attach. Ovid. Fast. v. 439, 'Hoc novies dicit, nec respicit.' αὐτῇ. 'Upon it.' The dative of place. Cf. 313. ἐξ ἁμφοῦν χεροῖν. Cf. El. 455. So Phil. 91, ἐξ ἐνὸς ποδός.

484. τιθεῖς. 'Whilst placing.' Perhaps ἐπιθεῖς, 'having laid over them' (the libations), or over the place where they had been made. ἐλαίας. 'Of olive,' because, says Schneid., the soothing oil was used in hylastic offerings, just as oil, besides milk and honey, was presented in offerings to the dead. II. xxiii. 170. Aesch. Pers. 609.

485. τούτων ἀκούσαι. Cf. 418. Qu. ταῦτ' αὐτ' ἀκούσαι, or ταῦτ' ἐξακούσαι (or εἰσ.). μέγιστα γάρ. 'For they are of the utmost consequence,' i. e. it is of the utmost consequence I should hear them. Schol: μέγιστον γὰρ ταύτας μαθεῖν.

486. ὥς σφας. ὥς σφας Elmsley, who considers σφας to be always orthotone. Cf. Oed. R. 1470. 1508. Ant. 128. Aj. 839. See also Elmal. ad Med. 1345. Burges (ad Arg. Eumen.) proposes, ὡς θεούς. Schol: ὥς καλοῦμεν αὐτὰς Εὐμενίδας, ὁπῶς αὐτὰς — ἰκέτευσεν αὐτὰς δέχεσθαι σε τὸν ἰκέτην ἐπὶ σωτηρίᾳ.

Εὐμενίδας. Reinig. Enarr. Oed. C. xxiv. reads: ὥς σφας καλοῦμεν, εὐμενῶν ἐξ —, from the Schol: ὥς καλοῦμεν αὐτὰς, Εὐμενίδας δηλονότι, ὁπῶς αὐτὰς καλῶν — καὶ θύωσ ποιούμενος ἰκέτευσεν. Cf. on 43. So εὐγενὴς ἀπ' εὐγενῶν Eur. Or. 1692 &c. I would rather read ὥς σφας καλοῦμεν εὐμενεῖς, ἐξ εὐμενῶν —. Cf. 44, ἀλλ' ἴλεψ (as here εὐμενεῖς) 'μὲ τὸν ἰκέτην δεξαίετο. Cf. also Ant. 1206, αἰτήσαντες ἐνοδῖαν θεὸν | Πλοῦτῶνός τ' ὄργας εὐμενεῖς κατασχεθεῖν. Philoct. Epist. 54, ἦδη (καὶ δὴ) καὶ τὰς Ἑρμιῶν Εὐμενίδας καλοῦμεν ὥς τὸ σκεδρῶσαι (cf. 84, δεινῶτες) ἀρνούμενας. Cf. on 44.

ἐξ εὐμενῶν στέρνων. As ἐκ καρδίας &c. Schneid. cites Aesch. Cho. 157, κλύε ἐξ ἁμαυρᾶς φρενός. Aesch. Suppl. 203, ἴδοιτο δῆτα (Ζεὺς) πρεμενῶν ἀπ' ὁμματος.

487. σωτήριον. I. e. ὥστε σῶν εἶναι, 'safe, in safety' (Lat. 'sospitem'), in a passive sense, for which Hermann compares Aesch. Ag. 646, σωτηρίων δὲ πραγμάτων εὐάγγελον | ἦκοντα. Cho. 234, δακρυτὸς ἐλπίς σπέρματος σωτηρίου [σωτήριος Schutz]. So El. 68, δέξασθ' ἢ εὐτυχοῦντα ταῖςδε ταῖς ὁδοῖς. Dindorf likewise explains it in a passive sense, as put for σῶν. But, as this passive sense of the noun is very unusual, Bake's emendation σωτηρίου ought probably to be received, as indeed it has been by Hart. Cf. on 284. El. 281, θεοῖσιν — ταῖς σωτηρίοις. Fr. 375, Διὸς σωτηρίου. Aj. 779. Below 796. Aesch. Sept. 183, ἢ ταῦτ' ἄριστα καὶ πόλει σωτήρια —; Eur. Her. 1032, καὶ σοὶ μὲν ἔβρους, καὶ πόλει σωτήριος — κείσομαι &c. Or we may perhaps explain σωτήριον (sc. ὄντα) 'bringing prosperity.' Cf. 459 f. Schol: ἐπὶ σωτηρίᾳ. Which is ambiguous.

αἰτοῦ σύ τ' αὐτὸς κεί τις ἄλλος ἀντὶ σοῦ,  
ἄπυστα φωνῶν μηδὲ μηκύνων βοήν.

ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταυτὰ σοι 490

δράσαντι θαρσῶν ἂν παρασταίην ἐγὼ,  
ἄλλως δὲ δειμαίνουμι ἂν," ὦ ξέν', ἀμφί σοι.\*

ΟΙ. ὦ παῖδε, κλύετον" τῶνδε προσχώρων ξένων ;

ΑΝ. ἡκούσαμεν τε χῶ τι δεῖ πρόστασσε δρᾶν.

ΟΙ. ἐμοὶ μὲν οὐχ ὀδωτά" λείπομαι γὰρ ἐν" 495

488. σύ τ' αὐτὸς A. R. Elmsl. &c. σύ γ' αὐτὸς the rest Br. Perhaps σὺ καὶ τὸς. So 455, καὶ Κρόντα — κεί τις ἄλλος. Phil. 620, τὸ σπεύδειν δέ σοι | καὶ τῷ παραυῶ, κεί τινος κήδει πέρι. I. e. εἴτε σὺ αὐτὸς εἴτε ἄλλος τις. Schol: οἷον, ἢ σὺ ταῦτα ποιεῖς, ἢ ἄλλος τις ὑπὲρ σοῦ ταῦτα ποιεῖτω. The copulative form, as Schneid. observes, is similarly used 455. Il. viii. 168, διάνδιχα μερμήριζεν, | ἴππους τε στρέφει καὶ ἐναντιβιον μαχέσασθαι. Aesch. Sept. 453, θεοὺ τε γὰρ θέλοντος ἀκέρπειν πόλιν | καὶ μὴ θέλοντός φησιν. Ant. 327, ἔαν ληφθῇ τε καὶ μή. Thuc. ii. 36, καὶ μὴ ἐν ἐνὶ ἀνδρὶ πολλῶν ἀρετὰς κινδυνεύεσθαι εὐ τε καὶ χεῖρον εἰπόντι. κεί τις. Perhaps σὺ γ' αὐτὸς ἢ εἰ τις.

489. ἄπυστα φωνῶν. 'Speaking in an inaudible tone.' Cf. 131, ἀφάνως, ἀλόγως &c. 'Ἀπυστα adverbially, as ἄεπτα 1120. Schol: ἀτήκουστα, ἀντὶ τοῦ ἡρέμα καὶ συντόμως. τοῦτο ἐπὶ τῆς δρωμένης θυσίας ταῖς Εὐμανίσι φησί. μετὰ γὰρ ἡσυχίας τὰ ἱερὰ δρᾶσι. Aesch. Pers. 821, ἄφωνα σημαοῦσιν ὅμματα βροτῶν. "An especially solemn εὐφημία distinguished the Attic cultus of the Σεμεναί, as in fact the priestly family of the Ἡσυχίδαι, especially the women Ἡσυχίδες, were entrusted with it by the state. Cf. Aesch. Eum. 988 f." SCHN. μηδὲ —. As if μὴ πυστά φωνῶν had preceded. Cf. on 30. μηκύνων βοήν. 'Raising your voice.' Brunck: 'elata voce.' Cf. the Homeric μακρὸν ἔυσεν. Below 1609, παμμήκεις γόους.

490. ἄστροφος. 'Without turning.' Cf. 130. Aesch. Cho. 96, καθάρμαθ' ὅς τις ἐκπέμψας, πάλιν | δικούσα τεύχος, ἀστρόφοισιν ὅμματα. Theocr. xxiv. 91, ἥρι δὲ συλλέξασα κόινον — βινάτω εὐ μέλα — ἀφ' δὲ νέεσθαι | ἀστρεπτος. Orph. de Lapid. 730 f. Virg. Ecl. viii. 101, 'Fercinere, Amarylli, foras; rivoque fluenti, | Transque caput jace: ne respexeria.' Ovid. Fast. v. 439, 'Hoc novies dicit, nec respicit.' i. 148.

491. θαρσῶν Brunck. θαρρῶν the mss. Cf. on Oed. R. 1062. παρασταίην B. V. παραστέμην V. παρασταίην the rest. A similar false reading ὑπερητοίμην occurs El. 1306. ποιούμεν Arist. Vesp. 347.

492. δέ. δ' ἂν M. δ' αὖ K. L. S. Hence qu. ἄλλως δ' ἂν ἐξολίμην ἂν. ἀμφί σοι. 'For thee.' Cf. 1614. Oed. R. 155, ἀμφί σοι ἄζόμενος. Aj. 333, ἀμφί σοι βοᾷ. Aesch. Pr. 182, δέδια γὰρ ἀμφί σοῖς τύχαις. Eur. Her. 40, ἀμφί τοῖσδε καλχαῖων τέκνοις.

493. ὦ παῖδ' ἐκλύετον L. S. Not badly.

494. This verse is assigned to both Antigone and Ismene. in Append. Turn. 495. ἐμοὶ — ὀδωτά. 'I indeed cannot go.' Verbal of ὀδεῖν, 'to put in the right way, to guide' (Aesch. Pr. 498. 813. Pers. 658. Ag. 176. Eur. Ion. 1050). Perhaps rather ὀδευτά, from ὀδεύειν, 'to travel' (Il. xi. 569, &c.). ὀδωτά. Acc. to Attic usage for ὀδωτόν. Cf. on Ant. 678.

λείπομαι γὰρ ἐν. λείπομαι γὰρ οὖν Both. Elmsl. Elmsley compares Aesch. Ag. 683, Μενέλεων γὰρ οὖν | πρῶτόν τε καὶ μάλιστα προσδόκα μολεῖν. Phil. 776, σῶς' αὐτὰ καὶ φύλασσε λαμβάνει γὰρ οὖν | ἔπνος μ', ὅταν —. Ant. 96, λείπομαι γὰρ οὐ (οὖν conj. Elmsl.) | τοσοῦτον οὐδὲν —. Eur. Bacch. 920, ἀλλ' ἢ ποτ' ἦσθα θήρ; τεταύρωσαι γὰρ οὖν. Eur. El. 292, οἶμοι, τόδ' οἷον εἶπας· αἰσθησεις γὰρ οὖν | κακ' τῶν θυραίων πημάτων δάκνει βροτούς. The particles γὰρ οὖν occur also Oed. C. 980. 985. 1199. Ant. 489. 741. 771. 1255. Phil. 298, &c. But cf. Eur. Hipp. 324, οὐ δῆθ' ἐκούσά γ' (ἀμαρτάνω), ἐν δὲ σοὶ λελείφωμαι. 1106, λείπομαι ἐν τε τύχαις θνατῶν καὶ ἐν ἔργασιν λείσσω. Schneid. thinks that the position of ἐν at the end of the verse, of which this is a solitary instance, is rendered more tolerable by the full stop at the close of the bēphthemimer, as the verse after this pause starts off with renewed strength. Schol: λείπομαι γὰρ τῆς πρὶ-

τῷ μὴ δύνασθαι" μὴδ' ὄραν, δυοῖν κακοῖν  
 σφῶν δ' ἀτέρα μολοῦσα πραξάτω τάδε.  
 ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν  
 ψυχὴν τάδ' ἐκτίνουσιν," ἦν εὖνους παρῆ.  
 ἀλλ' ἐν τάχει τι πράσσετον" μόνον δέ με  
 μὴ λείπει'. οὐ γὰρ ἂν σθένει τοῦμὸν δέμας  
 ἔρημον ἔρπειν οὐδ' ὑφηγητοῦ δίχα."

500

ΙΣ. ἀλλ' εἰμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα  
 χρῆσται\* μ' ἐφευρεῖν τοῦτο" βούλομαι μαθεῖν.

ξεως ὑπὸ δύο κακῶν, τοῦ τε μὴ δύνασθαι, καὶ τοῦ μὴ ὄραν. 'For I am unable and unequal to the task by reason of' &c.

496. τῷ μὴ δύνασθαι μὴδ' ὄραν. 'From my having neither strength nor sight.' But δύνασθαι in this absolute sense I do not remember ever to have met with. Qu. τῷ μὴ σθένει τι (or γε) —. μὴδ' Elmsl. Dind. &c. μὴθ' the mss. δυοῖν κακοῖν. Qu. διπλοῦν κακῶν, the accusative loosely added in illustration of the entire sentence. V. on Oed. R. 603.

497. σφῶν Br. σφῶιν vulg. ἀτέρα Elmsl. ἡτέρα the mss. Cf. on Oed. R. 782. Tr. 272.

498 f. With this sentiment Schneid. compares Eurip. εὐ Ἰσθ', ὅταν τις εὐσεβῶν θύῃ θεοῖς, | κἂν σμικρὰ θύῃ, τυγχάνει σωτηρίας. Hor. Od. iii. 23. 17.

499. τάδ' ἐκτίνουσιν the mss. τάδ' ἐκτίνουσιν Cant. Musgr. Br. &c. But this is not a satisfactory correction. Qu. τάδ' ἐκτελοῦσαν, or ἃ δεῖ τελοῦσαν (cf. 503, ἀλλ' εἰμ' ἐγὼ τελοῦσα), or διακονοῦσαν, or ὑπηρετοῦσαν, or τι συμπονοῦσαν.

500. τι. Om. B. V. τι. Liv. a. ἐν τάχει τῷ ('with becoming speed') Schneid. coll. Aj. 840, ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τι, and on Oed. R. 80. So also Hart. As the matter in hand is a specific one (497—9), not an undefined one, this correction seems rather probable, though πράσσετον without an object seems objectionable. Wunder connects ἐν τάχει τι, 'etwas schnell' (with some haste), comparing Aj. 854, σὺν τάχει τι. But in that case we expect ἐν τάχει τῷ. Compare the familiar expression ἀνύσας τι. Qu. τι πρακτέον.

501. τοῦμὸν δέμας. 'My person, me.' So τοῦμὸν σῶμα Oed. R. 643.

502. οὐδ' ὑφηγητοῦ γ' ἀνευ T. V. Br. οὐδ' ὑφηγητοῦ γ' ἀνευ Herm. οὐδ' ὑφηγητοῦ γ' ἀνευ Hart. οὐδ' ὑφηγητοῦ δίχα Wund. Schn. οὐδ' ὑφηγητῶν ἀνευ Bergk. Cf. 359 f. and on Oed. R. 1463. 'Aneuv

is probably a mere gloss. Schol: οὐκ ἰσχύω βαδίζειν ἀνευ χειραγωγοῦ.

503. ἀλλ' εἰμ' —. 'Well, I will go to perform this duty.' τὸν τόπον. τοῖς τόποις B. V. Ven.

504. χρῆσται. χρῆ' σται A. T. Ald. Schol. vulg. χρῆσται (or χρῆσται) B. χρῆσται L. χρῆ' σται K. χρῆσται Herm. Wund. χρῆ' σται Dind. χρῆσται (χρῆ' εἶσται) Schneid. (just as we find χρῆν for χρῆ ἦν, χρῆναι for χρῆ εἶναι, χρῆων for χρῆ ὄν or χρῆ ὄν). χρῆσται Bergk. τὰ χρῆ' Br. The Schol. explains χρῆσται as a contraction of χρῆν εἶσται, equivalent to δεήσει, and compares a passage from our poet's Triptolemus, "χρῆσται δέ σ' ἐνθένδ' αὐτίς —." The same form, though corrupted, appears to occur in a passage from Pherecrates ap. Suid. v. Χρῆ: "τὸ δ' ἐνομά μοι κάττει, τί σε χρῆσθαι (χρῆσται Dind.) καλεῖν," and in another from Aristophanes ibid. "ἡ καρδία τε τίς (ἡ καρδιώττει Dobr.); ἀλλὰ πῶς χρῆσθαι (χρῆσται Dind.) ποιεῖν;" In both which passages Suidas explains χρῆσθαι by δεῖ (not δεήσει). The most probable explanation in my opinion of this rare word, is that it is formed by synaloepha from χρῆν εἶσται (found in Homer), as χρῆων from χρῆν ὄν. Hermann thinks χρῆσται a contraction for χρῆσεται, as εἶσται for εἴσεται. Reiske conjectures: ἵνα | χρῆ' σται μ' ὑπουργεῖν τοῦτο. Musgrave would correct: χρῆ (χρῆ) στάγμ' ἐπιυρεῖν (or ἀφιερῶν) τοῦτο —. Elmsley: χρῆ χῆρ' ἐφευρεῖν (because of the gloss, εἴθε τὸ ὕδωρ ἐστίν), or χρῆ στέμμ' ἐφευρεῖν (i. e. the κλῶνας ἐλαίας mentioned 480), τοῦτο — [better at least ἵνα χρῆ — τοῦτο, —]. Hart: κῆσται μ' ἐφευρεῖν ταῦτα. Burges (ad Tro. p. 180): — ἵν' ἃ | χρῆ, 'σται μ' ἐφευρεῖν. Qu. χρῆσται μ' ἐφευρεῖν ταῦτα, —. Or perhaps τὸν τόπον εἴ ἔν' ὄν | δεῖ χρῆ μ' ἐφευρεῖν, τοῦτο — Schol: εἴθε τὸ ὕδωρ ἐστίν, ἥδεως ἔν

- ΧΟ. τοῦκείμεν ἄλσους, ὦ ξένη, τοῦδ'. ἦν δέ του 505  
σπάνιν τιν' ἰσχυρῆς," ἔστ' ἔποικος, ὃς φράσει.
- ΙΣ. χωροῦμ' ἂν ἐς τόδ'." Ἀντιγόνη, σὺ δ' ἐνθάδε  
φύλασσε πατέρα τόνδε· τοῖς τεκοῦσι γὰρ  
οὐδ' εἰ ποιεῖ\* τις, δεῖ πόνου μνήμην ἔχειν.
- ΧΟ. δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακὸν, ὦ ξέν',  
ἐπεγείρειν στρ. α'. 510  
ὁμως δ' ἔραμαι πυθέσθαι—
- ΟΙ. τί τοῦτο ;

εἰδείην. Whence one might conjecture, ἴνα | χρῆ νᾶμ' ἐφευρεῖν τοῦτο, —.

505. τοῦκείμεν ἄλσους (with the gl. κατὰ τὸ ἐκείθεν τοῦ ἄλσους) A. τοῦκείμεν ἄλσους R. τοῦκείμεν (or 'κείμεν) the rest. Schol: τὸ ἐκείθεν τοῦ ἄλσους τοῦτον. Elmsley (whom see also in Ed. Rev. xix. 79) considers that τοῦδ' thus placed is inadmissible, and reads: τοῦκείμεν ἄλσους, ὦ ξένη, τόδ', comparing Oed. R. 1134, τὸν Κιθαιρῶνος τόπον. Eur. Hel. 2, Αἰγύπτου πέδον. But ἄλσους would then be rather the nominative, as Dind. observes. Hart: τοῦκείμεν ἄλσους. Translate: 'On the other side of this grove.' Eur. Hipp. 1199, ἀκτὴ τίς ἐστι τοῦπέκεινα τῆςδε γῆς. Aesch. Sup. 265, Πάνδου τε τὰπέκεινα. Thuc. vi. 63, τὰ ἐπέκεινα τῆς Σικελίας. The long syllable τοῦδ' before the final cretic is excused partly by the elision, and partly by the pause in the pronunciation.

506. σπάνιν τιν' —. 'Any need' (of information). Qu. χρείαν τιν' ἰσχυρῆς (or τινὰ σχυρῆς). ἔποικος. 'A resident domestic.' El. 189, ἀπέρει τις ἔποικος —. Schol: παρὰ τίνος τῶν ἐπιχωρίων τοῦτο μαθήσῃ.

507. χωροῦμ' ἂν. 'I will depart.' So Oed. R. 95, λέγοιμ' ἂν. 282, ἂν λέγοιμ'. Ant. 1108, στείχοιμ' ἂν. El. 637, κλύοις ἂν ἤδη. Ph. 671, χωροῖς ἂν εἰσω. Phil. 1302, οὐκ ἂν μεθείην. Arist. Eq. 1161, θέοι\* ἂν. ἐς τόδ'. 'For this purpose.' Perhaps εὐθὺς or αὐτίκ'. εἰς τόδ' Ἀντιγόνη Ald. εἰς τόδ' Ἀντιγόνη, — Br. Elmsl. Ἀντιγόνη, σὺ δ' — τόδδε. 'And, Antigone, do you' &c. Cf. on 332. These words are to be taken as parenthetical.

508. τοῖς τεκοῦσι. 'For one's parents' (or parent). Cf. Oed. R. 1176.

509. εἰ ποιεῖ vulg. εἰ ποιεῖ L. S. Schn. Hart. Rightly, I think, the sentence being a general one. Schol: ὅταν τις πατὴρ γονεῖων ποιεῖ, μὴ ἡγείσθω πόνον εἶναι

τὸν κάματον. μνήμην ἔχειν. I. q. λόγον ἔχειν, 'to think of, take account of.' "Ismene retires and returns in the character of Theseus. Below v. 847, Antigone is carried off and returns as Theseus. It may be observed that in this play as in several others it is impossible to distribute the parts to the three actors, so as to give the whole of each part to the same actor." ELMSL. Quarl. Rev. No. xiv. 449.

510—48. The Chorus, anxious to hear from the suppliant himself a more exact account of his misfortunes, the report of which had spread far and wide, succeeds, though with considerable difficulty, and by appealing to the good-will shown to him, in eliciting a reluctant statement of the facts of the case.

510. τὸ πάλαι — ἐπεγείρειν. Callimachus ap. Schol: τί δάκρυον εἶδον ἐγείρεις; Tr. 1242, σὺ γὰρ μ' ἀνευρασθέντος (l. κατευρασθέντος) ἐκκινεῖς κακοῦ (l. κακόν). 1008. Eur. Suppl. 1154, κακὸν τόδ' εἶδεις. An allusion, says Schneid., to the proverb μὴ κινεῖν κακὸν εὖ κείμενον. Theogn. 423, πολλὰκι γὰρ τὸ κακὸν κατακείμενον ἔνδον ἔμεινον. Cf. Oed. R. 686. πάλαι — ἤδη. More usually ἤδη πάλαι, or ἤδη νῦν.

511. ἐπεγείρειν. 'To re-awaken, resuscitate.' Gl. ἀνακινεῖν. Perhaps ἀνεγείρειν, but cf. 1777.

512. Schol: ὅμως δὲ μαθεῖν ἐπιθυμῶ τὴν αἰτίαν τῆς πηρώσεως.

513. τί τοῦτο: 'What is this' thou wishest to learn? Cf. 543. Phil. 201, τί τόδε; τὰς — ἀλγηδόνος. 'Concerning the trouble, sad and irremediable, as it proved, in which you became involved.' Schol: περὶ τῆς ἐλγυμένης σοι ἀλγηδόνος ἡδῶς ἂν πυθοίμην. The genitive depends upon πυθέσθαι, and we may understand περὶ. Cf. 1170, also 355. 662. 694. El. 35, ὃν πέσσει τάχα. φανείσας. 'Which occurred.' Cf. 410.

- ΧΟ. τὰς δειλαίας ἀπόρου φανείσας  
ἀλγηδόνας, ἧ ξυνέστας.
- ΟΙ. μὴ πρὸς ξενίας" ἀνοιξῆς 515  
τὰς σᾶς ἃ πέπονθ' ἀναιδῆ.†
- ΧΟ. τό τοι" πολὺ καὶ μηδαμὰ λῆγον  
χρῆζω, ξεῖν,\* ὀρθὸν ἄκουσμι' ἀκοῦσαι.
- ΟΙ. ὦμοι."
- ΧΟ. στέργω σ', ἱκετεύω.†
- ΟΙ. φεῦ φεῦ.
- ΧΟ. πείθου· κἀγὼ γὰρ ὅσον σὺ προσχρήσεις. 520
- ΟΙ. ἤνεγκον κακότατ', ὦ ξένοι, ἤνεγκον, ἐκὼν δ' οὐτ',  
θεὸς ἴστω· ἀντ. α'.

Or connect δειλαίας ἀπόρου φανείσας, as in Phil. 761, ἰὼ δύστην — φανείσας. ἀπόρου. 'Irremediable,' that admits of no means or mode of cure. Wunder compares Phil. 854, ἀπορα πάθη. El. 140, ἀμήχανον ἔλγος. Ant. 363, ῥόσαν — ἀμηχάνων.

514. ἧ ξυνέστας. 'In which you became involved.' Cf. 1133, ὅ τις οὐκ ἐνὶ | κηλὶς κακῶν ξύννοικος; Phil. 268. Aj. 611.

515. Schol: μὴ, πρὸς τῆς σῆς ξενίας, ἀναπτύξῃς μὴ τὰ ἀναιδῆ ἔργα. Cf. Phil. 1182, μὴ πρὸς ἀραίου Διὸς ἔλθῃς, ἱκετεύω. Perhaps μὴ πρὸς ξένου (sc. Διὸς) ἔξανοίξῃς | τὰς, ὡς πέπον, ἔργ' ἀναιδῆ. ἀνοίξῃς. 'Lay open, expose, unfold.' Schol: ἀναπτύξῃς. Aesch. Suppl. 322, καὶ τοῦδ' ἀνοίγει τοῦνομα.

516. τὰς σᾶς. πέπονθ' — the mss. τὰς σᾶς ἃ πέπονθ' ἀναιδῆ Reisig. Schn. τὰς σᾶς ἃ πέπονθ' ἀναιδῆ Herm. τὰς σᾶς, πέπον, ἔργ' ἀναιδῆ Martin. Both. Dind. Wund. Hart. Cf. 537. Bergk conjectures ἃ πέπονθ' ὀνειδῇ, or (del. πέπονθα, which the Schol. does not seem to have read) αἰδῇ γὰρ ἔργα. Qu. τῆμ', ὡς πέπον, —. I follow Reisig, though Hermann's and Bergk's conjectural readings are also probable. ἔργ' ἀναιδῆ vulg. Qu. ἀναῖδα (Aj. 947, ἀναῖδον ἔργον). But cf. Pind. Ol. xi. 125, ἀναιδέα — πότμον. Theogn. 207, θάνατος γὰρ ἀναιδῆς &c. Il. δ'. 521, λαὰς ἀναιδῆς. Translate: 'the cruel things I have endured.' I have ejected ἔργ'.

517. τό τοι πολὺ —. Cf. 305, πολὺ γὰρ τὸ σὸν βνῶμα δίκηει πάντας. Schol: τὸ ἀδιέλαιπτον κακόν, τὸ τῆς κηρώσεως. 'That report which has spread far (cf. 305), and has by no means ceased, I desire

to hear correctly stated.' Qu. τὸ καὶ —. μηδαμὰ Br. μηδαμῶ or μηδαμὰ the mss. and Suid. v. τῶτοι. μηδαμῶς (supr. α) T.

518. ξεῖν' vulg. ξεῖν' Reis. Elmal. &c. Cf. on 530. ὀρθὸν ἄκουσμι' ἀκοῦσαι.

'To hear correctly the report.' Ἀκουσμι usually means 'a sound,' Xen. Mem. ii. 1. 31. For the metre cf. also 520. 532.

519. ὦμοι Herm. Dind. &c. ἰὼ μοι most mss. ἰὼ μοι μοι R. οἴμοι Elmal.

στέρξον, ἱκετεύω vulg. 'Acquiesce, be willing, yield consent, I pray.' Cf. Phil. 538. Tr. 992. Nearly the same in sense as τλῆθι and τόλμασεν (Phil. 481). Erf. conjectures στέρξον δ', ἱκετεύω. Bergk gives στέρξον, σ' ἱκετεύω. I prefer στέργω σ', ἱκετεύω (cf. 1094), or στέρξαι (or στέργειν) σ' ἱκ. But qu. στέρξον, ἱκνούμαι. Cf. on 531. As the line usually stands, the metre is very doubtful.

520. κἀγὼ γάρ. Sub. πείθομαι σοι. Schol: πείθομαι δηλονότι εἰς ὅσον βοᾷμι. προσχρήσεις. I. q. προσαιτείς, 'beg, ask.'

521. ἤνεγκον κακότατ'. 'I have brought calamity on others.' Doederlein aptly compares Hom. Il. xii. 332, τοῦ γὰρ ἢ πρὸς πύργον ἴσαν κακότητα φέροντες. Euenus ap. Stob. Flor. xlix. p. 354, πρὸ σοφία μὲν ἔχειν τόλμαν μάλα σύμφορον ἐστίν, | χωρὶς δὲ βλαβερὴ καὶ κακότητα φέρει. Κακότης occurs also El. 236. Herod. vi. 67, (τοῦτο) ἔρξεν Λακεδαιμονίοισι ἢ μυρίης κακότητος ἢ μυρίης εὐδαιμονίης. ii. 128, τοῖσι Αἰγυπτίοισι πᾶσι εἶναι κακότητα. viii. 109. So δηλότης. 'war.' Compare Eur. Ph. 1044, ἔφερες ἄχρα πατρίδι | φόνια. κακότης. κακότητ' B. T. V.

522. ἔκων μὲν the mss. Against the

αὐθαίρετον οὐδὲν αὐτῶν.†

ΧΟ. ἀλλ' ἐς τί";

ΟΙ. κακῇ μ' εὐνῇ πόλις οὐδὲν ἴδριν  
γάμων" ἐνέδησεν ἄτq.

525

ΧΟ. ἡ ματρώθεν, ὡς ἀκούω,  
δυσώνυμα λέκτρ' ἔτλης — ; ὦ.†

metre. *ἡνεγκ' ἀέκων μὲν* Martin. Schu. (coll. 240. 963. 987.) But *ἡνεγκα* after *ἡνεγκον* in the same sentence is very improbable. *ἄκων μὲν* ('sed invitus') Reisig, who cites Plat. Soph. p. 216 B. καὶ μοι δοκεῖ θεὸς μὲν ἀνὴρ οὐδαμῶς εἶναι, θεῖος μὲν. *ἐκὼν μὲν* Both. Herm. Dind. Wund. *ἄκραν μὲν* Hart. Dindorf explains the passage by a comparison of Eur. Iph. T. 512, οὐχ ἐκὼν ἐκὼν. Hom. Il. δ'. 43, καὶ γὰρ ἐγὼ σοι δῶκα ἐκὼν ἀέκοντί γε θυμῷ. Perhaps *ἡνεγκον* 'δμως τῶν, θεὸς ἴστω, | αὐθαίρετον οὐδὲν ἴστω' Or *ἡνεγκον*, *ἄκους δ' ἂν* —. Or *ἡνεγκον* ἀνολά —. (Cf. on 547.) Or *ἡνεγκον* ἐλὼν νῦν (or ἀποκτᾶς) —. Or *ἡνεγκον* δμως δ' ἦν (or μοι) — τούτων αὐθ. οὐδέν. But I think I have restored the true reading thus: *ἡνεγκον*, ἐκὼν (or ἴδρις) δ' οὐ, θεὸς ἴστω. That some such disavowal of wilful intention must have been conveyed in these words, is evident from the accompanying adjuration, θεὸς ἴστω. Cf. 964, ξυμφορὰς — ἄς ἐγὼ τάλας | *ἡνεγκον* ἄκων. θεὸς ἴστω. Cf. Ant. 184. Trach. 399.

523. *τούτων δ' αὐθαίρετον οὐδὲν* vulg. I have given *αὐθαίρετον οὐδὲν αὐτῶν* (Qu. ἴδριν, or ἦν μοι). The corresponding verse in strophe 512 is, δμως δ' ἔραμαι τυθείσθαι. Hermann reads: *τούτων ἀπλάκτος οὐδέν*. Schneid. conjectures *τούτων δ' ἀπαναίνομ'* (!) οὐδέν. The corruption here seems to have arisen from that in the prec. v.

524. ἀλλ' ἐς τί; 'Well, in what respect, how so?' Schol.: *χωρήσει σοι δηλαδὴ τὰ πράγματα*; Musgr.: 'qua in re?' Reisig: 'quorsum' or 'quatenus?' Wunder explains: 'To what do you refer?' Schneid.: 'In what respect?' or 'how far?' Elmsley would understand *ἡλθε*, as in 548, *ἄϊδρις εἰς τόδ' ἡλθον*. Hart: *Χο. τί δ' ἐστίν*; *ΟΙ. ἄκοντ' εὐνῇ πόλις οὐδὲν ἴδριν* &c. The reading is doubtless corrupt. Qu. *τί φῆς, τί*; or *τί τοῦτο*; or *τί δῆτα*; The corresponding line is 513, *τί τοῦτο*;

525—6. The two datives *κακῇ εὐνῇ* and *γάμων* ἄτq are placed in apposition to one another, each depending on *ἐνέδησεν*. Unless we read with a slight

change, *κακῇ μ' εὐνῇ* — ἄτq, or rather *βαρεῖα μ' ἀ πόλις* — ἄτq (as in Hom. Il. iii. 111). Which seems confirmed by the Schol.

525. *κακῇ μὲν εὐνῇ* Ald. vulg. *κακῇ μ' ἐν εὐνῇ* Br. Herm. *κακῇ μ' εὐνῇ* M. Elmsl. Doed. Dind. Wund. Schneid. *κοινῶς μ' εὐνῇ* Reisig. See Schol. 'The state involved me unconscious in an unhappy and accursed marriage.' ἴδρις vulg. ἴδριν is found perhaps in V. (corr.) Mudg. Musgr. Br. &c. ἴδριν seems right. Cf. 548. 983. 'Utterly unconscious.' Schol.: οὐδὲν ἴδρις. ἡγουν οὐδὲν εἰδυῖα ὦν ἔπαρτεν, ἡ πόλις ἐνέδησέ με τῇ τοῦ γάμου ἄτq.

526. *γάμων ἐνέδησεν* ἄτq. Cf. Il. iii. 111, *Ζεὺς με μέγα Κρονίδης ἄτq ἐνέδησε βαρεῖα*. Aesch. Pr. 580, *ἐνέσευξας ἐν πημοναῖς*. Oed. R. 826, *γάμοις με δεῖ | μητρὸς συγῆναι*. Eur. El. 99, *ἐν γάμοις ζευχθεῖσαν*. Hipp. 159, *λύτq — εὐναίq δέδεται* (f. 'νδ.) *ψυχᾷ*. Suppl. 824, *δέμας ἐξύγη εἰς εὐνὰν ἀνδρός*. Herod. iii. 19, *ὀρκίοισι μεγάλουσι ἐνδεδέσθαι*. *γάμων* — ἄτq. Cf. Ant. 863, *ματρῶναι λέκτρων ἄται*. Eur. Ph. 343, *γάμων ἔπακτὸν ἄται*. Qu. *λέκτρων* (as in Ant. l. l.). Cf. v. str. 514.

527. *ματρώθεν* Elmsl. &c. *μητρώθεν* the mss. Herod. i. 173, *καταλείξει ἐαυτὸν μητρώθεν*. Elmsley translates: 'Num e materno genere uxorem duxisti?' and cites Eur. Ion. 672, *ὥς μοι γένηται μητρώθεν παρρησία*. Schneid. connects *ματρώθεν δυσώνυμα* ('as in regard of thy mother'), to be taken proleptically. Cf. on 1200.

528. *ἐπλήσας* B. V. Br. *ἐπλήσω* the rest and Ald. vulg. *ἐπλήσαν* supr. in T. 'Is it true, as I hear, that thou hast rendered thy bed infamous on thy mother's side by receiving her into it (filling it with her)?' Or, 'by filling her (as thy wife, λέκτρα)' &c. So Milton, Allegro 13, 'Zephyr with Aurora playing | — filled her with thee a daughter fair.' This perhaps is too fanciful. However the meaning of the passage is far from clear, as read in the mss. Perhaps the word *ἐπλήσω* may here mean 'hast polluted' (as often *ἀναπιπλάναι*); or more probably it is a corrupt reading. Bergk considers *ἐπλήσω*

- ΟΙ. ὦμοι, θάνατος μὲν τάδ' ἀκούειν,  
ὦ ξεῖν', αὐται δὲ δὺ ἐξ ἐμοῦ, φεῦ —\* 530
- ΧΟ. πῶς φῆς ;
- ΟΙ. παῖδες,\* δύο δ' αἵται†—
- ΧΟ. ὦ Ζεῦ.
- ΟΙ. ματρὸς κοινῶς ἀπέβλαστον ὠδῶνος.
- ΧΟ. σαὶ τὰρ' ἴσ' ἀπόγονοι τε καὶ —\* στρ. β'.
- ΟΙ. κοιναί''' γε πατρὸς ἀδελφεαί. 535
- ΧΟ. ἰώ. ΟΙ. ἰὼ δῆτα μυρίων \*ἐπιστροφὰι κακῶν.

"hand dubie corruptum," and conjectures *ἐπλησο* (i. e. *ἐπλάθης*?). Hart: *ἐπληστο*. Perhaps *ἐβῆσω* for *ἐπεβῆσω* (cf. *ἐπεβήσατο*). Or *ἐπλάθης* (with accus.?), or *ἐπλαθες* (Eur. Rhes. 13, *τίνας ἐκ νυκτῶν τὰς ἀμετέρας κοίτας πλάθουσ'*), or *ἐχραναι*, or *ἐθηκας*. Soph. Oed. R. 1134—6. But I strongly suspect the true reading is *ἐτόλμας*, or rather *ἐτλης* — *ῶ*. 'Is it true that you ventured to bring disgrace upon your mother's bed by —. Oh! fie!' An *aposiopesis* being supposed, such as we find in a similar case Oed. R. 1289, *τὸν μητρὸς —, αὐδῶν ἑνὸς οὐδὲ ρητά μοι*. Cf. Aesch. Sept. 756, *πατροκτόνον Οἰδιπὸν, ὅστε μὴ πρὸς ἀγνάν σπείρας (σπείρειν?) ἀρouraν, ἵν' ἐτράφη, ρίξαν αἱματώσαν ἔτλα*. Eur. Hipp. 1073, *ὅτ' ἐς πατρῶν ἔλοχον ὑβρίζειν ἔτλης*. The corresponding line is 516, *τὰς σᾶς ἀπέπονθ' ἀναιδῆ*.

529. *θάνατος*. 'It is death to me to hear this.' Aj. 215, *θανάτω γὰρ ἴσον πάθος ἐκπέσσει*. Ant. 933, *θανάτου τοῦτ' ἐγγυτάτω τοῦπος ἀφίκεται*. So they said *ἀγγόνη ταῦτ' ἐστὶ* &c.

530 f. 'But the truth is, these two—daughters, yet two curses withal—sprang from the womb (throes) of a common mother' (common to them and myself). After this I place only a comma.

*ἐξ ἐμοῦ*. 'By me.' A syllable is wanting to complete the metre. *ἐξ ἐμοῦ φεῦ* Reisig. *ἐξ ἐμεῖο* Both. Hart. *ἐξ ἐμοῦ μὲν* Elmsl. Dind. Wund. Schn. Bgk. But μὲν would here be out of place. Qu. *ἐξ ἐμοῖο*, or *ἐξ ἐμοῦ δῆ*. Cf. v. str. 518.

531. *παῖδες, δύο δ' αἵτα vulg.* I once thought of reading thus: Χο. *πῶς φῆς ; | παῖδες ;* Οἱ. *δύο γ' αἵται*. But this distribution would not agree with that in the strophe, unless we read there too: Οἱ. *οἱμοι. | στέρεξον* (be content). Χο. *ἱκετεύω* (pray, speak on). Perhaps *παῖδε, δύο αἵτα*. Cf. on v. str. 519. *παῖδες vulg. παῖδε* Elmsl. Dind. Hart. *δύο δ'*

*αἵτα* A. pr. L. T. Br. Dind. &c. *δύο αἵτα* (sic) M. *δύο δ' αἵται* A. sec. B. V. Ald. *δύο δ' αἵται* Vict. Cf. on Ant. 533, *τρεῖς δὲ αἵτα*. *αἵται*. As sprung from an unholy and accursed union. Cf. 93.

532. *ὦ Ζεῦ. Ζεῦ, Ζεῦ* Hart.

*ματρὸς* —. 'Sprang from the womb of a common mother' (of the same as myself).

533. "While in Strophe and Ant. 1. the parts assigned to Oedipus correspond with those assigned to the Chorus, here the correspondency is not inverted, but Oed. answers to Oed., and Chorus to Chorus." SCHN.

534. *αἵται γὰρ* —; 'What! are these thy daughters?' The Chorus then did not know, at least for certain, that they were such. Hermann supposes they could not have been ignorant, and considers this therefore as a mere exclamation of surprise. *αἵται γὰρ* Herm.

Dind. Wund. Schn. Hart. *σαὶ τ' ἀρ' εἰσὶν* K. L. S. *σαὶ τ' ἀρ' εἰσ'* A. R. Ald. *αὐτ' ἀρ' εἰσὶν* B. *αὐτ' ἀρ' εἰσὶν* V. *αὐτὰρ εἰσὶν* T. Farn. Reisig gives: *σαὶ τὰρ ἴσ' ἀπόγονοι τε καὶ* —. Bergk makes the same conjecture: *σαὶ τὰρ ἴσ' (ἴσα, 'equally') ἀπόγονοι τε καὶ* —. I have received this, as the most probable correction. *τε καὶ* — the mss. *τεαί*: Herm. Dind. Wund. &c.

535. Οἱ. Usually continued to the Chorus. Corrected by Solger.

*κοιναί γε*. Cf. Oed. R. 261. Qu. *ναὶ, τοῦ γε* (or *ναὶ, ναίχι*), *πατρὸς* —. Cf. Oed. R. 684. *ἀδελφεαὶ* (ἀδελφαὶ B. T. V.). The same form occurs Oed. R. 160. Aesch. Sept. 578. Eur. El. 134.

536. Οἱ. *ἰώ. Χο. ἰὼ δῆτα. Οἱδ. μυρίων* — vulg. Χο. *ἰώ. Οἱ. ἰὼ δῆτα μυρίων* — Herm. Elmsl. Wund. Dind. Continued to the Chorus in A. T., to Oedipus in B. Qu. Χο. *ἰώ. Οἱ. ἰὼ δῆτα. μυρίων* (or *μυρίων γ'*) —.

537. Χο. *μυρίων γ'* —. Οἱ. *ἐταβες* L.

- ΧΟ. ἔπαθες ΟΙ. ἔπαθον ἅλαστ' ἔχειν."  
 ΧΟ. ἔρεξας ΟΙ. οὐκ ἔρεξα. ΧΟ. τί γάρ; ΟΙ. ἐδεξάμην  
 δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος 540  
 ἐκ τᾶσδε πόλεος ὄφελοντ' ἐξελέσθαι."  
 ΧΟ. δύστανε, τί γάρ; ἔθου φόνον — ἀντ. β'.  
 ΟΙ. τί δ' αὖ τόδ' ἐτι θέλειςτ' μαθεῖν;  
 ΧΟ. πατρός; ΟΙ. παπαῖ, δευτέραν ἔπαισας ἐπὶ νόσῳ  
 νόσον.  
 ΧΟ. ἔκανες — ΟΙ. ἔκανον. ἔχει δέ μοι — 545  
 ΧΟ. τί τοῦτο; ΟΙ. πρὸς δίκας τι. ΧΟ. τί γάρ; ΟΙ. ἐγὼ  
 φράσω.

pr. (ΟΙ. — Χο. corr.) μυρίων γ' vulg. γ' om. A. R. T. Farn. Ald. Br. ἐπιστροφᾷ. ἐπιστροφὰς Br. Schol: συναθροίσεις, πλῆθος. 'Accumulations, gatherings.' Hesychius explains ἐπιστροφᾷ by διατρίβαί, δαίται. Cf. 1045. Aesch. Sept. 648, πόλιν | ἔξει πατρῶν δωμάτων τ' ἐπιστροφὰς. Eum. 548. Fr. 233. Eur. Hel. 440. Schneid: 'vicissitudines,' 'successions,' in reference to the coming and going of the woes, by which the race of the Labdacidae was visited. Doederlein interprets it 'impetus,' coll. 1045. I. e. 'incursions, invasions.' Mr. Long explains 'visitations.' The Apostle appears to use the word ἐπιστάσεις in a very similar sense, 2 Cor. xi. 28, ἡ ἐπιστάσεις μου ἡ καθ' ἡμέραν.

538. ἔλαστα. Cf. 1480. 1668. Tr. 880. ἔλαστα πρὸς γε πρᾶξιν. Eur. Tro. 1231, σὼν ἀλάστον κακῶν. Herc. 911, ἔλαστα τὰν δόμοισι. Hipp. 870, βοᾷ δέλτος ἔλαστα. On the addition of ἔχειν cf. 232. Eur. Hipp. 201, βαρὺ μοι κεφαλῆς ἐπικρανὸν ἔχειν. Perhaps the true reading is ἀχῇ or ἐγὼ, or ἔλαστα δὴ, or ἔλαστα, φεῦ. 539. ἔρεξας —. What the Chorus intended to say, as Hermann remarks, was ἔπαθες ἔλαστα, ἔρεξας ἀνόσια. τί γάρ; 'What then?' The same words occur similarly placed in v. ant. 546. Indeed a studied correspondence may be observed between the two verses. The full expression would be τί γάρ ἄλλο ἢ ἔρεξας; ἄλλο being understood, as in the formulas τί μὴν; τί δαί; Cf. 542. 546. 1679. Ph. 1405.

540. δῶρον. The marriage with Jocasta. Cf. 525 f. Oed. R. 384. ταλακάρδιος. 'Much enduring, wretched.' An epithet of Hercules, 'patient, enduring.' Hesiod. Scut. 424.

541. ἐπαφέλησα πόλεως ἐξελέσθαι the

mss. Schol: μήποτε ὄφελον ἐγὼ παρὰ τῆς πόλεως ἐξαίρετον λαβεῖν. But it is monstrous to suppose that ἐπαφέλησα can be used in the same sense as ὄφελον, or ὄφελον. For ἐπαφέλειν can only mean 'to benefit.' Schneidewin's solution of the difficulty is highly improbable, ὃ ἐπαφέλησα τὴν πόλιν (οὕτως, ὥστε) μήποτε αὐτῆς ἐξελέσθαι (τοιοῦτόν τι δῶρον). Qu. ἐκ τῆσδε πόλεως ὄφελον ἐξελέσθαι. Or ἐκ τᾶσδε πόλεως ὄφελον δέχεσθαι (cf. v. ant. 548). Or τότ' ὄφελον τᾶς πόλεως ἐξελέσθαι. For ἐξελέσθαι perhaps ἐξαρέσθαι. Tr. 491, κοῦτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα. 'Εξελέσθαι would mean 'to select or set apart for oneself,' which does not apply to the case of Oedipus. Tr. 245, ταύτας — ἐξέλειθ' αὐτῶ κτῆμα καὶ θεοῖς κριτόν. 491. Hart: ὄφελον ἐπαφέλης πόλεως ἐλέσθαι. πόλεως Herm. &c. πόλεως the mss. Cf. 432.

542. τί γάρ; Subj. ἄλλο. 'For how not?' is it not so? Cf. on 539.

ἔθου φόνον. 'You effected the murder.'

543. τί τοῦτο; τί δ' ἐθέλεις vulg. τί τοῦτο δ' ἐθέλεις V. Hence I have corrected, as in the text. Or thus: τί δ' αὖ τόδ' ἐθέλεις μου μαθεῖν; Cf. 535. Oedipus evades the question, pretending not to understand its import.

544. ἔπαισας. 'Thou hast struck,' as it were a chord. A metaphor from stringed instruments. νόσον. 'Grief, sorrow, wound.' So Arist. Pl. 548, ὑπεκρούσω. Cf. on Oed. R. 60. Ant. 421.

545. ἔχει δέ μοι — πρὸς δίκας τι. 'But there is (or the deed has) for me something'—on the side of right, in justification. Eur. Hipp. 697, ἔχω δὲ κατὰ πρὸς τὰδ', εἰ δέξει, λέγειν. 988, ἔχει δὲ μοῖραν (Schol. λόγον) καὶ τόδ'.

546. τί γάρ; 'What, pray?' Cf. 539.

542.



καὶ γὰρ ἀπλῶς ᾗ ἐφόνευσα καὶ ὤλεσα"  
νόμῳ δὲ καθαρὸς αἰδρις ἐς τόδ' ἦλθον.

ΧΟ. καὶ μὴν ἀναξ ὁδ' ἡμῖν Αἰγέως γόνος  
Θησεύς, κατ' ὁμφὴν σὴν ὅς ἐστάλη,\*" πάρα. 550

## ΘΗΣΕΥΣ.

πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ  
τὰς αἵματηρὰς ὁμμάτων διαφθορὰς  
ἐγνώκα σ', ὦ παῖ Λαῖου, τανῦν θ' ὁδοῖς

547. ἄλλους vulg. ἄλλους (supr. *ως*)  
V. ἄλλους K. ἀγνῶς (ἀ!) Tyrwh.  
Br. ἄνους Porson ap. Kidd. p. 217.  
Elmsl. ἀπλῶς Erf. ad Ant. 856. ἄλούς  
Herm. Erf. Wund. Dind. Schn. Hart.  
Bgk. Dindorf considers the sense to be,  
καὶ γὰρ ἐάλων μὲν φονεύσας καὶ ὀλέσας,  
νόμῳ δὲ —. So also Wund. But this  
cannot surely be. Schneid. with more  
probability explains ἄλούς 'taken by sur-  
prise,' and so compelled to act in self-  
defence. V. Oed. R. 804 f. Compare  
below 764, τί ταῦτα περὶ καμὲ δεύτερον  
θέλεις | ἐλεῖν, ἐν οἷς μέλυστ' ἂν ἀλγοῖν  
ἄλούς; Ant. 496, ὅταν ἐν κακοῖσι τις  
ἄλούς &c. To myself either ἄνους 'un-  
conscious' (975 f. 547), or ἀπλῶς  
'simply' (without any premeditation or  
evil design, so as to render the act guilty,  
Fr. 709, τὴν ἀπλῶς δίκην) appears suf-  
ficiently probable. It is true this is not  
the usual meaning of ἄνους, but then we  
must remember Soph. is fond of ap-  
plying words in an unusual sense. Qu. καὶ  
γὰρ ἄλούς γε (or σφε) φονεύσιν ἀπώλεσα.  
Or, οὐ γὰρ ἐκόν (or ἴδρις γ') ἐφόνευσα —.  
Something seems required in opposition  
to νόμῳ δέ. καὶ ἀπώλεσα (καπώλεσα  
B. T. V.) the mss. καὶ ὤλεσα Both.  
Elmsl. &c. Hermann proposes ἔκανον  
[qu. ἔπεφνον] καὶ ἀπώλεσα. Qu. ἐφόν-  
ευσ' ἀπὸ τ' ὤλεσα (or ὅν ἀπώλεσα). Or  
οὐ γὰρ — φονεύς γέ νιν ὤλεσα.

548. νόμῳ — καθαρὸς. Because, ac-  
cording to the ancient law of Rhadaman-  
thus, ὅς ἂν ἀμύνηται τὸν χειρῶν ἀδίκων  
ἔρξαντα ἀθῶος ἔστω. Apoll. ii. 4. 9. Cf.  
229. Schn. Sub. εἰμι or ἐφόνευσα. In  
the eye of the law he was clear or guilt-  
less, inasmuch as he committed the act in  
ignorance (αἰδρις ἐς τόδ' ἦλθον). Fr.  
582, ἄκων δ' ἁμαρτῶν οὐ τις ἀνθρώπων  
κακός. Eur. Hipp. 1334, τὴν δὲ σὴν  
ἁμαρτίαν | τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει  
κάκως. For νόμῳ qu. φόνου. After  
καθαρός it will be better to place a  
colon. ἐς τόδ' ἦλθον. 'I came to

do this deed.' Wunder compares the  
similar Latin expression 'huc venire.'  
Cic. ad Attic. ii. 17, 'Numquam huc ve-  
nissent, nisi' &c. Cf. 273, νῦν δ' οὐδὲν  
εἰδὼς ἰκόμην ἢ ἰκόμην, and on 12.

549. Ant. 526, καὶ μὴν πρὸ πυλῶν ἦδ'  
'Ἰσμήνη &c.

550. κατ' ὁμφὴν σὴν. 'According to  
thy request.' Cf. 102, κατ' ὁμφῆς τὰς  
'Ἀπόλλωνος. 1351. ἀπεστάλη (γὰρ  
supr. in T.) the mss. and Ald. ἀποσταλῆς  
Turn. The whole line is omitted in K.  
Dind. remarks, that the sense requires στα-  
λῆναι rather than ἀποσταλῆναι, and cor-  
rects ἐφ' ἀστάλη (concisely put for ἐπὶ  
ταῦτα ἐφ' ἀστάλη. Cf. 274, ἐφ' ὧν δ'  
ἐπασσὼν εἰδὼς ἀπαλλόμενος), comparing  
Eur. Bacch. 454, ἐφ' ὅπερ ἐς Θήβας πάρει.  
The facility with which ἐφ' ἀστάλη might  
have passed into ἀπεστάλη is obvious.  
His correction is adopted by Wund. Schn.  
Bergk. Hermann corrects: ὅς ἐστάλη.  
Hart: κατ' ὁμφὴν, ἣν ἀπεστάλη, πάρα.  
Qu. ἐπισταλῆς, 'being bidden.' Oed. R.  
106. Or σταλῆς μολεῖν (Ph. 60. Ant.  
165) πάρα, or πάρεστ' ἐσταλμένος. Or  
πάρα, κατ' ὁμφὴν σὴν ὅς ἐστάλη μολεῖν.  
For Θησεύς may have crept in from a  
marginal gloss on Αἰγέως γόνος. Oed. R.  
860 &c. 'Ἀποσταλῆς might mean, 'hav-  
ing set out to come.' Cf. 735, ἀπεστάλην  
(al. ἐπεστ.) πείσω &c. Oed. R. 115,  
πρὸς οἶκον οὐκ ἔθ' ἴκεθ', ὡς ἀπεστάλη.

551. πολλῶν ἀκούων. 'Hearing from  
many.' Cf. 412 f.

552. A very similar line occurs Eur.  
Phoen. 870, αἰ' αἵματι ποῖ (—τηραὶ?)  
δεργμάτων διαφθορά. Which two pas-  
sages so closely resemble one another,  
that it is impossible to doubt that one  
was copied from the other. Cf. 790.  
1254. Ant. 681. Oed. R. 1524. El. 1415.

553. ἐγνώκα σ'. 'I recognize thee.'  
Schneid. wrongly explains thus: 'I at  
once (upon the announcement of the σκε-  
πὸς) knew who thou wast.' τανῦν.  
τὰ νῦν Elmsley here and throughout.

ἐν ταῖσδε λεύσσων ἄλλον ἐξεπίσταμαι  
 σκευή τε γάρ σε καὶ τὸ δύστηνον κάρα 555  
 δηλοῦτον ἡμῖν ὄνθ' ὅς εἰ" καὶ σ' οἰκτίσας  
 θέλω 'περέσθαι, δύσμορ' Οἰδίπους, τίνα  
 πόλεως ἐπέστης προστροπήν ἐμοῦ τ' ἔχων,  
 αὐτός τε χῆ σὴ δύσμορος παραστάτις.  
 δίδασκε· δεινὴν γάρ τιν' ἂν πρᾶξω τύχοις 560  
 λέξας ὁποίας ἐξαφισταίμην ἐγώ.  
 ὥς\* οἶδά γ' αὐτὸς" ὥς ἐπαιδευθὴν ξένος,  
 ὥσπερ σὺ, χῶς εἴςτ' πλείστ' ἀνὴρ ἐπὶ ξένης"

δοῖς ἐν ταῖσδ'. 'By this journey, by my coming hitherto.' Cf. 1397. El. 68, δέξασθαι μ'· εὐτυχούντα ταῖσδε ταῖς δόξαις. Ant. 226. 1274. Does Soph. use the plural of this noun in order to be singular?

554. ἐν ταῖσδ' ἀκούων vulg. Qu. ἐν ταῖσδε λεύσσων, or ἐν ταῖσδ' ὄρων σε. Before he had heard of him from others (551), now he sees him himself.

555. σκευή. 'Dress.' Gl. A: στολή. τὸ δύστηνον κάρα. As deprived of the eye-balls and sense of vision. Cf. 285.

556. ὄνθ' ὅς εἰ. 'To be the person you are.' Qu. ὅστις εἰ.

557. θέλω τι ἐρεσθαι the older mss. and Ald. θέλω σ' ἐρεσθαι B. T. V. Br. θέλω 'περέσθαι Elmal. Reis. edd. recc. Eur. Erechth. Fr. ii. 1, ὁρθῶς μ' ἐπύρου —. Arist. Lys. 98, ἐπερήσομαι. Pl. 32, ἐπερησόμενος. 'Ἐπερέσθαι is the aorist, as Elmsley shows from Oed. C. 209, μή μ' ἀνέρη. Phil. 576. Arist. Ran. 438. Cf. also Oed. R. 1304, ἀνερέσθαι. El. 563, ἐροῦ. Οἰδίπους Reis. Elmal. Dind. Οἰδίπου the mss. Reisig observes that the vocative Οἰδίπους is found in Sophocles twelve times (Oed. R. 14. 646. 739. 1073. 1422. Oed. C. 14. 633. 731. 747. 1034. 1151. 1619); Οἰδίπου only thrice (Oed. R. 405. Oed. C. 557. 1346), and once in Euripides (Ph. 1601). Cf. on Oed. R. 405. Oed. C. 1346.

558. ἐπέστης. 'Thou hast come hither.' Tr. 339. El. 192. 1401. Oed. R. 777. προστροπήν. 'Supplication.' Aesch. Cho. 21, γυναικῶν — προστροπή. The genitives πόλεως and ἐμοῦ depend of course on προστροπήν ἔχων. Eur. Iph. T. 618, θεῶς τῆσδε προστροπήν ἔχω. Below 1309.

559. αὐτός τε χῆ σὴ —. Cf. on 462.

560. 'For it would be a heavy task

indeed you would mention, that I should shrink from (for me to shrink from it).'

561. ὁποίας. ὁποίας' (corr. ὁποίας σ') L. ὁποίας (supr. σσ') T.

562 f. Virgil probably had his eye on this passage, when he penned those lines Aen. i. 628, 'Me quoque per multos similis fortuna labores | Jactatam hac demum voluit consistere terra. | Non ignara mali miseris succurrere disco.'

ὥς οἶδ' γ' αὐτὸς vulg. Reis. Vauv. Br. Elmal. (Cf. on 45.) ὥς οἶδα καὶτὸς Dind. Wund. Bgk. Dobr. ὅς οἶδα καὶτὸς Dind. Schn. Hart. ὥς οἶδ' ἐγὼ αὐτὸς Herm. "The connexion with ὅς," says Schn., "as in 863. 1321. 1335. 1349." But cf. 566, ἐπεὶ | ἐξοῖδ' ἀνὴρ ὢν. 'Ὡς is certainly right, and I also prefer καὶτὸς. So 996, τοιαῦτα μέντοι καὶτὸς —. 1747, σύμφημι καὶτὸς. Ant. 1095, ἐργωκα καὶτὸς —. Phil. 96, καὶτὸς ὢν νέος ποτὲ &c. 319, ἐγὼ δὲ καὶτὸς &c. 670, εὐεργετῶν γὰρ καὶτὸς αὐτ' ἐκτησάμην. For οἶδα Musgrave would prefer οἶσθα. But cf. 567.

ἐπαιδευθὴν ξένος. Theseus was brought up with Pittheus in Troezen.

563. ὥσπερ σὺ. 'As thou art now.' Cf. 565. χ' ὥς τις Ald. χῶστις Br. χῶς τις Reisig. χ' ὅτι Vauv. χῶτι Elmal. χ' ὅς πλείστ' εἰς ἀνὴρ, or χ' ὅς γ' εἰς πλείστ' —, or καὶ πλείστ' εἰς — Dobr. χ' ὥς εἰς πλείστ' ἀνὴρ Matth. and Blomf. Gl. Pers. 333. Rightly. So Oed. R. 1380, κάλλιστ' ἀνὴρ εἰς — τραφεῖς. Phil. 1344, 'Ἑλλήνων ἕνα | κριθέντ' ἔριστον. Aj. 1340, εἴν' ἄνδρ' ἰδεῖν ἔριστον 'Ἑλλήνων. Tr. 460, οὐχὶ χᾶτέρας | πλείστας ἀνὴρ εἰς 'Ηρακλῆς ἔγχευε δῆ; Aesch. Pers. 333, εἰς ἀνὴρ πλείστον πόνον | ἐχθροῖς παρασχάν. Eur. Or. 741, ποῦ 'στιν ἢ | πλείστους 'Αχαιῶν ὤλεσεν γυνὴ μία. Her. 7, πόνων | πλείστον μετέσχον εἰς ἀνὴρ 'Ηρακλῆς. Rhes.

ἦθλησα κινδυνεύματ' ἐν τῷμῳ κάρῃ.  
 ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν, 565  
 ὑπεκτραποίμην μὴ οὐ συνεκσώζειν ἐπεὶ  
 ἔξοιδ' ἀνὴρ ὦν χῶτι τῆς ἐς αὔριον  
 οὐδὲν πλεόν μοι σοῦ μέτεστω ἡμέρας.

ΟΙ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ  
 παρήκεν ὥστε βραχεία μοι δεῖσθαι" φράσαι 570  
 σὺ γάρ μ' ὅς εἰμι, κάφ' ὅτου πατρὸς γεγῶς  
 καὶ" γῆς ὁποίας" ἦλθον, εἰρηκῶς κυρεῖς.  
 ὥστ' ἐστί μοι τὸ" λοιπὸν οὐδὲν ἄλλο πλὴν

946, καὶ πλείστον ἀνδρ' ἕνα | ἐλθόντα. Herod. vi. 127, δι' ἐπὶ πλείστον δὴ χλιδῆς εἰς ἀνὴρ ἀφίκετο. Thuc. iii. 39, ἀποφαίνω Μιτυληναίους μάχιστα δὴ μίαν πόλιν ἡδικοκῶτας ὁμᾶς. Plutarch Them. i. 422, ἀνδρ' ἕνα λῶστον. Virg. Aen. ii. 246, 'Justissimus unus | qui fuit in Teucris.' Matth. Gr. § 461. Perhaps however χῶτι might be defended: for occasionally, as Elmsley observes, the tragedians would seem to dispense with the εἰς, as in Eur. Hec. 310, θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ' ἀνὴρ. Rhes. 500, καὶ (χεῖς or εἰς;) πλείστα χώραν τήνδ' ἀνὴρ καθυβρίσας. Schneid. fancies εἰς before ἐπαιδεύθην belongs also to ἦθλησα, comparing the expression ὅς τις καὶ ἄλλος (Xen. An. i. 3. 15, &c.). ἐπὶ ξένης. Especially on his journey from Troezen into Attica, when he distinguished himself in putting down the robbers that infested the district. Plutarch. V. Thees. c. 7. The exploits of this Athenian hero, as Schneid. remarks, were hardly less celebrated than those of the Boeotian and Argive Herakles. I would gladly transpose thus: ξένος | ἐπὶ ξένης ὥσπερ σὺ, χῶς εἰς πλείστ' ἀνὴρ —. So 184, εἰνός ἐπὶ ξένης. Ph. 135, ἐν ξένῳ ξένον.

564. Plat. Lach. 187 B. μὴ οὐκ ἐν τῷ Καρὶ ὁ κίνδυνος κινδυνεύεται, ἀλλ' ἐν τοῖς υἱέσιν. SCHN. τῷμῳ for τῷ μῳ Elmsl.

565. γ' ἂν Vauv. Br. Reis. &c. γὰρ vulg. γε A. pr. οὐδέν' A. R. Ald. οὐδὲν most others. ὥσπερ σὺ νῦν. 'As thou now art.' Cf. 563. Arist. Ran. 303, ἔξεστι θ', ὥσπερ Ἡγέλοχος, ἡμῖν λέγειν &c.

566. ὑπεκτραποίμην —. 'Turn aside stealthily, so as not to assist in saving.' The ὑπὸ in composition serves to express any underhand or unhandsome mode of action. μὴ οὐ. μ' οὐ B. S. and (supr. μὴ οὐ) L. R. συνεκσώζειν (συνεκ-

σώζειν L.) σ' B. K. L. S. T. V. σ' om. A. M. R.

567. ἀνὴρ. 'A man,' used as ἄνθρωπος, as in Aj. 77. Ant. 768. Eur. Med. 658, σοφώτερ' ἢ κατ' ἀνδρα συμβαλεῖν ἔπη. Ter. Heaut. i. 1. 25, 'Homo sum, humani nihil a me alienum puto.' ἐς αὔριον. ἐσαύριον some mss. εἰς αὔριον V. Elmsl. ἐπαύριον S.

568. σοῦ. I. e. ἡ σοί. Ant. 75. For the sentiment cf. Trach. 943 f.

569. τὸ σὸν γενναῖον —. 'Thy noble conduct has allowed it to be necessary for me to speak but shortly in few words.'

570. παρήκεν. 'Has permitted, allowed.' Cf. El. 1482, ἀλλὰ μοι πάρες | κἂν σμικρὸν εἰπεῖν. For ὥστε cf. Phil. 901.

ὥστε βραχεία μοι δεῖσθαι φράσαι. I. e. ὥστε δεῖσθαι μοι βραχεία φράσαι. For which construction they compare Pans. iv. 29. 1, εἰδεῖτο γὰρ οἱ πάντως γενέσθαι χρήματα. And δεῖται for δεῖ is noticed in Bekk. Anecd. p. 88, 21. But, as Dobree with reason asks, did the Greeks say ἐμοὶ δεῖσθαι as well as ἐμὲ δεῖν. Qu. ὥστε βραχεία μουξαρκεῖν (μοι ἐξ-) φράσαι, or — μ' ἐξαρκεῖν φράσαι. Or ὥστε βραχεία σοὶ με δεῖν (or δεῖν μέ σοι, or δεῖν μόνον) φράσαι. After παρήκεν I would omit the comma usually placed. βραχεία μοι Br. βραχέ' ἐμοὶ the mss. βραχέ' ἐμοῦ Hart.

571. ὅς εἰμι. Cf. 566. Aj. 1259, οὐ μαθὼν δι' εἰ φύσιν &c. κάφ' ὅτου B. T. κάπὸ του A. Ald. κάπὸ τοῦ R. κἄ' ὅτου Br. He had above addressed him as the son of Laius 553.

571—2. Observe the conjunction of δι' ὅτου — ὁποίας.

572. καὶ γῆς ὁποίας. Sc. ξένης. Cf. on 204. Perhaps καὶ γῆς —. For ὁποίας one might conjecture, if necessary, ὅπου (or ἀφ' ἧς) δεῖν.

573. Qu. ὥστ' ἐστὶν ἔτι μοι λοιπὸν —.

εἰπεῖν ἃ χρῆζω, χῶ λόγος διοίχεται.\*

ΘΗ. τοῦτ' αὐτό νυν\* δίδασχ', ὅπως ἂν ἐκμάθω. 575

ΟΙ. δώσω ν' ἰκάνω τοῦμὸν ἄθλιον δέμας  
σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ  
κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφὴ καλῇ.

ΘΗ. ποῖον δὲ κέρδος ἀξιοῖς ἤκειν φέρων;

ΟΙ. χρόνῳ μάθοις ἂν, οὐχὶ τῷ παρόντι που." 580

ΘΗ. ποῖῳ γὰρ ἢ σὴ προσφορὰ δηλώσεται;

ΟΙ. ὅταν θάνω γὰρ καὶ σύ μου ταφεὺς γένῃ.

ΘΗ. τὰ λίσσθι' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ  
ἢ λήστω ἰσχεις ἢ δι' οὐδενὸς ποιεῖ.

ΟΙ. ἐνταῦθα γάρ μοι" κεῖνα συγκομίζεται." 585

574. διοίχεται. 'Is ended, is done.' Lat. 'absolvitur.' So A. supr. M. R. Ald. marg. Turn. Musgr. Elmsl. Reis. Herm. Wund. Hart. διέρχεται A. B. L. T. V. Vict. Br. Dind. Schn. Cf. Eur. Suppl. 546, χη δίκη διοίχεται, 'vindicta finita est.'

575. αὐτὸ νῦν vulg. αὐτό νυν T. Br. Rightly.

577. σπουδαῖον. I. e. σπουδῆς ἔξιν. 'Worthy of notice, desirable.' Gl: περι-σπουδαστόν. Pind. P. iv. 235. Herod. iv. 23. v. 48. εἰς ὄψιν. Perh. εἰσαρῶν.

578. κρείσσον' (κρεῖσσον B. M. T.) ἢ μορφῇ καλῇ. 'Are of more value than a handsome appearance would be.' Doederlein unnecessarily explains it to mean, μᾶλλον ἀγαθὰ ἔστιν ἢ καλὴ ἢ μορφῇ. Schneid. compares Simonid. Epigr. 132, 3, κάλλιστον μὲν ἰδεῖν, ἀθλιὺν δ' οὐ χεῖρονα μορφᾶς.

579. ἀξιοῖς. 'Dost thou boast, or pretend.'

580. 'You will learn in time, though perhaps not just now.' που. πω conj. Schaeef. Cf. 1549, πρόσθε ποῦ ποτ' ἦσθ' ἐμέν. Perhaps νῦν. El. 1293, τῷ παρόντι νῦν χρόνῳ. Tr. 1169, χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν. Similarly Eurystheus (Eur. Her. 1029) offers to bestow upon Athens the gift of an ancient oracle of Apollo, ὃς ὠφελήσει μείζον ἢ δοκεῖν χρόνῳ.

581. ποῖῳ. Sub. χρόνῳ. 'At what time, when?' Cf. Aesch. Ag. 269, ποῖον χρόνον δὲ καὶ πεπρόθηται πόλις; Eur. Iph. A. 815, ποῖον χρόνον | ἔτ' ἐκμετρήσαι χρεὶ πρὸς Ἴλιον στόλον; But Arist. Av. 920, ἀπὸ πόσου χρόνον; ἢ σὴ προσφορὰ. 'This acquisition or advantage of

thine.' Schol: προσθήκη, πρόσδοσις. Observe the passive use of the middle form future δηλώσεται. Cf. on Phil. 48.

583. τὰ λίσσθ' ἔρ' (ἀρ ms.) αἰτεῖ v. l. ap. Schol. Doed. Reisig. Elmsl. τὰ λίσσθ' ἔρ' αἰτῇ K. τὰ λίσσθ' αἰτῇ A. τὰ λίσσθ' αἰτῇ (or αἰτῇ) the rest. So we find θέσμ' for θέσμι' in many of the mss. Eur. Med. 481. The form λίσσθος occurs in Fr. 626, ἀλλ' ἔσθ' ὁ θάνατος λίσσθος ἱατρὸς νόσων. Eur. Hel. 1613, οὐκ οὖν ἐ μὲν τις λίσσθον ἀρεῖται δόρυ. Il. ψ'. 536.

τὰ λίσσθ' — τοῦ βίου. 'The last offices of life,' that I should see you interred. The accusative τὰ δ' ἐν μέσῳ may either be taken as an 'accusativus pendens' ('but as for the intervening events'), or be referred, which is preferable, to ποιεῖ. Schol: τοῦ (ᾧ) ἢ ἐπιλέλῃσαι, ἢ οὐ φροντίζεις. Schaefer compares 223, θέος ἴσχετε μηδὲν, ὅσ' αὐδῶ. But the construction of that passage is different.

584. λήστω ἰσχεις. I. q. λαθάνει. So ἴσχω μῆστω Aj. 520. 1269, πρόνοιαν ἴσχω Ant. 283. λήστω. λήσω B. T. V. δι' οὐδενὸς ποιεῖ. For the more usual παρ' οὐδὲν ποιεῖ.

585. 'Yes, for therein (in your having a care to bury me) those other things (τὰ ἐν μέσῳ) are comprised' (or 'obtained at the same time'). But this passive use of συγκομίζομαι (κομίζομαι usually signifying 'to obtain,' not κομίζω) is suspicious. I propose to read ἐνταῦθα γὰρ τοι (or δὴ, or που, or καὶ) κεῖνα συγκομίζομαι. Oed. R. 582, ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνεται φίλος. 598. Fr. 98, ἐνταῦθα μέντοι πάντα τὰνθρώπων νοσεῖ, | κακοῖς ὅταν θέλωσιν ἰᾶσθαι κακὰ. When once τοι

- ΘΗ. ἀλλ' ἐν βραχεῖ' δὴ τήνδε μ' ἐξαίτεϊ χάριν.  
 ΟΙ. ὅρα γε μὴν οὐ σμικρὸς, οὐκ, ἀγὼν ὄδε.  
 ΘΗ. πότερα τὰ τῶν σῶν ἐγγενῶν,\* ἢ 'μοῦ λέγεις ;  
 ΟΙ. κέῖνοι κομίζεω κέῖς' ἀναγκάσουσί με.  
 ΘΗ. ἀλλ' εἰ θέλοιέν γ',\*'' οὐδὲ σοὶ φεύγειν καλόν.

590

had passed into *μοι*, the other corruption would follow as a matter of course. Schol: διὰ τοῦ τέλους καὶ τὰ μέσα τοῦ βίου εὐτυχῆσαι προσδοκῶν γὰρ σὺ ὠφελήθησθαι παρ' ἐμοῦ, ὅταν ἀποθάνω, ζῶντά με γηροβασκῆσαι. Cf. Oed. R. 598, τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἐνι.

γάρ μοι. γάρ μου Schol. Perhaps γάρ που. 588. ἀλλ' ἐν βραχεῖ' δὴ —. 'Well this is a small (lit. in a small compass) favour indeed you ask.' Schol: βραχὺ δῶρὸν με αἰτεῖς, τὸ ἐν Ἀθήναις θάψαι σε. Hermann conjectures, ἀλλ' οὐν βραχεῖαν —. Perhaps ἀλλ' εὐτελεῖ δὴ. But cf. 1581. Ant. 1097, ἐν δεινῷ. Cf. Phil. 26. δὴ om V.

587. ὅρα γε μὴν. 'See to it however, consider for all that.' El. 1242, ὅρα γε μὲν δὴ (μέντοι?), κὰν γυναιξὶν ὡς Ἀρης | ἐνεσιν. Eur. Alc. 1130, ὅρα γε μὴ τι (μὴν μὴ?) φάσμα νερτέρων τὸδ' ἦ. οὐ σμικρὸς, οὐκ. On this emphatic repetition of the negative particle cf. Aj. 970, θεοῖς τέθνηκεν οἷτος, οὐ κείνοισιν, οὐ. Fr. 726, οὐ κόσμος, οὐκ, ὃ τλήμων, ἀλλ' ἀκοσμία —. Arist. Ach. 421, τὰ τοῦ τυφλοῦ Φοῖνικος; — Οὐ Φοῖνικος, οὐ, | ἀλλ' —. Od. γ'. 28. οὐ. οὐ (supr. ω) L. ὡς M. οὐκ A. M. R. Ald. οὐν K. L. (the last letter erased by a corr.). S. Elmsl. γὰρ B. T. ἐστ' V. Turn. ἀγών. ἄγων Elmsl. ὄδε. He says this, as foreseeing the struggle on his behalf about to take place. Cf. Oed. R. 108.

588. τὰ τῶν σῶν ἐγγόνων — vulg. 'Meanest thou the impediments that may arise from your own children, or from me?' Cf. 531, τὰ τῆς διαίτης. 649, τὸ τοῦδ' γ' ἀνδρός. El. 261, τὰ μητρὸς. Observe ἢ 'μοῦ for ἢ τὰμοῦ, as in 606, τὰμὰ κάκεινων. Theseus wishes to know whether the difficulties of the contemplated struggle will be on the part of (experienced by) himself or Oedipus' two daughters. Schneid., conceiving the vulgate to be contrary to the sense of the passage, as of any breach between Oedipus and his sons Theseus can at present have no knowledge (cf. 599 f.), nor indeed Oedipus himself of the attempt about to be made by the exiled Polynices to win his favour,

reads from conjecture τὰ τῶν σῶν ἐννοῶν κάμου [cf. 606, τὰμὰ κάκεινων], 'the relations betwixt thy people (the Thebans) and me,' as if he said, 'Meanest thou that I shall have to undergo a contest with Thebes?' I have adopted Hartung's correction, τὰ τῶν σῶν ἐγγενῶν (i. e. 'relations'). For πότερα in a simple question, without the alternative ἢ in answer, he refers to 334. Phil. 1219. τὰ M. δὲ B. T. V. Hart.

ἢ 'μοῦ. I. e. ἢ τὰ ἐμοῦ. Cf. 606. 589. κέῖνοι. 'They,' the Thebans. ἀναγκάσουσι vulg. ἀναγκάσουσι B. T. V. Vauv. Elmsl. Dind. Hermann defends the present, and translates, 'illi me reducere illuc jubent.' And Wunder considers ἀναγκάσουσι to be equivalent to κελεύουσι, coll. 898. Eur. Hel. 427. Bacch. 469. Schneid. construes and explains, κέῖνοι ἀναγκάσουσι με (ὥστε) κομίζειν (με) κέῖσε, since it never could be expected that the Athenians (εἰ ἔχοντες) would be required to convey Oedipus themselves out of the country. Translate, 'They will compel you to convey me thither' (to Thebes). The correction ἀναγκάσουσι appears to me necessary. Cf. 396. με. σε Hart.

590. θέλοντά γ' M. Elmsl. θέλοντ' ἂν γ' A. L. Ald. θέλοντ' ἂν B. T. θέλοιεν ἂν V. θέλοιεν Turn. θέλοιέν γ' Br. θέλοντάς γ' Reisig. Doed. Herm. Dind. Wund. ἀλλ' ἂν θέλοντάς γ' Hart. ἀλλ' ἂν θελόντων (!) Schn. Hermann, with whom Wunder agrees, explains the passage thus: 'Quid autem, si, quum te volunt recipere, ne tibi quidem decorum est exsulem ease?' Elmsley thinks that the general sense of the passage is, ἀλλ' ἐθέλω κομίζειν σε ἐκίεσε, and as the nearest approach to that sense, reads (with M.) ἀλλ' εἰ θέλοντά γ', comparing Aesch. Suppl. 519, οὐτοί πτερωτῶν ἀρπαγαῖς ἐκδώσομεν. | XO. ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθροῖσιν; i. e. 'but what if —?' For the latter clause he cites Eur. Iph. T. 927, ἴα τὰ μητρὸς. οὐδὲ σοὶ κλύειν καλόν. Cf. below 1179, ἀλλ' εἰ τὸ θάκην ἐξαναγκάζει, σκόπει | μὴ —. Qu. ἀλλ' οὐν θέλω γ' γωγ'. The exact meaning of the passage is not very clear.

- ΟΙ. ἀλλ' οὐδ' ὅτ' αὐτὸς ἤθελον παρίεσαν.  
 ΘΗ. ὦ μῶρε, θυμὸς\* ἐν κακοῖς οὐ ξύμφορον.  
 ΟΙ. ὅταν μάθης μου, νουθέτει, ταινὺν δ' ἔα.  
 ΘΗ. διδάσκ' ἀνευ γνώμης γὰρ οὐ με χρὴ λέγειν."  
 ΟΙ. πέπονθα, Θησεῦ, δευνὰ πρὸς κακοῖς κακά· 593  
 ΘΗ. ἦ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς ;  
 ΟΙ. οὐ δῆτ'· ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.  
 ΘΗ. τί γὰρ τὸ μείζον ἢ κατ' ἀνθρώπον νοσεῖς ;  
 ΟΙ. οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλάθην  
 πρὸς τῶν ἑμαντοῦ σπερμάτων ἔστιν δέ μοι 600  
 πάλιν κατελθεῖν μή ποθ', ὡς πατροκτόνῳ.  
 ΘΗ. πῶς δῆτά σ' ἂν πεμψαίαιθ', ὥστ' οἰκεῖν δίχα ;

φεύγειν. 'To refuse, draw back.' Lat. 'detractare.' Ant. 263.

591. ἤθελον. To remain in Thebes. παρίεσαν. παρέσαν (or παρή—) K. L. S. παρέσαν (supr. η) T. 'Did they permit me.' Lat. 'permitterent.' Cf. 765 f. El. 1482, ἀλλὰ μοι πάρες | πᾶν σμικρὸν εἰπεῖν. Phil. 661.

592. θυμὸς δ'. δ' om. M. and Stob. Flor. 20, 27. Br. Qu. θυμὸς γ', or simply θυμὸς. Cf. however on Oed. R. 379. Phil. 1387, ὃ τᾶν διδάσκου μὴ θρασύνεσθαι κακοῖς. ξύμφορον. σύμφορος Stob. Brunck compares Aj. 580, κάρτα τοι φιλοκτιστον γυνή.

593. μᾶθης μου, νουθέτει. μᾶθης, με νουθέτει M. Perhaps rightly.

594. ἀνευ γνώμης. 'Without a knowledge' of the circumstances of the case. For λέγειν Bergk would prefer ψέγειν.

596. τὴν παλαιὰν — γένους. The murder of his father and the incestuous marriage with his mother are meant. Hence we must suppose Theseus to have been made acquainted with those family misfortunes, which having been already treated of above, needed not to be repeated again, as Schneid. observes.

ἐρεῖς: 'Are you about to mention?' do you mean? So elsewhere τί λέξεις; τί δρᾷς;

598. τί γὰρ τὸ μείζον —; 'For what is this thing too great for mortal man to bear that afflicts thee?' Eur. Med. 658, σφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. Matth. § 449. For the addition of the article cf. Eur. Bacch. 492. τί με τὸ δευνὸν ἐργάσει; 875, τί τὸ σοφὸν —; Med. 733, τί σοι τὸ δυσχερές; Herc. F. 151, τί δὴ τὸ σεμνὸν σφ' κατεργασταί πόσει;

Arist. Lys. 366, τί μ' ἐργάσει τὸ δευνόν; ἦ. ἢ ὅ (i. e. ἢ οὐ) V.

600. πρὸς — σπερμάτων. Inasmuch as they did not interfere to prevent, as they easily might have done, their father's banishment. Cf. 440 f. For σπερμάτων cf. 1275. Aesch. Suppl. 282, Ἀργεῖαι — σπέρματ' εὐτέκνον βοός. ἔστιν δέ μοι —. 'And it is fated for me never to return again,' &c. Cf. 789, ἔστιν δὲ πασι τοῖς ἐμοῖσι τῆς ἐμῆς | χθονὸς λαχεῖν &c. The position of the negative is rather observable.

601. κατελθεῖν. 'To return' (from exile to my own land). For such, as is well known, is the signification of this compound verb, as also of κάτειμι and κατέγειν (Aesch. Ag. 1294. 1638). V. Valck. ad Phoen. 430. Pors. ad Med. 1011. Cf. Ant. 200, φυγὰς κατελθών. Lycurg. 168, κατέρχονται οἱ φεύγοντες. Aesch. Ag. 1254. 1637. Sept. 644. Eur. Med. 1011. Plat. Apol. 21 A. An exact explanation of the word is put in the mouth of the cavilling Aeschylus in Arist. Ran. 1165, ἐλθεῖν μὲν ἐς γῆν ἔσθ' ὅτῳ μετῇ πάτρας· | χωρὶς γὰρ ἄλλης συμφορᾶς ἐλήλυθεν· | φεύγων δ' ἀπὸρ ἦκει τε καὶ κατέρχεται. μή ποθ'. Better μή ποθ', as in 1522. Cf. on 1365. Or perhaps μηκέθ'.

602. πῶς — δίχα: 'How then will they send for you, with the intention that you shall dwell aloof' (beyond the boundaries of their land? Schol: πῶς δῆτα οὐκ μεταπέμψαντο ἂν σε, εἰ μὴ ἐστὶ δυνατὸν κατελθεῖν, διὰ τὸ πατροκτόνον εἶναι; For this sense of ὥστε Wunder refers to Thuc. iv. 37, ἐκηρύξαν τε, εἰ βούλουτο τὰ ἑπλα παραδοῦναι καὶ σφᾶς αὐτοὺς Ἀθη-

- ΟΙ. τὸ θεῖον αὐτοὺς ἐξαναγκάζει\* στόμα.  
 ΘΗ. ποῖον πάθος δέισαντας" ἐκ χρηστηρίων ;  
 ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῇναι χθονί. 603  
 ΘΗ. καὶ πῶς γένοιτ' ἂν τὰμὰ κἀκείνων πικρά ;  
 ΟΙ. ὦ φίλτατ' Διέγως παῖ, μόνοις οὐ γίνγεται  
 θεοῖσι γῆρας οὐδὲ κατθανεῖν" ποτε,  
 τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.  
 φθίνει μὲν ἰσχὺς γῆς," φθίνει δὲ σώματος, 610  
 θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,  
 καὶ πνεῦμα ταυτὸν οὐποτ' οὔτ' ἐν ἀνδράσιν"  
 φίλοις βέβηκεν" οὔτε πρὸς πόλιν πόλει.  
 τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρῳ χρόνῳ  
 τὰ τερπνὰ πικρὰ γίνγεται καὺθις φίλα. 615

ναῖσι, ὥστε βουλευσαί τι ἂν ἐκείνοις δοκῇ. Xen. An. v. 6. 26. πεμφαίω.

I. q. μεταπεμφαίω, 'send for.' So Eur. Hec. 971. τί χρημ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα; Oed. C. 297. 1461. Oed. R. 556. 434. Musgrave proposes, πῶς μέτα σ' ἂν οὖν πεμψ. I should prefer to this, πῶς σ' οὖν μετ' ἂν πεμφαίω —.

603. ἐξαναγκάζει B. L. M. T. V. Dind. Wund. ἐξαναγκάζει A. R. Ald. Which is rightly preferred by Heath. and Vauv., 'quia jam datum oraculum urgebat Thebanos.' So also Hart.

604. δέισαντας. δέισαντες B. K. T. V. Which must be referred to πεμφαίω.

605. τῇδε πληγῇναι χθονί. 'To be defeated by this land.' Schol: ὑπὸ ταύτης τῆς χθονὸς πληγῇναι. Why not 'in this land?' Cf. 411. Plutarch Mor. p. 217, πληγέντα ἐν μάχῃ ὑπὸ Θηβαίων.

606. τὰμὰ κἀκείνων. Put concisely for τὰ ἐμὰ καὶ τὰ ἐκείνων. Cf. 588. Eur. Ph. 474, τοῦμόν τε καὶ τοῦδε. By ἐκείνων understand the Thebans.

607. Compare with Schneid. the Homeric, ἀγῆρω τ' ἀθανάτοί τε, ἀθανάτοι καὶ ἀγῆρω. Also Ant. 608, ἀγῆρω δὲ χρόνῳ δυνάστας κατέχεις (ὦ Ζεῦ) Ὀλύμπου μαρμαρέεσσαν ἀγῆλαν.

608. θεοῖσι A. R. Ald. θεοῖς L. S. and (supr. σι) K. θεοῖς τε M. θεοῖς τὸ B. T. V. Perhaps τοῖς θεοῖσι γῆρας. οὐδὲ κατθανεῖν. οὐδὲ μὴν θανεῖν Philostr. V. Ap. vii. 7. Br. Hart.

609. Cf. Aj. 646 f.

610. For ἰσχὺς γῆς Coray (ap. Schaef. Melet. p. 46) reads ἰς ψυχῆς, which correction, if not very probable, is at least ingenious. Hart: ἰσχὺς νοῦ. Incert. in

Poet. Gnom. ἀπατ' (?) ἀφανίζει γῆρας ἰσχὺν σώματος.

611. Arist. Lys. 406, τοιαῦτ' ἐπ' αὐτῶν βλαστάνει βουλευόμενα.

612. πνεῦμα. 'Spirit,' mind, disposition. The sense it frequently bears in the N. T. "Cf. Aj. 678 f. Aesch. Suppl. 27, Ζεὺς δέξαιτο τὸν στόλον αἰδοῖς πνέματι χέρας." SCHN. Shakespeare, Coriol. iv. 4, 'O world, thy slipp'ry turn! Friends now fast sworn, Whose double bosoms seem to wear one heart; — shall within this hour On the dissemination of a doit break out To bitterest enmity. So fellest foes—by some chance, Some trick not worth an egg (ἐκ σμικροῦ λόγου), shall grow dear friends, And interjoin their issues.' ἀνδράσιν K. ἀνδράσι the rest. After ἐν ἀνδράσιν supply πρὸς ἀνδρας, to correspond with πρὸς πόλιν πόλει. Qu. οὐτ' οὖν (-?) ἀνδράσιν. Or, οὐποτ' ἀνδράσιν μένει | φίλιος βέβαιος. There is no preposition before πόλει.

613. βέβηκεν. This can hardly be correct. Qu. πέφυκεν, or πέφηκεν (so Wakef. ad Eur. Ion. 829), or ἔμεινεν, or καθέστηκε (or φίλοισιν ἔστηκε), or rather βέβαιον. Cf. on 612.

614. This and the following verse have been by some suspected as an interpolation, betraying the style of Euripides: from which opinion Schneid. with reason dissents. τοῖς δ' ἐν. Perhaps ταῖς δ' —. So Arist. Ran. 706, ὑστέρω χρόνῳ ποτ' αὖθις ἐδ' φρονεῖν οὐ δέχομαι. But Trach. 18, χρόνῳ δ' ἐν ὑστέρω. The poet here perhaps has an eye to his own times, as in 680.

615. 'The sweets of friendship become

καὶ ταῖσι θήβαις εἰ τανῶν εὐημερεῖ  
 καλῶς τὰ" πρὸς σέ, μυρίας ὁ μυρίος  
 χρόνος τεκνούται" νύκτας ἡμέρας τ' ἰὼν,"  
 ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα  
 δόρει διασκεδῶσιν ἐκ συμκροῦ λόγου.  
 ἰν' οὐμὸς εὐδων καὶ κεκρυμμένος νέκυσ

620

embittered (606), and again 'what was bitter becomes 'friendly.' In other words, 'friendships are dissolved and again cemented.' Cf. Aj. 1359, ἢ κάρτα πολλοὶ νῦν φίλοι καθύς περ. Eur. Hipp. 253, χρῆν γὰρ μετρίας εἰς ἀλλήλους | φιλίας θνατοῖς ἀνακίρνασθαι, | καὶ μὴ πρὸς ἄκρον μυελὸν ψυχᾶς, | ἐβλυτα δ' εἶναι στέργῃθρα φρενῶν.

616. Hart: εἰ τανῶν (τὰ νῦν?) εὐήμερα | καὶ λῶστα πρὸς σέ. Schneid.: — τὰ λῶστα ('in most wished for sort,' as τὰ μέλιστα, τὰ κράτιστα &c.). Qu. εἰ τὰ νῦν εὐημερεῖ κάλλιστα &c. Cf. Herod. τοῖσι Κορινθίοις φίλα ('friendly relations') ἦν πρὸς τοὺς Κερκυραίους.

617. τὰ ed. Lond. i. Musgr. &c. τε (τε 'in rasura' in L., accord. to Cobet) the mss. τε (subscr. α) πρὸς σε K. τὰ πρὸς σέ. 'Its relations with you.' ὁ μυρίος χρόνος. Cf. on 397. Aesch. Pr. 94, τὸν μυριετῇ χρόνον.

617 f. El. 1365, πολλὰ κικλοῦνται νέκτες ἡμέρας τ' ἴσας, | αἱ ταῦτά σοι δείξουσιν, Ἥλέκτρα, σαφῆ.

618. τεκνούται. Perhaps τεκνῶσει Trach. 94, αἰόλα νῦν ἐναριζόμενα τίκτει κατευνάσει τε φλογιζόμενον Ἄλιον. Eur. Sup. 788, χρόνος παλαιὸς πατὴρ ἡμερῶν. SCHN. ἰὼν. 'As it proceeds.' Ant. 1064 f. Cf. Eur. Ph. 1637, καὶ παρθενέου τὴν ἰούσαν ἡμέραν | μένουσ', ἐν ᾗ σε λέκτρον Αἴμονος μένει. But there it must mean in a future sense 'the coming' or 'approaching day.' However εἶναι is often found in a present sense, as Oed. R. 324. 460. 603. 732, &c. For ἡμέρας τ' ἰὼν qu. ἡμέρας τ' ἴσας, as in the passage from the Electra just quoted.

619. ἐν αἷς. 'In the course of which, when.' Ant. 1066. El. 1365 f. τὰ — δεξ. 'The present harmonious friendship.'

620. Δορί the older mss. Δουρί M. ἐν Δορί the Triclin. mss. Br. (tacitly). Δόρει Herm. coll. Choerob. ap. Bekk. Anecd. p. 1364. Cf. below 1314. 1386. Δόρει is an anomalous form, as if from a nominative Δόρος. In the other places where this dative occurs in our author, being at

the end of a trimeter (Oed. C. 1304. Aj. 515. 764. 1056. 1270. Ant. 196. Tr. 240. 478), it is impossible to say which form the poet used: but from Aj. 1056 (where the Schol. gives the v. l. ἐλοιδέρει, i. e. ἔλοι δόρει), it is highly probable, as Wunder remarks, that δόρει was originally found in all. Elmsley hesitates, but thinks ἐν Δορί may be defended from Eur. Suppl. 593, στρατηλατῶν κλεινὸς ἐν κλεινῷ Δορί. Hel. 1132, ἐν Δορί (δόρει) καὶ πετρίναις | βριταῖσιν ἐκπνεύσαντες. Aesch. Pr. 424, βρέμων ἐν αἰχμαῖς. In Add. however he approves of δόρει. Cf. Fr. 374 B, Ἄρης δ' ὁ ληστής σὺν Δορεί σὺν Ἀσπίδι. Eur. El. 476, ἐν δὲ Δορεί (Δορί vulg.) φωνή &c. Bergk conjectures Δόρη (l). Hart. reads Δορί (l). Δόρους has been properly restored for Δορός τ' below 1526. Hesych: Δόρη καὶ Δορῶν, ἀντὶ Δόρατα καὶ Δοράτων. διασκεδῶσιν. Future. Aesch. Pr. 25, σκεδῶ. 925. Cf. 1341. Ant. 287. ἐκ συμκροῦ λόγου. ἐκ μακροῦ χρόνου B. T. V. ἐκ συμκροῦ χρόνου (supr. λόγου) A. 'For some trifling reason' or cause. Cf. 443, ἔπος συμκροῦ χάριν. 1116. 1152. 1163. Phil. 730, τί δή ποθ' εἰδ' ἐξ οὐδενὸς λόγου σιωπῆς; Aj. 1268, οὐδ' ἐπὶ συμκροῦ λόγῳ. Arist. Eccl. 740, οὐδὲν πρὸς ἔπος, 'without any cause.'

621 f. It seems rather unaccountable how from the ambiguous and obscure statement of Ismene v. 411, τῆς σῆς ἐπ' ὀργῆς, σοὶς θῆαν στήσιν τάφοις, Oedipus should be led to deliver such a clear and decided prediction of future hostilities; for in the passage referred to, if correct, there is no positive intimation of such.

ἴνα, 'when, whereupon,' is here a particle of time (χρονικὴν) not of place (τοπικὴν). Cf. 411. Wunder with Heath explains it of place, 'where.' οὐμὸς — νέκυσ. Ant. 26, τὸν Ἀθλῶος θανόντα Πολυνείκους νέκυν. Eur. Ph. 1628, τόνδε δ' — Πολυνείκους νέκυν. Aesch. Sept. 1013. Herod. iv. 71, κομίζουσιν ἐν Ἀμύξῃ τὸν νέκυν τοῦ βασιλέως. Elmsley without necessity puts a comma after νέκυσ. κεκρυμμένος. 'Buried.' Cf. 1546.



ψυχρός ποτ' αὐτῶν θερμὸν αἷμα πίεται,  
εἰ Ζεὺς ἔτι Ζεὺς" χῶ Διὸς Φοῖβος σαφής.  
ἀλλ' οὐ γὰρ αὐδᾶν ἤδ' οὐ τὰκίνητ' ἔπη,  
ἔα μ' ἐν οἴσιν ἡρξάμην, τὸ σὸν μόνον  
πιστὸν φυλάσσων, κοῦ ποτ' Οἰδίπουν ἐρεῖς  
ἀχρεῖον οἰκητῆρα δέξασθαι τόπων  
τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύδουσινί με.

625

ΧΟ. ἀναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη  
γῇ τῇδ' ὁδ' ἀνὴρ ὡς τελῶν ἐφαίνετο.

630

ΘΗ. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλῃ  
τοιοῦδ', ὅτ' ἄν πρῶτον μὲν ἢ δορυζένοιο  
κοινὴ παρ' ἡμῖν αἰὲν ἔστιν ἔστία ;  
ἔπειτα δ' ἰκέτης δαιμόνων ἀφιγμένος

Ant. 196, τάφῳ κρύψαι. 25. 285. 1039. Aj. 1040, &c.

622. Aesch. Sept. 736, ἐπειδὴν — αὐτοδίκτοι θάνωσι, | καὶ χθονία κόνης πῆν μελαμπαγὲς αἷμα φοῖνον. 822, βασιλείου δ' ὁμοσπόρου | πέπκεν αἷμα γὰρ. Similarly Ant. 88, θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις. The allusion is to 411.

623. σαφής. 'Clear, true.' I. q. ἀληθής. Hom. Il. iv. 404, ἐπιστάμενος σάφα εἰπεῖν. Quoted by the Schol. Eur. Hipp. 890, εἴπερ ἡμῖν ἔπασσας σαφεῖς ἀράς. Hel. 21, εἰ λόγος σαφής. Cf. 793. Qu. εἰ Ζεὺς ἔτ' ἐστὶ —.

624. For ἡδὲ perhaps ἔστι or οἶδα. τὰκίνητ'. Schol.: τὰ ἄρρητα. 'Not to be uttered.' Ant. 1060, ὁρσεῖς με τὰκίνητα διὰ φρενῶν φράσαι. Below 1526, & δ' ἐξάγιστα μὴδὲ κινεῖται λόγῳ.

625. ἔα μ' —. 'Leave me where I began.' Suffice it for me to have said thus much, that I wish to be harboured in the land, and after death interred. V. 576 f. τὸ σὸν — πιστόν. 'Thy good faith.' Perhaps the construction may be φυλάσσω πιστὸν τὸ σὸν, 'acting thy part faithfully.'

626. Οἰδῖπουν emphatic. Cf. 3. 109.

628. ψεύδουσινί με vulg. ψεύδουσινί με L. Rightly, I think.

629. πάλαι καὶ ταῦτα. Perhaps πάλαι δὴ ταῦτα. Cf. 287. 456 f.

630. 38' ἀνὴρ Ald. ἀνὴρ 38' Br. 38' ἀνὴρ Elmsl. Cf. Tr. 391. Aj. 1268. Eur. Bacch. 449. Hel. 1222. El. 49. Ph. 1650. Several of which passages would not admit of transposition. ὡς τελῶν ἐφ.

Wunder compares Aj. 326, καὶ ὅλλε ἐστὶν ὅς τι δρασεῖαν κακόν. Ant. 242, δηλοῖς δ' ὅς τι σημανῶν νέον. Xen. An. i. 6. 9, ὅλλος ἦν Κύρος ὡς σπεύδων. Lysias p. 441 R, δῆλοι ἔσεσθε ὡς ἀργεῖται μενοὶ τοῖς πεπραγμένοις. Matth. 5. 569.

631. τίς for τίς Elmsl. εὐμένειαν ἐκβάλῃ. 'Lose (forfeit) the good will.' Cf. 636, ἐκβαλῶ χάριν. Phil. 13. Ant. 649.

632. 39' —. 'To whom in the first place the common hearth of hospitality with us is ever open.' Theseus in these words implies that there existed between himself and Oedipus a close friendly compact, whether contracted in his own day or in the time of their respective ancestors, in virtue of which either party was entitled to a hospitable reception (κοινὴ ἔστία). 39' Suid. v. δορυζένοιο. Vauv. Br. &c. 39' του the mss.

δορυζένοιο. φιλόξενοιο L. supr. M. Strictly speaking those were called δορυζένοιο, who contracted friendship on the battle-field (Poll. iii. 60), as Glaucus and Diomedes in Homer. See also Alberti ad Hesych. i. 1025. But the word is occasionally used in the Tragedians as meaning no more than the simple ξένος, as here, and El. 45, ὁ γὰρ μέγιστος τυγχάνει δορυζένοιο. Eur. Med. 670, κάμοι γε πάντων φίλτατος δορυζένοιο. Aesch. Cho. 901, εἰς δόμοιο δορυζένοιο (as here δορυζένοιο ἔστία). 555, ξένος τε καὶ δορυζένοιο δόμων. Ag. 854. Musgrave (with Kust. ad Suid. l. c.) would read ἢ δορυζένοιο κοινὴ.

634. δαιμόνων. The Eumenides.

γῇ τῇδε κάμοι δασμόν οὐ σμικρόν τίνει. 635  
 ἀγὼ σεβισθεῖς' οὐποτ' ἐκβαλῶ χάριν  
 τὴν τοῦδε, χάρα δ' ἔμπολιν κατοικιῶ.  
 εἴτ' ἐνθάδ' ἡδὺ τῷ ξένῳ μῖμνεν, σέ νυ  
 τάξω φυλάσσειν εἴτ' ἐμοῦ στείχειν μέτα  
 τόδ' ἡδὺ—τούτων," Οἰδίπους, δίδωμί σοι 640  
 κρίναντι χρῆσθαι τῇδε γὰρ ξυνοίσομαι.

ΟΙ. ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εἶ.

635. γῇ τῇδε. τῇ γῇ τε B. T. V. γῇ τῇ (subscr. α) δὲ K. σμικρόν. μικρόν T. V. and A. pr.

636. ἀ' γὰρ Ald. ἀ' γὰρ Br. Elmsl. σεβισθεῖς. σεβασθεῖς B. T. V. Farn. Qu. ἀγὼ σεβίζων (or σεβόμενος) or ἀγωγε σεβίσας (Ant. 943) or — σεφθεῖς (Fr. 175). ἐκβαλῶ χάριν. Eur. Phil. Fr. ii. μόχθων τῶν πρὶν ἐκχέαι χάριν. Cf. 631.

637. ἔμπολιν Musgr. Both. Reis. Dind. Schn. Wund. Hart. ἔμπαλιν the mss. Elmsley prefers the old reading. Perhaps ἔμπεδον, 'firmly settled.' ἔμπολιν κατοικιῶ, 'will establish him as a citizen.' The word ἔμπολις occurs below 1156. For κατοικιῶ perhaps νιν οἰκίω.

638—9. εἴ δ' — εἰ δ'. Read εἴτ' — εἴτ', 'whether — or.' Cf. on 639.

638. ἐνθάδ'. 'Here' at Colonus.

τῷ ξένῳ. τὸν ξένον B. V. and T. pr. μῖμνεν. This form is used equally with μένειν by the Tragedians, even where the metre does not require it, as Tr. 391. Aesch. Pers. 807. Eur. Iph. T. 1210. So that, as Elmsley remarks, it is not to be classed in this respect with such Ionic forms as μῶνος, ξείνος, πλέων, χέρες &c. σέ. Addressed to the citizens who constitute the Chorus. Cf. 653. Schneid. compares the like words of Pegasus, Aesch. Suppl. 932 f.

639. εἰ δ'. εἴτ' B. K. L. T. Schol. Rightly. Cf. on 638. ἐμοῦ στείχειν μέτα. To Athens. Schol: εἰς τὸ ἄστυ. μέτα τόδ'. μέτα. τὸ δ'. B. L. T. &c. Elmsley and others place a comma after μέτα.

640. τόδ' ἡδὺ. For τόδε thus put cf. Trach. 458, τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειν ἄν. Oed. R. 407. δεῖ δ' οὐ τοιούτων, ἀλλ' ἔπως — λύσομεν, τόδε σκοπεῖν. Hor. Sat. i. l. 78, 'An vigilare metu exanimem — hoc juvat?' Schneid. refers to 504. Which however is a dubious example. Bergk conjectures τῷ δ'.

Doed. and Reisig give τόδ' ἡδὺ —, (or —.) τοῦτων &c. Rightly, it would seem. There appears to be a similar aposiopesis Oed. R. 227, εἰ δ' αὖ φοβεῖται τοῦπικλήμ' ὑπεξελεῖν | αὐτὸς καθ' αὐτοῦ —, πείσεται γὰρ &c. After ἡδὺ one expected στείχε, but the construction is suddenly changed by the addition of an apodosis common to both alternatives. Cf. Oed. R. 227. Qu. τόδ' ἡδὺ μᾶλλον. Or ἥδιόν ἐστιν (or ἄστυδ'). Or thus: τό γ' ἡδὺ τοῦτων (or τοῦτων) — χρῆσθαι (sub. αὐτῷ). τοῦτων —. Qu. τοῦτων. 'Of these two courses I permit you to adopt the one you prefer.' Or perhaps τοῦτ' γ'.

Οἰδίπους. Οἰδίπου K. L. M. S.

641. κρίναντι. 'Having chosen.' Cf. Oed. R. 640. Κρίνειν here, as elsewhere, means to 'judge preferable, prefer, select.' Cf. on Arist. Eccl. 1155—7. τῇδε γὰρ ξυνοίσομαι. Sub. σοι. 'For I will agree with you therein.' Schol: συμπράξομαι, ὥς σὺ βούλει. Explained by οὐ γὰρ ἀντιστήσομαι 645. Cf. El. 1465, συμφέρειν τοῖς κρείσσοιν. Eur. Med. 13, πάντα συμφέρονσ' ἴδασιν. The middle form of this verb is rare, but occurs Eur. El. 527, ἔπειτα χαίτης πῶς ξυνοίσεται πλόκος; Her. 919, συμφέρεται τὰ πολλὰ πολλοῖς. Arist. Nub. 594. Elmsley (ad Med. 13) doubtfully proposes ξυνοίσομεν.

642. διδοίης — εἶ. Cf. 1435, σφῶν δ' εἶ διδοίη Ζεὺς. Oed. R. 1081. τῆς τύχης — τῆς εἰς διδοῦσης. Eur. Iph. A. 390, θεοῦ σοι τὴν τύχην διδόντος εἶ. Pflug ad Eur. Andr. 751. For the position of εἶ at the end of the line cf. Ant. 904, καίτοι σ' ἐγὼ (σέ γ' εἶ Arndt) τίμησα τοῖς φρονούουσιν εἶ. διδοίης. σὺ δόεις conj. Blomf. Ed. Rev. xxxviii. p. 488. coll. Eur. Alc. 1004. Hel. 1421. El. 269. The present tense seems used here, rather than the aorist δόεις, because a continuance of the act is contemplated.

- ΘΗ. τί δῆτα χρήξεις ; ἡ δόμους στείχειν ἐμούς ;  
 ΟΙ. εἴ μοι θέμις γ' ἦν" ἀλλ' ὁ χῶρός ἐσθ' ὅδε—  
 ΘΗ. ἐν ᾧ τί πράξεις ; οὐ γὰρ ἀντιστήσομαι. 645  
 ΟΙ. ἐν ᾧ κρατήσω τῶν ἐμ' ἐκβεβληκότων.  
 ΘΗ. μέγ' ἂν λέγοις δώρημα τῆς συνουσίας.  
 ΟΙ. εἰ σοί γ' ἅπερ φῆς ἐμμενεῖ τελοῦντί μοι."  
 ΘΗ. θάρσει τὸ τοῦδέ γ' ἀνδρός· οὐ σε μὴ προδῶ.  
 ΟΙ. οὔτοι σ' ὑφ' ὄρκου γ' ὡς κακὸν πιστώσομαι. 650  
 ΘΗ. οὐ τὰντ' πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.  
 ΟΙ. πῶς οὖν ποιήσεις ; ΘΗ. τοῦ μάλιστ' ὄρκος σ' ἔχει ;  
 ΟΙ. ἤξουσιν ἄνδρες—ΘΗ. ἀλλὰ τοῖσδ' ἔσται μέλον.

643. ἡ δόμους K. ἡ δόμους A. Ald. Hart. ἐς δόμους B. T. V. Perhaps ἡ δόμους.

644. εἴ μοι θέμις γ' ἦν. 'Yes, if it were lawful.' Sub. ἔσταιχον ἂν. Wunder, Em. Trach. p. 61, proposes εἴ μοι θεμίστ' ἦν. Cf. on Phil. 812. Qu. εἴ γὰρ θέμις γ' ἦν. Perhaps μοι crept into the text from the margin, and displaced γὰρ. The latter word however is far more necessary than the former. For εἴ γὰρ, 'utinam,' v. Oed. R. 80. El. 1416 &c. ὁ χῶρός ἐσθ' ὅδε —. Colonus. Cf. 52 f. We must not however suppose him to speak with too nice particularity; for, as Musgrave observes, the place of his interment is at some distance from where he is now seated.

646. κρατήσω. When dead, inasmuch as my remains will insure to you the victory over your enemies (the Thebans). Theseus, not comprehending the real meaning of his words, supposes him to allude to the attempt about to be made to carry him off. But in this attack Oedipus did not feel the same confidence, for he feared they would succeed. From Schneid. After ἐκβεβληκότων a comma should be placed if the sentence is continued 648.

647. I. e. μέγα ἂν εἴη τὸ δῶρημα τῆς συνουσίας, δ' λέγεις. Perhaps μέγα γε λέγεις. For δῶρημα cf. Phil. 117. The Schol. explains τῆς συνουσίας by τῆς ἐνταῦθα διατριβῆς. Cf. 63.

648. Schol. εἰ ἐμμενεῖ σοι τὰ ἐπαγγελθέντα. The gift will be forthcoming 'if only you stand to the performance of what you promise.' Literally, 'if only those things, which thou promisest, will continue with you fulfilling (them) to

me.' The participle τελοῦντι (ὅτε τελεῖν) is put in the same manner as in Oed. R. 863, εἴ μοι ξυνεῖη φέροντι ραῖα &c. 317. I do not however take τελοῦντι to be the future, with Reiske. Schneid. compares Oed. R. 317. 863. Aesch. Pr. 634, ἀλλὰ μοι τόδ' ἐμμένει καὶ μήποτ' ἐκτακείη. Perhaps εἴπερ γ', εἴπερ φῆς, ἐμμενεῖς τελοῦμένοις (sub. τούτοις), or — τελεῖν ἐμοί. Or εἰ σοί γ' ἅπερ φῆς ἐμμενεῖ τελεῖν ἐμοί. ἐμμενεῖ. ἐμμένει B. T. V. ἐμμένει (whence?) Steph. Cant.

649. 'Be assured as far as depends on me: never will I betray you.' τὸ τοῦδέ γ' ἀνδρός. 'As far at least as depends on me.' I. q. τό γ' ἐπ' ἐμῇ. Perhaps τὸ τοῦδε τὰνδρός. προδῶ L. Farn. προδῶ Ald. Turn. προδῶ is right, τοῦτε ἀνδρός being equivalent to ἐμοῦ. Cf. 1329. In L. and Farn. the stop is put after θάρσει, not after ἀνδρός.

650. 'In any case I will not bind you, as a base man, by an oath.' The force of the middle is obvious. πιστώσομαι. 'Will pledge, bind.' ὅφ' ὄρκου the same as ὄρκῳ. Cf. Phil. 811, οὐ μὲν σ' ἑνορκίῳ γ' ἀξιώ θέσθαι, τέκνον. 72. Oed. R. 369. Whence one might wish to substitute here ἑνορκίον for ὑφ' ὄρκου.

651. Schol. οὐκ ἂν πλέον λάβοις ἐρίσας με ἢ λόγῳ πιστεύσας. 'You certainly would not gain any thing more (if you did so bind me) than by my mere word.' οὐκ οὖν. I would read οὐκ ἂν or rather οὐ τᾶν. Burges (ad Eum. 421) proposes ὄρκῳ. Qu. ὄρκῳ πλέον τὰν οὐδὲν ἢ λόγῳ φέροις.

652. Bergk conj. πῶς οὖν ; ποιήσεις ; 653. ἄνδρες. ἄνδρες the mas. Which would also be good. The Thebans are

- ΟΙ. ὄρα με λείπων—ΘΗ. μὴ διδάσχ' ἃ χρὴ με δρᾶν.  
 ΟΙ. ὁκνοῦντ' ἀνάγκη. ΘΗ. τοῦμόν οὐκ ὁκνεῖ κέαρ. 655  
 ΟΙ. οὐκ οἶσθ' ἀπειλὰς—ΘΗ. οἶδ' ἐγὼ σε μὴ τινα  
 ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.  
 πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη"  
 θυμῷ κατηπείλησαν ἄλλ', ὁ νοῦς ὅταν

meant, who he expects will come to carry him off to Thebes. τοῖσδ'. The Chorus. ἔσται μέλον. 'It will be (and continue to be) an object of care,' stronger than μελήσει. (Cf. on Oed. R. 577, γήμας ἔχει.) So 1433, ἔσται μέλουσα. Pind. Fr. 127, εὐθυμία τε μέλων ἔτην.

654. ὄρα με λείπων —. 'See, if you leave me —.' Supply, 'lest you cause me to be carried off.' Or we may translate, 'See to it that thou leavest me.' Bothe supplies, μὴ ἐκείνοι ἀπάξουσιν.

655. ὁκνοῦντ' ἀνάγκη. Schol: οὐ νεμεσητόν μοι, εἰ ὑπὸ δέους ἐπὶ τὰ αὐτὰ συνεχῶς λέγω τὸν φοβοῦμενον γὰρ ἀνάγκη ταῦτα λέγειν. Gl. A: διδάσκειν δηλονότι. Translate, 'He that fears must do so,' be importunate in advising &c. 'But my heart,' replies the chivalrous monarch, 'knows no fear.'

656. οὐκ οἶσθ' ἀπειλὰς. οὐκ οἶσθ' ἀπειλὰς. Elmsl.

657. πρὸς βίαν ἐμοῦ. 'In spite of me.' Aj. 1327, πρὸς βίαν θάψει ἐμοῦ.

658. πολλαὶ δ' ἀπειλαὶ Ald. and the mss. 'For many threats (i.e. many threatening persons) ere this have from anger threatened rashly many things.' Which expression however is very harsh and unnatural. Schol: πολλοὶ ἄνθρωποι πολλὰ ἀπειλήσαντες ἐκ θυμοῦ, πέψαντες τὸν θυμὸν καὶ τὸν καθεστηκότα νοῦν ἀναλαβόντες ἐπαύσαντο τῶν ἀπειλῶν. Who seems to have read θυμῷ. Musgrave conjectures: πολλὰς δ' ἀπειλὰς, πολλὰ δὴ μάτην ἔπη | θυμοὶ κατηπείλησαν (coll. Plutarch. Coriol. init. θυμοῖς τε αὐτῶν χρώμενος ἀκράτοις). Vauv: πολλὰ δ' (γ'?) ἀπειλὰ, πολλὰ δὴ μάτην ἔπη | θυμῷ κατηπείλησαν &c. (Cf. Ant. 1252, ἡ μάτην πολλὰ βοή.) Brunck: πολλὰς δ' ἀπειλὰς, πολλὰ δὴ μάτην ἔπη | θυμὸς κατηπείλησεν. Toup ii. 32: πολλοὶ δ' ἀπειλὰς — θυμῷ κατηπείλησαν. Elmsley conjectures: πολλαὶ δ' ἀπειλαὶ (εἰσίν), πολλὰ δὴ μάτην ἔπη | θυμῷ κατηπείλησαν (οἱ Θεβαῖοι). Trollope: πολλοὶ δ' ἀπειλὰς — (with Suid. and coll. Schol.)

Hart: πολλοὶ δ' ἀπειλῶν πολλὰ δὴ —. Dind. with the Schol. explains πολλαὶ ἀπειλαὶ in the sense of πολλοὶ ἀπειλοῦντες, the threats being put by a poetic license for the person who utters them, as Aeschylus says of Capaneus Sept. 425, κόμπος δ' οὐ κατ' ἀνθρώπων φρονεῖ. Similarly Ant. 1350, μεγάλοι δὲ λόγοι | μεγάλας πλῆγὰς τῶν ὑπεραύχων | ἀποτίσαντες | γῆρα τὸ φρονεῖν ἐδίδαξαν. But, as Schneid. justly remarks, to predicate κατ' ἀπειλῶν of ἀπειλὰς seems hardly worthy of Sophocles. I therefore feel rather disposed to accept his ingenious emendation, πολλοὶ δὲ πολλοῖς πολλὰ δὴ —, by which we have a parechesis restored specially well suited to the sarcastic tone of the speaker: "for," as he observes, "it is not without a meaning in reference to his own times that Sophocles puts these ironical words into the mouth of Theseus." For the repetition of the same word he refers to Eur. Bacch. 893, ἐτέρῳ δ' ἕτερον ὄλβον παρήλθεν. Gorg. Helen. 95 R. ὅσοι ὅσους περὶ δῶαν πείθουσιν. 100, πολλὰ πολλοῖς πολλῶν ἔρωτα ἐργάζεται. Dem. p. 800, 13, πάντες ἅπασιν πάντα τὰγαθὰ εἶχονται. Qu. πολλοὶ δ' ἀπειλαῖς —. Or πολλοὶ γὰρ ἦδη —. Or perhaps thus: ΟΙ. πολλαὶ δ' ἀπειλαί. ΘΗ. πολλὰ δὴ πολλοὶ μάτην | θυμῷ κατηπείλησαν. And so, I suspect, read the Schol., who explains: πολλοὶ ἄνθρωποι πολλὰ ἀπειλήσαντες ἐκ θυμοῦ — ἐπαύσαντο τῶν ἀπειλῶν. The gloss ἔπη (on πολλὰ) had usurped the place of πολλοί. We should then translate: 'but their threats are many.' &c.

659. θυμὸς κατηπείλησεν Br. But cf. on v. prec. Perhaps θυμῷ δ' ἐπηπείλησαν. θυμῷ. 'In or from anger.' Cf. 1625. ὁ νοῦς — γέννηται. 'When their mind becomes itself again,' when their senses return. Arist. Vesp. 642, σκορδινᾷται κῆστιν οὐκ ἐν (ἐθ'?) αὐτοῦ. Phil. 950, ἀλλὰ νῦν ἐτ' (ποτ') ἐν σωτῇ γενοῦ. Elmsley quotes Eur. Ph. 363, λόγοισι χαίρει, τὸν δὲ νοῦν ἐκείσ' ἔχει. 1427, τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκείσε δέ.

αὐτοῦ γένηται, φροῦδα τὰπειλήματα.  
 κείνοις δ' ἴσως κεί δέιν' ἐπερρώσθη" λέγειν  
 τῆς σῆς ἀγωγῆς," οἶδ' ἐγὼ, φανήσεται  
 μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.  
 θαρσεῖν μὲν οὖν ἐγὼ σετ' κἄνευ τῆς ἐμῆς"  
 γνώμης ἐπαινῶ, Φοῖβος εἰ προὔπεμψε" σε  
 ὅμως δὲ καμοῦ μὴ παρόντος οἶδ' ὅτι  
 τοῦμόν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.

ΧΟ. εὐίππου, ξένε, τᾶσδε χώρας

στρ. α'.

660. αὐτοῦ. αὐτοῦ Elmsl. αὐτοῖς Troll.

661. κείνοις δ'. κείνων δ' B. κείνοισι Schol. Qu. κείνω (κείνω, Creon), which will agree better with ἐπερρώσθη. Hermann refers κείνοις (i.e. the Thebans) equally to ἐπερρώσθη and φανήσεται, and renders: "Si illis eo crevit fiducia ut gravia de te reducendo minarentur." Wunder likewise refers κείνοις both to ἐπερρώσθη and to φανήσεται, and explains κείνοις ἐπερρώσθη λέγειν as equivalent to κείνοις ἐπερρώσθησαν ὥστε λέγειν (?), coll. Matth. Gr. 297. n. 2. Elmsley writes: κείνοις δ' ἴσως, κεί δέιν' — ἀγωγῆς, &c. Schneid. explains the passage κείνοις δ' ἴσως, καὶ εἰ ἐπερρώσθησαν ('ventured') ὥστε δεῖν λέγειν &c. ἴσως. 'Perhaps,' said ironically. Cf. Arist. Nub. 1322, ἴσως δ' ἴσως βουλήσεται | κάφωνον αὐτὸν εἶναι. ἐπερρώσθη. ἐπερρώθη K. Elmsley explains ἐπερρώσθη by ῥώμην ἔλαβεν (sc. ὥστε δεῖν λέγειν), 'took courage.' Qu. ἐπερρωσθεν, as κατέρασθεν in Arist. Vesp. 662. Or ἔτη ῥώμη ('confidence').

662. τῆς σῆς ἀγωγῆς. 'Concerning your abduction.' I see no great difficulty, as Wunder does, in the genitive thus used. Schol. λέπει ἡ περί. Cf. 355, ἃ τοῦδ' ἐχρήσθη σώματος. 513. 694. Tr. 1122. 928, and on 307. 436 below. Schneid. suggests σὴν εἰς (why not then εἰς σὴν?) ἀγαγῆν, coll. 758. Aj. 128.

663. πέλαγος. 'Sea' of trouble and difficulty. A proverbial expression, for which Bothe compares Athen. i. 13, εἰς πέλαγος αὐτὸν ἐμβαλεῖς γὰρ πραγμάτων. Trach. 118. Aesch. Prom. 748. So κακῶν πέλαγος Eur. Hipp. 817. Suppl. 826. Add below 1746. πλώσιμον. 'Navigable.' I. q. πλώμιον (Thuc. i. 7). Schol. εὐδιάβατον. Aesch. Suppl. 479, ἅττις δ' ἐβυσσον πέλαγος οὐ μάλ' εὐπορον ('easy to pass through'). Eur. Hipp. 820 f.

664. μὲν οὖν ἐγῶγε vulg. Qu. μὲν οὖν σ' ἐγῶγε (or ἐγὼ σε). κἄνευ τῆς ἐμῆς γνώμης. 'Even without my opinion being given.' El. 547, δοκῶ γάρ, εἰ καὶ σῆς δίχα γνώμης λέγω. Below 816, κἄνευ τοῦδε λυπηθεὶς ἔσει. Porson, Praef. Hec. p. xl, considers this verse requires some correction, because of the long syllable before the final cretic. But I do not think the verse really offends his canon, inasmuch as κἄνευ is as closely connected with τῆς, as τῆς with ἐμῆς. In fact the whole κἄνευ τῆς ἐμῆς γνώμης is pronounced together without any pause whatever. V. Elmsl. ad Ach. 798. Herm. El. D. M. p. 113 f. Porson himself (ap. Kidd. p. 194) conjectured: κἄνευγε τῆς ἐμῆς ἐγὼ &c. Barney: ἐγῶγ' ἄνευθε τῆς ἐμῆς | γνώμης (coll. Aesch. Pers. 607). Dobree: κἄν ἄνευ γ' ἐμῆς. We might read, καὶ γνώμης ἄνευ (or ἄτερ or δίχα) | ἐμῆς, or καὶ γνώμης ἄνευ | ἐμῆς, or θαρσεῖν μὲν οὖν κἄνευθε (κἄτερθε) τῆς ἐμῆς σ' ἐγὼ | γνώμης.

665. γνώμης. Perhaps ῥώμης, 'support.' γνώμης ἐπαινῶ. Qu. γνώμης σ' ἐπαινῶ, as the pronoun is required. Cf. on 664. ἐπαινῶ. 'I advise.' I. q. παραινῶ. El. 1322, σιγᾶν ἐπήνεσα. Ant. 1102. Eur. Andr. 552, ἀνηβητηρίας | ῥώμην ἐπαινῶ λαμβάνειν, εἴπερ ποτέ. Bekk. Anecd. p. 358, 28: Αἰνῶ παραιτοῦμαι. Σοφοκλῆς καὶ ἐπαινῶ (Σοφοκλῆς καὶ ἐπαινῶ Reisig). Which perhaps refers to this place. Φοῖβος — σε. Cf. 86 f. Theseus either infers this from 623, or we must suppose a report to this effect to have reached his ears. προὔπεμψε. T. Farn. Schol. for v. r. Neuen compares 1667. El. 1155. 1158. Ant. 1288. Phil. 105. 1205.

666. ὅμως δὲ —, 'And albeit I am not present.' Cf. on Aj. 15.

668—719. In this beautiful ode the poet skilfully by the mouth of the Chorus

ἴκουν τὰ κράτιστα γᾶς" ἔπαυλα,  
τόνδ'† ἀργῆτα" Κολωνόν, ἐνθ'  
ἀ λίγεια μινύρεται  
θαμίζουσα μάλιστ' ἀηδὼν  
χλωραῖς ὑπὸ βάσσαις,  
τὸν οἰνῶπα νέμουσα" κισσὸν

670

gives a glowing description of his own Colonus, and incidentally is led to expatiate on the glories of Attica in general.

668. Schol. on 711: περὶ τὰ τρία ταῦτα κεφάλαια μάλιστα διατριβουσι τοῦ ἐγκωμίου, ὅτι εὐφορος ἡ χώρα, καὶ ὅτι ἱππικοί οἱ Ἀθηναῖοι, καὶ ὅτι ναυτικοί. Sophocles, when tried by his sons on the charge of imbecility from old age, as incapable of managing his private affairs, is reported to have recited to his judges this ode, which he had recently composed, and to have asked if they thought it seemed like the production of a man of infirm intellect. Upon hearing it they were satisfied that the charge was a mere calumny, and at once acquitted him. V. Plut. Mor. p. 785 a. Cicer. Caton. 7. Lucian. Macrob. 24. Appul. Apol. ii. 479, ed. Oud. Val. Max. viii. 7. 12. The fabricator of this narrative seems to have been Satyrus the peripatetic, a writer of little credit. V. Script. Vit. Soph. and Schol. Arist. Ran. 73. εὐίππου. Cf. 711.

669. Connect closely τὰ κράτιστα γᾶς ἔπαυλα, 'the choicest abode in the land,' to which is joined a second genitive, χώρας. "γᾶς ἔπαυλα," says Schneid., "together form one notion, 'abiding places,' as τὰφον χώματα γαίας Eur. Suppl. 54, κελαϊνὸς Αἰῶς μυχὸς χθονὸς Aesch. Pr. 432. Dependent on this τῶσδε γᾶς (of Attica)." So 1661, τὸ νετρίων — γῆς — βάθρον. Phil. 489, τὰ Χαλκιδόντος Εὐβοίας σταθμά. For κράτιστα γᾶς Hartung with much probability gives κράτιστ' ἐμας. ἔπαυλα. 'Abodes.' Cf. Oed. R. 1138.

670. τὸν vulg. τὸν γὰρ T. τόνδ' Liv. a. Which latter is probably right. ἀργῆτα. 'White, chalky.' Schol: λευκόγειον. Euphron Fr. 52, γήλοφον εἰς ἀργῆτα (of this same Colonus). So in Homer Il. ii. 647, ἀργυρόντα Λύκαστον &c. And ἀργυρόντα Κάμειρον. Schneid. adds Pind. P. iv. 8, ἐν ἀργυρόντι μαστῶ (of Cyrene). Fr. 111, ἀργεῖλος κολώνη (of Locri Epizephyrii). The soil of Attica in general was of a light and thin quality, λεπτόγειος, as Thucydides describes it i. 2.

And as a light, and in particular a chalky soil, is favourable to the production of the olive (Theophr. de C. Pl. ii. 5, ἡ σπιλάς, καὶ ἐτι μᾶλλον ἡ λευκόγαιος ἐλαιόφορος. Colum. v. 8), hence it was that the region of Attica was so renowned for the productiveness of that tree. For ἀργῆτα qu. ἀργῆντα (ἀργήντα). Cf. on Trach. 675.

671. ἐνθ' ἂν Porson &c. ἐνθα the mss. and Plutarch l. i. μινύρεται. The ὕ long. Cf. Aesch. Ag. 16, ὅταν δ' αἰδεῖν ἡ μινύρεσθαι δοκῶ. Arist. Eccl. 875, μινυρομένη τι πρὸς ἐμαυτὴν μέλος. Theom. 106. But μινύρ(ειν) Arist. Vesp. 219. Av. 1414. Cf. Il. xix. 5, κλαίοντα λιγύως.

672. θαμίζουσα. 'Frequenting.' ἀηδὼν. Cf. 17.

673. χλωραῖς ὑπὸ βάσσαις. 'Beneath the verdant glens.' Ant. 1133, χλωρὰ τ' ἀκτὰ πολυστάφυλος. Aj. 198, ἐν εὐανέμοις βάσσαις. Ovid. Fast. iv. 427, 'Valle sub umbrosa locus est' &c. βάσσαις, βήσσαις Suid. v. μινύρεται.

674. οἰνῶπ' ἀνέχουσα T. Farn. Br. οἰνῶπ' (οἶνον' M.) ἀνέχουσα most mss. οἰνώπαν ἔχουσα B. V. οἰνωπὸν ἔχουσα Erf. Hart. οἰνώπα νέμουσα Dind. Wund. Bergk conjectures οἰνῶπ' ἀλέγουσα (coll. Pind. Ol. x. 15). The Schol. absurdly explains οἰνῶπ' ἀνέχουσα by ἔνω ἔχουσα or ὑπὲρ ταυτὴν ἔχουσα, quoting in confirmation a passage from the Lycurgus of Aeschylus, ἄκουε δ' ἂν οὐς ἔχων, where however ἀνέχων means rather 'arrigens.' 'Ἀνέχειν is certainly used occasionally in the sense 'to uphold, to honour' (Aj. 212, ἐπεὶ σε λέχος δουριόλκων | στήρξας ἀνέχει θούριος Alas. Eur. Hec. 123, τῆς μαντιπλόου βάκχης ἀνέχων λέκτρ' Ἀγαμέμνων. Pind. P. ii. 88, ὅς (θεός) ἀνέχει ποτὲ μὲν τὰ κείνων &c.), but here that signification seems hardly suitable. Schneid. however explains it so: 'upholding, seeking by preference, loving.' Perhaps τὸν οἰνῶπα ναίουσα (αι) —. Which however is rather too prosaic. The true reading, I doubt not, is that restored by Dind., οἰνώπα νέμουσα (i. e. νέμουσα, 'occupying,' frequenting. Oed. R. 579.



καὶ τὰν ἄβατον θεοῦ  
 φυλλάδα μυριόκαρπον ἀνήλιον"  
 ἀνήνεμόν" τε πάντων  
 χειμῶνων ἔν' ὁ βακχιώτας  
 αἰεὶ Διόνυσος ἐμβατεύει  
 θείαις\* ἀμφιπολῶν" τιθήναις  
 θάλλει δ' οὐρανίας ὑπ' ἄχνας  
 ὁ καλλίβοτρυς κατ' ἡμαρ" αἰεὶ  
 νάρκισσος, μεγάλαιν θεαῖν

675

680

ἀντ. α'.

Herod. iv. 191. Thuc. v. 42. Il. xx. 8, &c.). Cf. Eur. Tro. 1088, οὐράνια νέμονται (οὐράνι ἀνέχοντα Pors.). οἰνώπα. I. q. οἰνωπόν. V. Pors. ad Med. 1363. 'Of the colour of wine, dark red, purple.' Lat. 'croceum.' For of such a colour are the flower and berries. V. Heyne ad Virg. Ecl. iii. 36. Pliny xvi. 34 mentions three kinds of ivy, "candidam hederam, nigram et helicem."

675. ἄβατον. 'Untrodden.' Eur. Ph. 1765, Βρόμιος ἴνα γε σηκὸς ἄβατος ὕρσει Μαινάδων. θεοῦ. Of Bacchus. "In like manner," observes Schn., "Poseidon is first merely hinted at in the expression μέγας δαίμων (709), before he is named."

676. φυλλάδα μυρ. 'Grove rich in fruit.' Cf. 16 f. Elmsley understands this of the bay-tree, mention of which is made above (17) as abounding in this quarter, and which is called πάγκαρπος Oed. R. 83. Hermann and Wunder with greater probability explain it in general of any kind of trees or shrubs usually planted in sacred groves. Cf. Trach. 754, ἔνθα πατρώφ Διὶ | βομῶν δρίζει τεμενίαν τε φυλλάδα. Phil. 33. Eur. Suppl. 258. ἀνήλιον (ἀνάλιον T. pr.). 'Shut out from the sun, shaded.' Borrowed, as noticed by Eust. p. 1547, from Hom. Od. ε'. 478, τοὺς μὲν ἔρ' οὐτ' ἀνέμων δίδει μένος ὕγρον ἀέντων, | οὐδέ ποτ' ἥλιος φαίδων ἀκτίων ἐβαλλεν. Cf. Tr. 147 f.

677. ἀνήνεμον — χειμῶνων. So 786, κακῶν ἄνατος. Cf. on Oed. R. 190. Qu. ἀνάνεμον (as εὐάνεμος Aj. 198. Fr. 341. δυσάνεμος Ant. 591).

678. βακχιώτας M. Elmsl. βακχειώτας (—εἰώτας K. —εἰώτας V.) the rest. Cf. Oed. R. 1105, and on Ant. 154.

679. ἐμβατεύει. 'Treads,' haunts, frequents. Cf. Aesch. Pers. 448, Πᾶν ἐμβατεύει ποταμίας ἀκτῆς ἔπι. (Blomf. Gl. 455.) Eur. Rhes. 225, Λυκίας ναὺν ἐμ-

βατεύων Ἀπολλων. Hesych: 'Εμβατεύειν. τὸ κατέχειν ἢ καρποῦσθαι χωρίον.

680. θείαις the mss. Schn. θεαῖς Elmsl. Dind. Wund. &c. Cf. on 692. Aj. 881, ἢ τις Ὀλυμπιάδων θεῶν. Said of nymphs, ἀμφιπολῶν. ἀμφιπόλων A. B. M. V. Ald. ἀμφίπολος Hart. 'In company with,' moving among. Wunder translates it 'peragrans' (?), coll. 1098. Schneid: 'frequenting in the midst of the nymphs.' Qu. θείαις σὺν προπόλοις τ., or σὺν ταῖς (or θεαῖς) ἀμφιπόλοις τ. Eur. Iph. T. 1114, τὰς ἐλαφοκτόνου θεῶς ἀμφίπολον κοῦραν. Ἀμφιπολεῖν usually governs an accus., in the sense of 'to guard, foster,' τιθήναις. Il. vi. 132, μαινομένῃσι Διωνύσοισι τιθῆναι. Eur. Cycl. 4, ᾧ Βρόμιος — Νόμφας ὀρείας ἐκλιπὼν ἔχου τροφόν.

681. οὐρανίας ὑπ' ἄχνας. I. e. δρόσου. 'By the dew of heaven,' falling on the heights of Colonus; while the plains below (685) are irrigated by the waters of the Cephissus. Tr. 848, δακρύων ἄχνας. Fr. 48, ἔχνην Λυδῆς κερκίδος.

682. ὁ καλλίβοτρυς — νάρκισσος. 'The beautifully clustering (thickly flowering) narcissus.' Lat. 'pulchricomus. V. Salmas. Exerc. Plin. p. 71. Virg. Georg. iv. 122, 'Comantem | narcissum.' Hence Hom. Od. vi. 230, καθδὲ κάρητος | οὐλὰς ἦκε κόμας, δακνύων ἄνθει ὁμοίας. Hymn. Cer. 8, νάρκισσόν θ' — τοῦ καὶ ἀπὸ βίβης ἐκατὸν κάρα ἐξεπεφόκει. Sophocles follows the tradition of his native place concerning the rape of Ceres. See Pamphos ap. Paus. ix. 31. 6. κατ' ἡμαρ αἰεὶ. 'Ever day by day.' Eur. Tro. 407, αἰεὶ κατ' ἡμαρ. Phil. 797, αἰεὶ καλοῦμενος — κατ' ἡμαρ. Herod. ix. 38, αἰεὶ ἀπὸ πᾶσαν ἡμέρην. ἡμαρ. ἡμαρ Reis. Elmsl.

683. μεγάλαιν θεαῖν. I. e. Ceres and Proserpine, who are usually thus designated. Paus. viii. 31, τὸ δὲ ἔτερον — θεῶν ἱερὸν τῶν μεγάλων αἰ δὲ εἰσὶν αἰ μεγάλαι θεαὶ Δημήτηρ καὶ Κόρη. iv. 14.

ἀρχαῖον στεφάνωμ', ὃ τε  
 χρυσαυγῆς κρόκος· οὐδ' αὔπνοι  
 κρῆναι μινύθουσιν  
 Κηφισοῦ νομάδες" ῥέθρων,

685

In speaking of the narcissus as forming the favoured chaplet of these two goddesses, the poet had an eye no doubt more particularly to Proserpine, who, as report went, had a special fancy for this flower (as Ceres had for the crocus), and occupied in the gathering of which she is stated to have been carried off by Pluto. See a learned note of the Schol. (who however wrongly proposes to read *μεγάλων θεῶν*). Pampbos ap. Paus. ix. 31. 6. Hom. Hymn. in Cer. 6. Clem. Alex. Paed. ii. p. 213, ὁ γοῦν Σοφοκλῆς τὸν νάρκισσον ἀρχαῖον μεγάλων θεῶν (sic) στεφάνωμα προσέειπε, τὼν χθονίων λέγων. Paus. Messep. p. 281, τὰ ἔργια κομίζων τῶν μεγάλων θεῶν Καύκων ἦλθεν ἐξ Ἐλευσίνος. Quoted by Musgrave. In Euphorion Fr. 52 the Eumenides, who conduct Oedipus to Colonus, are represented as *ναρκίσσον ἐπιστεφάτες πλοκαμίδας*. "Our poet," says Schneid., "initiated in the mysteries of Eleusis, greets in passing the Eleusinian goddesses: a transition the more natural, as Dionysos (according to Pind. Isthm. vi. 3, *πάρεδρος Δαμάρτερος*) is μέδων παγκόλως Ἐλευσίνιας Διούς ἐν κόλποις Ant. 1119. Moreover in the immediate vicinity of the scene of our play was the *τὰ δδδς*, which led to Eleusis (900 f.); and according to the local tradition it was either near to Eleusis on the Cephisus (Paus. i. 38. 5), or hard by Colonus, that Persephone was carried off by Aido-neus. See on 1590 f." *θεαῖν*. Qu. *θεοῖν*.

684. ἀρχαῖον στεφ. "Because," says Schneid., "according to the legend, from that time forth the goddesses eschewed wreaths of flowers, and crowned themselves only with ears of corn."

685. ὃ τε χρυσαυγῆς κρόκος. Meleager Epigr. ii. 7, *χρυσάυγης κόμαισι κρόκος*. Elsewhere it is called *ξανθόριξ*, Lat. 'ruber' or 'luteus' Reisig. The Schol. informs us that the saffron was Ceres' favourite flower, and adds that Sophocles in his Niobe expressly dedicates this flower to her. *κρόκος*. The saffron or 'crocus sativus.' This flower, together with the hyacinth, narcissus, and others, is mentioned in the Homeric Hymn to Ceres, as gathered by her. Schneid. also reminds us that at the Thesmophoria, the

feast of Ceres and Proserpine, the women wore saffron-coloured gowns (*κροκωτούς*), no doubt as a compliment to the goddess.

685 f. οὐδ' —. Construe οὐδὲ αὔπνοι κρῆναι ῥέθρων Κηφισοῦ νομάδες μινύθουσι, 'nor do the ceaseless springs that supply the rills of the Cephisus fail as they roll on in their course.' Or perhaps we should connect Κηφισοῦ νομάδες (κρῆναι) ῥέθρων, 'that feed (as tributaries) the streams of the Cephisus.' So νέμειν χόλον El. 176. *νεμομένας* (ἱππούς) Herod. viii. 115. So νέμειν πρόσω (of an ulcer) Herod. iii. 133. *ἐπινέμεσθαι* (of fire) v. 101. Brunck explains νομάδες, 'agrum pererrantes.' Hermann thinks it may mean, 'largely supplied.' From its position in the sentence I should rather feel disposed to connect it with ῥέθρων Κηφισοῦ. Or is the true reading νομάδος or rather νομάδων? Our poet, when writing this, seems to have had his eye upon Eur. Med. 813—9, τοῦ καλλινίδου — *ἐννεργούς*. In either poet, as Elmsley observes, mention is made of Aphrodite, the Muses, and the Cephisus. For other apparent imitations by Soph. cf. on El. 1415. αὔπνοι. 'Sleepless, ceaseless.' Or δέλω, 'everflowing' (i. q. *ἀέρρυντοι*). Perhaps, *ἀνυδροί*, 'dry' (constr. with μιν). 686. μινύθουσιν. 'Cease, fail.' Μινύθειν in the sense of 'to waste or pine' occurs also Aesch. Sept. 920. Eum. 375. Hom. Il. p'. 738, *μινύθουσι δὲ οἴκοι*. But actively Il. ο'. 493. Strabo on the contrary asserts, ὁ μὲν Κηφισὸς — *χειμαρρῶδης τὸ πλεόν, θέρους δὲ μειοῦται* (as here μινύθουσι) *τελέως*.

687. νομάδες. I. e. *νεμόμεναι*, 'wandering, meandering.' Lat. 'agrum pererrantes,' as Brunck and Dind. explain, the latter referring to Strabo ix. p. 400. Musgrave would read *γομάδες*, adducing Hesych: *γομάδες*: *μητέρες*. Eur. Hec. 452, *ὕδατων πατέρα* (of the river Apidanus). Ovid. Fast. 572, 'Teque, future parens Tybri potentis aquae.' We might also correct *τοκάδες* (as *ὠκυνόκων* 689). With the κρῆναι νομάδες ('oberrantes') Schneid. compares the modern Greek *νομαί*, the term still used by the peasants to denote the channels that are carried from the Cephisus for the purpose of irrigation over the adjoining gardens and meadows, a cus-



ἀλλ' αἰὲν ἐπ' ἡματί"  
 ὠκυτόκος πεδίων ἐπινίσσεται  
 ἀκηράτῳ ξύν ὄμβρῳ  
 στερνοῦχου χθονός· οὐδὲ Μουσᾶν  
 χοροὶ νιν ἀπεστύγησαν, οὐδ' οὖν\*  
 ἁ χρυσάνιος Ἀφροδίτα.

690

tom mentioned in Virg. Georg. i. 106, 'Satis fluvium inducit rivosque sequentes.' Both the natural rills leading into, and the artificial channels carried out of the Cephissus, are probably meant. Cf. Oed. R. 1350, πέδας νομῶδος. Κηφισοῦ. κηφισσοῦ B. T. V. So Διώνυσος for Διώνυος is found in some copies (A. T. &c.) 679. That the true reading is Κηφισός is shown by Osann ad Marm. Elgin. p. 66. As a collateral argument, Elmsley observes that if the tragedians had used Κηφισός, we should have found in common parlance Κηφιστός, Κηφιστόδωρος, Κηφιστόφῶν. The duplication of σ is a common error of the librarians, who are apt to write Διώνυσος, Κρίσσα, Πίσσα, κνίσσα &c. Probably also Παρνασός, not Παρνασσός, is the true reading. The Cephissus, unlike its sister, the Ilissus, runs deep and ever-flowing: hence its springs are here styled ἄπνοι κρήναι.

688. Schol: ἀλλ' αἰὲν καθ' ἡμέραν, φησὶν, ἐπινίσσεται ὁ Κηφισός, ὠκυτόκα ποιῶν τὰ πεδία καὶ ἔγκαρπα. ἐπ' ἡματί (ἡματί Elmsl.). 'Day by day.' Cf. 682. This is an unusual variation of the phrase καθ' ἡμέραν, which frequently occurs in our poet. 'Επ' ἡμαρ we meet with indeed in Fr. 239, τῇδε βάκχειος βότρυς | ἐπ' ἡμαρ ἔρπει. Eur. Ph. 404, ποτὲ μὲν ἐπ' ἡμαρ εἶχον, εἴτ' οὐκ εἶχον ἄν. Cycl. 335, πειῖν καὶ φαγεῖν τοῦφ' ἡμέραν. Herod. i. 32, τοῦ ἐπ' ἡμέρην ἔχοντος. But the expression ἐπ' ἡματί, though a very unusual one, I have found in Hesiod Op. 43, ῥηϊδίως γὰρ κεν καὶ ἐπ' ἡματί (f. καὶ χ' ἐνὶ ἡματί) ἐργάσῃ &c. Or ἄμαρ ἐπ' ἡματί, 'day after day.' The corresponding line is 675, καὶ τὰν ἄβατον θεοῦ. Perhaps therefore, ἐπ' εὐρέων (πεδίων), or ἀέλναος (Herod. i. 93), or ἀειναῖος (Nic. ap. Athen. 61 A. &c.), or ἀείρυντος (Oed. C. 469). Or ἐφ' ἡμέραν.

689. Schol. L: ἐπινίσσεται ὁ Κηφισός ὠκυτόκα ποιῶν τὰ πεδία καὶ ἔγκαρπα. ὠκυτόκος, 'fertilizing.' Lat. 'foecundans.' So in Aesch. Suppl. 1008, the streams that water the plains of Argos are called πολυτέκναι (Schol: πρόξενοι πολυτεκνίας). Others understand it in the sense of

'rapidly feeding or replenishing itself.' Qu. ὠκύπορος, 'swiftly gliding.' πεδίων ἐπινίσσεται. 'Wanders, or rolls, over the plains.' ἐπινίσσεται B. T. V. ἐπινίσσεται L. M. S. and (supr. σ) K. ἐπινέσσεται A. R. Ald. Νέομαι and Νέσσομαι have both a present and future signification. Ant. 129, προσνισσομένους.

690. ἀκηράτῳ. 'Pure, fresh.' Cf. 471, χεῦμ' ἀκήρατον. ὄμβρος is here used in its general signification of 'water,' as in Oed. R. 1428. Cf. Ant. 827.

691. στερνοῦχου χθονός. 'Of the plain (open, flat) country.' So Hesiod. Theog. 117, calls it γαίαν εὐρόστερον. Op. 197, ἀπὸ χθονός εὐρυδοίης. Erinna in Br. Anal. i. 59, στέρνα γαίας καὶ πολλὰς θαλάσσας. Schol: πεδιόχου. μεταφορικῶς γὰρ καὶ στέρνα καὶ πῶς φασὶ τῆς γῆς τὰ πεδιόδη καὶ εὐρέα, καθέπερ αὐτὸν αὐχένος τὰ στενά. Musgrave wrongly connects ὄμβρος χθονός, 'running water,' which Euripides calls γαίας παγὰν Ion. 147. The mention of the Muses and Aphrodite is probably made by the poet in allusion to his own poetic genius and inspiration, as due to them. Elmsley refers to Pausan. i. 30. 2, ἔστι δὲ καὶ Μουσῶν βωμὸς, καὶ ἔτερος Ἑρμοῦ, καὶ ἔνδον (τρίτος:) Ἀθηνᾶς. "Similarly Euripides (Med. 830) represents the nine Muses to have been born in Attica, and says of Cyprus, τοῦ καλλιπάρου τ' ἀπὸ Κηφισσοῦ ῥοὰς — ἀφυσσαμέναν | χώρας καταπνεύσαι μετρίας ἀνέμων | ἡδυπατοῦσι αἵρας." SCHN.

692. νιν. Colonus, and in general the land of Attica. οὐδ' ἂ B. M. V. οὐδ' αὖ L. Elmsl. οὐδ' αὖ ἂ T. Bgk. οὐδὲ A. R. Ald. οὐδὲ γ' ἂ Br. οὐδὲ | θεᾷ Reisig. οὐδὲ μὲν Hermann (retaining θελαί in v. str. 680). Which Dindorf also is inclined to approve of. οὐδὲ σὺ (coll. 712. 1557. Oed. R. 159) Schneid. οὐδ' οὖν ἂ Hart. Rightly, I think. Cf. 679. 'Nor yet.'

693. χρυσάνιος. χρυσόνηος B. T. V. 'Golden-reined.' Aphrodite drives her car, as in Sappho's ode; the reins of it being gilded. Pind. Fr. 12, πόντια θεσμοφόρε χρυσαλίου (sic). Qu. χρυσαρμένον Aj. 847, χρυσόνωνον ἥλιον (of the sun).

ἔστιν δ', οἷον ἐγὼ γὰς Ἀσίας οὐκ ὄν ἀκούω,† στρ. β'.  
οὐδ' ἐν τῇ μεγάλῃ Δωρίδι νάσῳ Πέλοπος πώποτε  
βλαστὸν, 695  
φίτνυμ'† ἀχείρωτον\* αὐτοποιὸν,†  
ἐγχείων φόβημα δαίτων,  
ὃ τᾷδε θάλλει μέγιστα χώρα, 700

694—706. These verses contain an encomium on the sacred olive, for which the commentators refer to the Schol. Herod. v. 82. Paus. i. 30. 2.

694. δ' T. δὲ A. B. L. V. Ald. &c.

695. γὰς Ἀσίας. 'In (of) the land of Asia.' Sub. ὄν. Matth. § 377, l. Eur. Tro. 849. So Aj. 424, οἷον ὄντινα στρατοῦ. Ant. 295, ἄνδρες πόλεως. Schneid. makes γὰς Ἀσίας dependent on οἷον (φύτευμα), coll. 355. El. 900, who translates, 'as no growth of Asia.' "Here," he adds, "Asia and Peloponnese mark the east and the west, the poet having already in his thoughts the Persian and the Dorian invaders, whom he is about to mention 702. Similarly in Aesch. Eum. 673, the Areopagus is extolled as ἔρμια τε χάρας καὶ πόλεως σωτήριον | — οἷον οὐ τις ἀνθρώπων ἔχει | οὐτ' ἐν Σκύθαισιν οὐτε Πέλοπος ἐν τόποις." οὐκ ἔπακούω vulg. I prefer οὐκ ὄν ἀκούω, or οὐδὰμ' ἀκούω.

696. "The island of Pelops (in Tyr-tacus, εὐρεία Πέλοπος νήσος) by a venial anachronism is here called Doric, which in fact it did not become until eighty years after the fall of Troy." SCHN. It was in the eightieth year after the capture of Troy that the Dorians in company with the Heraclidae occupied the Peloponnese, Thuc. i. 12. For μεγάλη cf. Eur. Iph. A. 1357, Ἑλλάς ἡ μέγιστη.

697. For Πέλοπος Hartung reads πρίν. Bergk brackets it. πώποτε. ποτε B. T. V. Liv. a. Br. Cf. on 710.

698. φίτνυμ' — ἐλαίας. Paus. i. 30. 2 (on the Academia), says: καὶ φυτὸν ἐστὶν ἐλαίας, δεύτερον τοῦτο λεγόμενον φανῆναι. Herod. v. 82, λέγεται δὲ καὶ ὡς ἐλαίαι ἔσαν ἄλλοθι γῆς οὐδαμῶς κατ' ἐκείνους τὸν χρόνον ἢ Ἀθήνῃσι. This olive was said to have sprung up at the bidding of Minerva, in her contest with Neptune. V. Plin. H. N. xvi. 44. Cic. Legg. i. l. 2. Serv. ad Virg. Georg. i. 18. "According to the legend," says Schneid., "Athene, in her strife with Poseidon for the possession of the land, caused the first olive-tree to spring up on the Acropolis, from which tree a second was pro-

pagated in the Academy (Paus. i. 30. 2), the parent of those most sacred trees, the Μόρια (which were a special charge of the Areopagus) in the plain of the Cephissus, especially in the Academy, Arist. Nub. 1001."

φίτνυμ' Liv. a. φύτευμ' vulg. Doed. rightly prefers the form φίτνυμ' as more poetic, referring to the Schol. ad Aj. 1296. Aesch. Ag. 1281, μητροκτόνον φίτνυμα. Φιτύνειν is often changed into the more common form φυτεύειν, as Monk remarks ad Alc. 305. This form also corresponds better with the metre in v. ant. 711. ἀχείρωτον. ἀχείρην K. L. S. ἀχύρωτον R. Either, 'that springs (or was planted) without the hand of man,' or else 'invincible.' Pollux ii. 154, ἀχείρωτον δὲ Σοφοκλῆς εἶπε τὸ ἀχειρούρητον. Dindorf is of opinion that ἀχείρωτον can mean only 'insuperable, invictum' [ἄμαχον], and therefore adopts the other reading, ἀχείρην (!). Schneid. also thinks ἀχείρωτον, 'invictum,' would prematurely forestall the thought about to be expressed in 702, and reads in like manner ἀχείρην (ἀχειρούρητον), which is explained by αὐτόποιον (αὐτόφυτον, from ποία, i. e. πόα?). But there is no such verb as χεῖρειν, and consequently there can be no such verbal adjective as ἀχείρητος. Perhaps ἀχείριστον, which I find Hartung has given. Or ἀδήρων, or ἀδήλητον. The olive is called ἀκήρατος Eur. Ion. 1436, θάλλει δ' ἐλαίας ἐξ ἀκηράτου γεγώς. αὐτόποιον vulg. I prefer αὐτοποιὸν, 'self-producing,' i. q. αὐτοφυὲς (Hes. Theog. 813).

699. ἐγχείων — δαίτων. Schol: διὰ ἀπέσχοντο τῶν μορίων οἱ Λακεδαιμόνιοι καὶ ἄλλοι ἰστροῦσι καὶ φιλόχορος &c. 'The terror of hostile spears.' ἐγχείων pronounced here as a disyllable. Cf. v. ant. 712. Qu. λογχῶν.

700. μέγιστα T. Farn. Cant. μέγιστα the rest. Cf. Oed. R. 1223. Qu. μέγιστα, as in 672. Unless we take θάλλει μέγιστα to mean, 'attains the greatest size.' In which case we should transpose, χώρα μέγιστα.

γλαυκᾶς παιδοτρόφου" φύλλον" ἑλαίας  
 τὰν οὔτε νεαρός τις† οὔτε γῆρα  
 συνναίωιτ' ἀλιώσει χερὶ πέρσας· ὁ γὰρ αἰὲν ὀρῶν  
 κύκλος  
 λεύσσει νιν Μορίου Διὸς

705

701. γλαυκᾶς — ἑλαίας. Pind. Ol. iii. 23, γλαυκόχροα κόσμον ἑλαίας. Eur. Iph. T. 1101, γλαυκᾶς θαλλὸν ἱρὸν ἑλαίας. Tro. 804, γλαυκᾶς ἑλαίας πρῶτον ἔδειξε κλάδον (in Attica). παιδοτρόφου. Musgrave compares Eur. Ion. 1432, στέφανον ἑλαίας ἀμφέθηκά σοι τότε, | ἦν πρῶτ' Ἀθῶνα σκόπελον εἰσηνέγκατο. It was the custom, as Hesych. v. στέφανον ἐκφέρειν, tells us, to place before the house-door an olive garland on the birth of a male child, and a bunch of wool (in allusion to their ordinary domestic occupation) on the birth of a girl. From the epithet παιδοτρόφου we must infer that some superstitious notion was attached to the sacred olive-branch as an amulet or preservative in such cases. Or was olive oil an ingredient in the food of children? Qu. παντοτρόφου (v. ad Aesch. Fr. 178). φύλλον. θάλλον B. V. θαλλὸν (with v. l. φύλλον) T. I should almost prefer θαλλός, were it not that θάλλει (f. φύεται) had just preceded. "Now, at length, after our expectation has been put on the stretch by the long preparation, the ἑλαία itself is named. Cf. 707—11." SCHN. Cf. also on 675.

702. τὸν οὐ νέωρος. A poetic prolepsis. The Chorus is made to forebode this in reference to after events that really took place. Cf. on 614. νέωρος evidently points to Xerxes, who was a young man when he invaded Greece (Aesch. Pers. 779, Ἐρέξης δ' ἐμὸς παῖς ὦν νέος νέα φρονεῖ); and the allusion here is to the miraculous reproduction of the sacred olive-tree in the Acropolis, after it had been burnt by his order. For, as Herodotus viii. 55 (v. Valck.) relates, upon the Athenians ascending the following day to sacrifice to Minerva, the olive in question was found to have shot up again to the height of a cubit. Again γῆρα σημαίνων (?) refers to Archidamus, the Lacedaemonian king, who at the time of his invasion of Attica was advanced in years, as we gather from his own speech in Thuc. i. 80. The Lacedaemonians, under him, διὰ τὰς ἀρὰς ἀπέσχοντο τῶν λεγομένων μορίων, as the Schol. narrates from Androtion. τὸ μὲν τις. τὴν μὲν

τις T. Farn. Corrected no doubt by Triclinius on metrical grounds. But cf. 698. 702. It is plain however the common reading is faulty, for μὲν is clearly not required here. Qu. τὰν, or τὸν (sc. θαλλὸν), or τὸ δ' (φύλλον), omitting μὲν altogether, and transposing τις. The interpolation of μὲν probably arose in consequence of τὰν (ἑλαίαν) having been changed into τὸ (φύλλον), to fill up the hiatus. For τις οὐθ' — οὔτε (so vulg.) cf. 280. οὔτε νεαρός Ald. and vulg. οὐδὲν νεαρός B. V. οὔτε νεός T. Farn. Br. Elmsl. οὐ νεαρός (disyll.) Pors. Opusc. p. 217. Reia. οὐθ' ἄβδς (!) Dind. (coll. Theocr. v. 109.) Schneid. οὐ νέωρος (disyll.) Wund. οὐθ' ἦρος Hart. οὐθ' ἔαρος (juventute!) conj. Bergk. I would read οὔτε νεαρός (or οὐ νέωρος, or οὐ νεώρης, or rather νεός) τις.

703. γῆρα σημαίνων the mss. vulg. What sense can be elicited out of this I know not. Hermann translates: 'senex imperator' (!). Perhaps we should read σημαίνων (in connexion with ἀλιώσει, though we have besides πέρσας) or at least γῆρας σημαίνων (betraying, having the marks of, old age upon him). But I suspect the true reading is γῆρα συνναίων (or συνουίων). Cf. 7, ὁ χρόνος ξυνὸν μακρός. "Archidamos, who invaded Attica in the first, second, and fourth years of the war, and in the second invasion laid the country waste during forty days (Thuc. ii. 57. iii. 26), was moved by fear of Athens to spare the Moriae." SCHN. ἀλιώσει. ἀλιώσει A. R. Ald. I. e. ἀφανίσει, 'will exterminate, destroy.' Trach. 258, κοῦχ ἡλίωσε τοῦτος. Cf. Herod. viii. 55. Pausan. Attic. p. 64. χερὶ Liv. a. Heath. χερὶ vulg.

704. αἰὲν ὀρῶν Porson Opusc. p. 217. Elmsl. &c. εἰς αἰὲν (or εἰσαῖν, or ἑσαῖν) ὀρῶν B. L. M. T. V. εἰσορῶν A. R. Ald. κύκλος. 'Orb of the eye, eye.' Cf. Oed. R. 1270. Phil. 1354.

705. λεύσσει. 'Beholds.' Cf. 869. 1370. 1453. El. 175. Μορίου Διὸς. So surnamed from the sacred olives, called μορίαι, on which consult the Schol. (who refers to Philochorus, Androtion, Ister, Aristoteles, Apollodorus), and Schol. ad

χά γλαυκῶπις Ἀθήνα. [ἀντ. β'.  
 ἄλλον δ' αἶνον ἔχω ματροπόλει τᾷδε κρᾶτιστον, 707  
 δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, χθονός" αὐχνημα  
 μέγιστον,  
 εὐῖππον, εὐπῶλον, εὐθάλασσον. 711

Arist. Nub. 1001. Etym. M. p. 590, 42. Wordsworth, in his 'Athens and Attica,' p. 137, with probability deduces the word from *μεῖρω*, 'to divide' (as if 'oliva partitiva,' coll. v. *συμμορία*, 'a company, a class'), in allusion to this propagation of them from the original plant. The derivation of the epithet *μόριος* (as if from *μόρος*) from the legend about Halirrothius son of Neptune, who is said, in attempting to cut down Minerva's sacred olive, to have missed the tree and killed himself instead with the blow, is a mere fabrication. "As *Μόριος* stands related to the *Μόρια*, so Sophocles ingeniously puts the goddess of the keen bright-glancing eye, *γλαυκῶπις*, in reference to the *γλαυκή ἐλάα* 701, as if that standing epic epithet involved the notion ἡ τὰς *γλαυκὰς λεύσσοσα*." SCHN. Schol: *Μόριον Δία εἶπε τὸν ἐνόςτην τῶν μορίων ἐλαίῳ. καὶ ἔστιν ὁ λεγόμενος Μόριος Ζεὺς, ὅς φησιν Ἀπολλόδωρος. περὶ Ἀκαδημίαν ἐστὶν ὁ τε τοῦ Καταιβάτου Διὸς βωμός, ὃν καὶ Μόριον καλοῦσι, τῶν ἐκεῖ μορίων παρὰ τὸ τῆς Ἀθηνᾶς ἱερὸν ἱδρυμένων.*

707 f. "Here follows an enthusiastic eulogy upon Attica's highest boast, her horses and marine, and upon the giver of both, Poseidon." SCHN. As Athene bestowed the first olive on Attica; so the sea, implying the empire of it, was the gift of Poseidon. Paus. i. 34. 3. Herod. viii. 55.

708. *ματροπόλει*. I. e. Athens, the mother city of the Athenians: though it is possible there may be a secondary allusion to the birth-place of our poet and his Choreutae, as Schneid. suggests. Cf. on 691. Ant. 1122, *μητρόπολιν Θήβαν ναίων*. Below 1481, γὰρ *ματρί*. The old punctuation was: *ματροπόλει τᾷδε, κρᾶτιστον δῶρον* —. Corrected by Elmsl. &c.

709. *δαίμονος*. Neptune.

710. Before *αὐχνημα* Hermann inserts from conjecture *χθονός*, to equalise the metre with that in v. 697. So also Pors. Elmsl. Dind. &c. We might perhaps better supply *δπερ*, or *πολὺ*, or *ἐτι δ'*, or *ἔμα δ'*. For *αὐχνημα* Bergk gives *σχημα*.

711. *εὐῖππον, εὐπῶλον* —. It is not very clear how these accusatives are to be connected. Brunck supplies *ματρό-*

*πολιν ἔχω εἰπεῖν*. Wunder connects them with *δῶρον* (referring to Matth. § 446. n. 3. c), as also Schneid., who compares Aj. 935, *ἀριστόχειρ ἀγόν*. Perhaps it may be better to connect them with *αἶνον*. Or we may understand *εἶναι αὐτὴν (τὴν μητρόπολιν)*.

*εὐῖππον*. Schol: *παρ' ὅσον ὁ Κολωνὸς ἱππεὺς ἐλέγετο (59), καὶ Ποσειδῶν καὶ Ἀθηνᾶ αὐτόθι ἱπποῖ. — ταῦτα ἐπὶ θαλάσῃ τῆς οἰκίας πόλεως φησὶν ὁ Σοφοκλῆς*. But the epithet applies not so much to Colonus as to Attica in general. Cf. 668. The combination of the two epithets *εὐῖππος, εὐπῶλος*, though apparently involving a tautology (with which Elmsley compares 131, *ἀφάωνος, ἀλόγως*), is perfectly correct, and occurs indeed elsewhere, in Simmias ap. Hephaest. p. 75 Gaisf. *σοὶ μὲν εὐῖππος, εὐπῶλος, ἐγγέσταλος δᾷκεν αἰχμὰν Ἐνυάλιος εὐσκοπον ἔχειν*. So also *πῶλοι* and *ἱπποῖ* in Theoc. ii. 48, *τῷδ' ἐπὶ πᾶσαι | καὶ πῶλοι μαίνονται ἄν' ἔρα καὶ θοαὶ ἱπποῖ*. Translate: 'Skilled in horsemanship (in the general management of horses), renowned for its breed of horses' (*πῶλοι* being generally used in chariots).

"*Εὐῖππος*," says Schneid., "refers to the art of taming and managing the horse; *εὐπῶλος* to the breeding of a noble race of horses, as elsewhere cities are hence called *εὐπῶλοι, κλυτόπῶλοι*." Cf. Eur. Ph. 17, *Θήβαιον εὐῖπποις* (Thebes is called *εὐάρματοι*, 'skilful in charioteering.' Ant. 844, &c.). Hec. 1072, *Θρήκης | λογοφφρον, εὐσπλον, εὐῖππον — γένος*. Pind. Ol. viii. 47, *Ἀμαζόνες εὐῖππους*. iii. 41, *εὐῖππον Τυνδαρίδαν*. P. iv. 2, *εὐῖππου Κυρῆνας*. iii. 6. Cf. also above 668. For *εὐπῶλον*, as manifestly superfluous after *εὐῖππον*, Musgrave proposes *εὐμῶλον*, adding a gloss of Hesych: *εὐμῶλος* (l. *εὐμῶλος*) *ἀγαθὸς πολεμιστῆς, εὐσπλος*. Wakef. (ad Herc. F. 498) and Burges (ad Tro. p. 127) *εὐσπλον*. The objection to which correction, though otherwise good ('equite, pedite, navibus'), as Dobree remarks, is that the whole antistrophe is eulogistic of Neptune *ἱππιος* and *θαλάσσιος*. Reisig: *εὐπλουτον, εὐπῶλον. εὐθάλασσον*. 'Renowned at sea,' skilled in naval affairs, as *εὐῖππος*, 'in horsemanship.' Pamphos

ὦ παῖ Κρόνου, σὺ γάρ νῦν ἐς  
τόδ' εἰσας" αὐχημ', ἀναξ Ποσειδάν,  
ἵπποισιν τὸν ἀκεστήρα χαλινὸν  
πρώταισι ταῖσδε κτίσας ἀγνυαῖς 715  
ἃ δ' εὐήρετμος ἔκπαγλ' ἄλῖα χερσὶν ἐρεσσομένατ'  
πλάτα  
θρώσκει, τῶν' ἑκατομπόδων"

ap. Paus. Achaic. p. 227, Πάμφως, δὲ Ἀθηναίοις τοὺς ἀρχαιοτάτους ὄμων ἐποίησεν, εἶναι φησὶ τὸν Ποσειδῶνα Ἰππων τε δοτῆρα νεῶν τ' ἰθυκρηδέμενων. "Paired with the fame of a noble breed of horses we always find the other benefit of Poseidon, navigation. It was so in Thessaly, Boeotia, Corinth, and elsewhere [certainly not least so in England]."

712 f. Schol: αὐτόθι φασὶ Ποσειδῶνα πρῶτον Ἰππους ζεῦξαι καὶ χαλινῶσαι. — περὶ τὰ τρία ταῦτα κεφάλαια μάλιστα διατρίβουσι τοῦ ἐγκωμίου, ὅτι εὐφορος ἡ χώρα, καὶ ὅτι ἱππικοί [οἱ] Ἀθηναῖοι, καὶ ὅτι ναυτικοί.

713. ἐς τόδ' εἰσας αὐχημ'. 'Hast raised her to this glory.' Lit. 'hast placed,' &c. On εἰσας v. Matth. § 235, l. Or should we read ἦρας? εἰσας edd. rec. εἰσας A. R. Ald. εἰσας B. T. V. Farn. εἰσας K. L. M. S. Ποσειδῶν ποσειδῶν B. V. and (supr. ποσειδῶν) T.

714. ἵπποισιν —. Since under his instruction Erichthonius first trained and harnessed horses for use. Virg. Georg. iii. 113, 'Primus Erichthonius currus et quattuor ausus | Jungere equos' &c. Aelian. V. H. iii. 38. Plin. H. N. vii. 56. Aristid. Panath. p. 184. Or because Neptune himself first produced the horse. Virg. G. i. 12, 'tuque o, cui prima frementem | Fudit equum magno tellus percussa tridenti, | Neptune.' Pausan. Achaic. 21, ὠνομάσθαι δὲ Ἴππιον τὸν θεὸν πελθοῖτο μὲν ἂν τις καὶ ἐκ αἰτίας ἄλλαις, ἐγὼ δὲ εὐρετὴν ἱππικῆς ὄντα ἀπὸ τοῦτου σχέιν καὶ τὸ ὄνομα εἰκάδω. For other opinions see Serv. ad Virg. G. i. 12. "Usually," says Schneid., "only the creation of the horse is ascribed to Poseidon; the taming of it to Athene (δαμνισίππος &c.), or to Poseidon's son Erichthonius." ἀκεστήρα χαλινόν. 'The taming or curbing bit or bridle.' They compare Pind. Ol. xiii. 85, φάρμακον πρᾶδ τείνων ἀμφὶ γένυϊ. 97, φίλτρον ἱππειον (also of the bit).

715. ταῖσδε κτίσας T. sec. m. Cant.

&c. ταῖσδ' ἐκτίσας (sic) M. ταῖσδ' ἐκτίσας the rest. ταῖσδ' ἐγκτίσας conj. Doederl. 'Having originated.' Cf. Trach. 898. Blomf. Gl. Pers. 294.

716. For ἃ δ' Musgrave proposes σὰ δ'. But, as Elmsley observes, διὰ σὰ, 'the causa,' can be easily understood. Reising and Hartung supply σὰ after ἄλῖα. Construe, ἃ δ' εὐήρετμος πλάτα, παραπτομένα χερσὶ, ἄλῖα θρώσκει ἔκπαγλα, 'And the well-rowed oar, fitted to the hand, bounds along the sea in dashing style,' in marvellous fashion. Such is the common reading: but cf. on 717. Wunder explains πλάτα by 'navis' [this, I think, rightly] and παραπτομένα [as if παραπταμένα?] 'praetervehitur (sc. littora).' After κτίσας we should have expected here a corresponding participle, containing a reference to the art of navigation; but the sentence by assuming the finite form, as elsewhere, starts afresh with renewed force and vigour. In order however to connect this with what has gone before, as being equally the gift of Poseidon, we must put only a colon or a comma after ἀγνυαῖς, instead of a full stop. εὐήρετμος. Eur. Iph. A. 283, λευκηρέτμεον (εὐήρετμεον?) — Ταφίων. ἔκπαγλ'. 'In a wonderful manner,' with marvellous celerity. Connect with θρώσκει. Ant. 1137, τὰν ἔκπαγλα τιμᾶς —.

717. χερσὶ παραπτομένα vulg. 'Fitted to.' παραπταμένα T. Br. παραπταμένα (!) conj. Bergk. I would read χερσὶν ἐρεσσομένα (or ἐλίσσσομένα). Aj. 358, ἄλῖαν — ἐλίσσαν (ἐρέσσαν?) πλάταν. Aesch. Pers. 414, φυγῇ δ' ἀκόσμως πᾶσα ναὺς ἐρέσσετο.

718 f. Cf. Eur. Hel. 1467, ὃ ταχίῃ κῶπα — χοραγὲ τῶν καλλιχάρων δαδφύων. El. 433, κλειναὶ νᾶες, αἳ ποτ' ἐμβατε Τροίαν | τοῖς ἀμετρήτοις ἐρετμοῖς, | πέμπουσα χοροὺς μετὰ Νηρηΐδων &c. Iph. T. 427, ἐπ' Ἀμφιτρίτας ῥοθίῃ δραμόντες δπου πενήτηκοντα κορῶν τῶν Νηρηΐδων χοροὶ | μέλπουσιν ἐγκύκλιοι. θρώσκει. 'Skips along.' Transferred to the vessel

Νηρήδων ἀκόλουθος.

ΑΝ. ὦ πλείστ' ἐπαίνους εὐλογούμενον πέδον, 720

νῦν δὴ† τὰ λαμπρὰ ταῦτα δεῖ φαίνεω ἔπη.

ΟΙ. τί δ' ἔστιν, ὦ παῖ, καυόν; ΑΝ. ἄσπον ἔρχεται

Κρέων ὃδ' ἡμῶν" οὐκ ἄνευ πομπῶν, πάτερ.

ΟΙ. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ

from the natural movement of the sea nymphs. τῶν. τῶν Elmsl. τῶν ἑκατομπόδων Νηρήδων. 'The hundred nimble daughters of Nereus.' Schol: *ἑταῖαι Νηρηίδες* ν. εἰσίν. Musgrave remarks: "The Nereids were fifty in number (Hesiod. Theog. 264. Eur. Iph. A. 1062. Iph. T. 428), so that Sophocles terms them rather strangely ἑκατομπόδας. [Add Eur. Ion. 1080, χορεύει δὲ Ξελεύα καὶ πεντήκοντα κόραι Νηρέος. Andr. 1267, πεντήκοντα Νηρήδων χορόν.] Ovid however says, Fast. vi. 499: 'Excipit illascent Panope centumque sorores.' Prop. iii. 33: 'O centum aequeoreae Nereo genitore puellae.' Plato Critia p. 116 E, Νηρηίδας δὲ ἐπὶ δελφίνων ἑκατὸν κύκλῳ τοσαύτας γὰρ ἀνέμωσον αὐτὰς οἱ τότε εἶναι." Reisig, Bothe, Elmsley explain the word to mean 'a hundred,' with the accessory notion of 'dancing' or 'moving rapidly,' conveyed by ποδὲς (so at least Elmsl.). Translate: 'of the hundred dancing or nimble Nereids.' As if ἑκατὸν ἑκατομπόδων (1094). So πυκνόπτεροι ἀηδόνες 'many winged or fluttering nightingales,' as if πυκναὶ πτεροῦσσαι ἀηδόνες 17. (Reisig considers the one equivalent to the simple ἑκατὸν Νηρηίδες, the other to πυκναὶ ἀηδόνες.) Doed. explains it, 'rapidly moving' (as if with a hundred feet), just as we find ἑκατόγχειρ used to denote the great strength of Briareus, and πολύπους καὶ πολύχειρ predicated of a Fury, El. 488. Schneid. understands it merely of a great number, the second member of the compound serving to denote the twinkling motion of the feet in the dance, coll. Oed. R. 419, δεινόπους Ἀρ. 858, νόμοι ὑψίποδες. El. 488. Pind. Scol. i. 12, κορυῶν ἀγέλαν ἑκατόγγυνον (of a bevy of fair maidens, assembled to a festival in honour of Venus). Cf. Lobeck ad Aj. 55. Musgrave's conjecture ἑκατομπόρων (as ἐπτάποροι Πλαϊδῆς Eur. Rhes. 530) is not unworthy of mention. Cf. 1093, ἑκατομπόδων (ἑκατόρων B.) ἐλάφων. Hesiod enumerates the names of these fifty sea-nymphs Theog. 242 f. Homer also gives several of their names Il. σ'. 37. Cf. Pind. N. viii. 47, ἑκατὶ ποδῶν εὐαρόμενον δὲ δὴ

δυοῖν (i. e. the two feet of Megae, and the two of Deities). On which passage Donaldson compares this passage, rendering it: 'vying in speed with the fifty Nereids.' "Atticarum navium velocitas cum Nereidum rapido cursu comparatur, et quemadmodum, si quinquaginta Nereidum cohortem currentem per mare videas, centum pedum videas celerrimum motum, talis fertur Attica navis remorum concitata plurimorum agilitate." Dissem ad Pind. Fr. iv.

719. Νηρήδων ἀκόλουθος. 'Keeping pace with, in company with, the Nereids.' So Diana is styled *θεαδὲς ἑκατομπόδων ἐλάφων* 1093. Νηρήδων Vauv. Br. &c. Νηρηίδων edd. vett. and probably the mss. So Νηρηίδες Eur. El. 442. παρήδων Eur. El. 1216. χθονὸς Θεσφίδος Aesch. Eum. 980. V. Elmsl. ad Her. 84.

720. Schol: Ἀντιγόνη ταῦτα φησὶν, ὁρῶσα προσιόντα τὸν Κρέοντα μετὰ χαρᾶς (χειρὸς ed. Lond., coll. Schol. ad 1044), &c. πλείστ'. 'Most often,' superlative of πολλά, 'often.'

721. νῦν σοι vulg. I should prefer νῦν δὴ (or τοι) — φαίνεω σ' ἔπη, as the dative after δεῖ appears objectionable, though Wunder refers for this usage to Matth. § 391. 2. Or νῦν σοι τὰ λαμπρὰ ταῦτα ἔπη (or ταῦτα δὴ, or ταῦτα, νῦν) φαίνεω καλόν. Or — τὰδε καλὸν φαίνεω ἔπη. Bergk conj: νῦν σὸν τὰ λαμπρὰ ταῦτα δὴ φαίνεω ἔπη. δεῖ. δὴ L. S. νῦν K. I suspect δὴ crept from the margin into the wrong place (in L.), and that νῦν (in K.) came from νῦν δὴ written as a variant upon νῦν σοι. φαίνεω. 'To manifest, realise, give proof of, make good.' So Trach. 239, εὐκταῖα φαίνων ἢ ἀπὸ μαυρίας τινός;

723. ἡμῶν. We should perhaps read ἡμῶν. Cf. 312, στείχευσαν ἡμῶν ἄσπον. El. 900, τόμβου προσείρπον ἄσπον. Eur. Iph. A. 291, τῶν ἄσπον ἔρμαι. Cycl. 254, σὺν ἄσπον ἄντρων ἔλθομεν. But ἡμῶν may be defended as the 'dativus incommodi.' Moreover πέλας, which usually is construed with a gen., is found with a dat. Eur. Suppl. 1021. 1058. πομπῶν. 'Escort, attendants.' Cf. 1019.

φαίνονται ἂν ἤδη τέρμα τῆς σωτηρίας.

725

ΧΟ. θάρσει, παρέσται" καὶ γὰρ εἰ γέρων κυρῶ,"  
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

### ΚΡΕΩΝ.

ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,

ὁρῶ τι νῦν ὑμᾶς ὁμμάτων εἰληφότα

φόβον νεώρη τῆς ἐμῆς ἐπεισόδου

730

ὃν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν.

ἦκω γὰρ οὐχ ὥς δρᾶν τι βουλευθείς· ἐπεὶ

γέρων μὲν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι

725. τέρμα τῆς σωτ. 'A goal of safety.' Reisig compares Eur. Or. 1336, σωτηρίας γὰρ τέρμα ἔχεις ἡμῖν μόνη. Med. 151, θανάτου τέλευτά. Hipp. 138, θανάτου — τέρμα. Hom. Il. v. 429, ὀλέθρου πείρατα. Virg. Aen. xii. 546, 'mortis metae.' So τέλος θανάτου, τέλος νόστοιο (Hom.), τελευτή θανάτοιο (Hes.), πείρας θανάτου (Pind.), πείρατα ὀλέθρου, πείρατα νίκης (Hom.). Cf. Phil. 160, ὅλον πετρίνης κοίτης. Aj. 159, πύργου ῥῦμα. Fr. 282, σωτηρίας — φάρμακα.

726. παρέσται. Qu. φανεῖται. Cf. prec. v. καὶ γὰρ εἰ. I. e. καὶ γὰρ, 'for although.' Wunder cites Eur. Med. 463, καὶ γὰρ εἰ σύ με στυγείς, ἴσθι ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτε. 1249, καὶ γὰρ εἰ κτενείσθ', ὅπως | φίλοι γ' ἔφυσαν.

ἐγὼ Heath. Vauv. Musgr. Both. Schn. Hart. Bgk. ἐγὼ L. (supr. κυρῶ, a m. rec. accord. to Cobet.) Vict. ἐγὼ κυρῶ M. κυρῶ the rest. Ald. Turn. Br. Reisig. Elmsl. Herm. Dind. Wund. Schol: εἰ γέρων ἐγὼ. κυρῶ δηλονότι. [εἰ γέρων κυρῶ. ἐγὼ δηλονότι Reisig. Elmsl.] The writer of which gloss merely meant to remind the reader that the intended contrast is between ἐγὼ and τὸ τῆσδε χώρας σθένος. Musgrave considers κυρῶ a gloss. But it is most improbable that, if ἐγὼ were the genuine reading, so poetic a word as κυρῶ would have been affixed in explanation. The intended opposition might seem to require the presence of ἐγὼ. But the emphatic word, as Elmsley shows by examples, is frequently omitted in the former clause of a sentence. Cf. on Ant. 321. Burges (on Phil. 371 Add.) proposes: καὶ κυρῶ γὰρ ὦν γέρων. With κυρῶ supply ὦν. So Oed. R. 362, φονέα σὲ φημι τάνδρὸς οὐ ζητεῖς κυρεῖν. Cf. Eur. El. 362, καὶ γὰρ εἰ πένης ἔφυν, | οἱτοὶ τό γ' ἦθος δυσγενὲς παρέξομαι. Hec. 799, ἡμεῖς μὲν οὐδ' οὐλοῖ τε κάσθε-

νεῖς ἴσως | ἀλλ' οἱ θεοὶ σθένουσι χῶ κείνων κρατῶν | νόμος.

727. Cf. Oed. R. 871, μέγα γ' ἐν τοῖς τοῖς σθένος, οὐδὲ γηράσκει. So I read.

728. εὐγενεῖς. ἐγγενεῖς (i. e. αὐτόχθονες) is the needless correction of Brunck. An Athenian audience would doubtless find enough to satisfy their national vanity in the former epithet. Eur. Ion. 1060, τῶν εὐγενετῶν Ἐρεχθεῖδων.

729. ὁμμάτων — φόβον. 'Fear betraying itself through the eyes.' The eye being the frequent index of an anxious and excited mind. So in Aj. 139, μέγαν ὅκνον ἔχω καὶ πεφόβημαι πτηνῆς ὡς ὄμμα πελείας. Where v. Loebek. εἰληφότας vulg. I much prefer εἰληφότα, as they said φόβος λαμβάνει τινα ('seizes') rather than φόβον λαμβάνει τις. Luke Ev. vii. 16, ἔλαβε δὲ φόβος πάντας. Arist. Av. 511, καὶ δῆτά μ' ἐλάμβανε θαῦμα. Plato Crit. p. 52 B. οὐδ' ἐπιθυμία σε ἄλλης πόλεως — ἔλαβεν εἰδέναι. But El. 897, ἰδοῦσα δ' ἴσχεον θαῦμα. And indeed they said indifferently ἴμερος ἔχει με, and ἴμερον ἔχω, and the like; but not, I suspect, λαμβάνω φόβον.

730. νεώρη vulg. νεώρη L. Ald. Schn. Rightly. So αὐτάρης, κατάρης. V. Ar. cad. 117. 18. Cf. El. 901. τῆς ἐμῆς ἐπ. 'At my approach.' Cf. Oed. R. 233, φίλον δέσας.

731. ὃν —. ὃν refers to ἐμοῦ, contained and implied in ἐμῆς. Cf. Tr. 200, πόλιν | τὴν Εὐρυτείαν (i. e. Εὐρίστου) τόνδε γὰρ —. Hart: οὐ μὴ ἔχειτ' (qu. σχέτ') ὀκνον. Hermann, in Class. Journ. xx. 277, conjectures: ὃν μήποτ' ὀκνεῖν. Translate: 'but do ye neither fear me.' Cf. Ant. 636. μήτ' ἀφῆτ'. Sub. εἰ μὲ.

732. Cf. El. 1100, τί βουλευθείς πάρι;

σθένουσαν ἤκων, εἴ τι ν' Ἑλλάδος, μέγα·  
 ἀλλ' ἄνδρα τόνδε τηλικόσδ' ἀπεστάλην 735  
 πείσων ἐπεσθαι πρὸς τὸ Καδμείων πέδον,  
 οὐκ ἐξ ἐνὸς στείλαντος, ἀλλ' ἄστῶν\* ὑπὸ\*  
 πάντων κελυσθεῖς, οὐνεχ' ἦκέ" μοι γένει  
 τὰ τοῦδε πενθεῖν πῆματ' ἐς πλείστον πόλεως.  
 ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ 740  
 ἰκοῦ πρὸς οἶκους. πᾶς σε Καδμείος† λεῶς  
 καλεῖ δικαίως," ἐκ δὲ τῶν μάλιστ' ἐγὼ,  
 ὄσῳ περ, εἰ μὴ πλείστον ἀνθρώπων· ἔφην

734. εἴ τι ν' Ἑλλάδος. The same construction in Aj. 487, ἐγὼ δ' ἐλευθέρου μὲν ἐξέφην πατρός, | ἔπερ τινὸς, σθένοντος ἐν πλοῦτι, φρυγῶν. Below 1006, εἴ τις γῆ. 1664, εἴ τις βροτῶν. Tr. 8, εἴ τις Αἰτωλῆς. Arist. Pl. 655, ἄνδρα — εἴ τι ν' ἄλλον, μακρόριον κεύθαίμυνα. Matth. § 617. e. εἴ τι ν'. γρ. εἴ τις, ὃ καὶ ἄλλων Ven. Which is approved of by Burges on Phil. p. 110.

735. τηλικόσδ' Ed. Lond. ii. Reisk. Heath. Br. Sch. Dind. Schn. Hart. Bgk. τηλικόνδ' A. K. L. M. S. Ald. Wund. Matth. τηλικον B. T. Τηλικόσδ' (i. e. 'so aged' and infirm) certainly seems preferable, Creon's object being to represent that as a matter of duty, notwithstanding his advanced age (733, γέρων), and in deference to the general wish of his citizens, he had undertaken this journey to bring back Oedipus to his home. Probably likewise Creon intimates that from the fact of his being an old man, no harm need be apprehended. Cf. 959, τηλικόσδ' ὢν. Ant. 727, οἱ τηλικοῖδε καὶ διδαζόμεσθα δὴ | φρονεῖν πρὸς ἀνδρὸς τηλικοῦδε τὴν φύσιν. Matthiae and Wunder retain τηλικόνδ' in this sense, 'thus aged (and therefore requiring support from his relations).' ἀπεστάλην. ἐπεστάλην A. K. R. Br.

736. Καδμείων K. L. M. S. Ald. καδμείων A. B. T. V. Br. Cf. on Oed. R. 29. 36, &c.

737. ἀστῶν. ἀστῶν B. T. V. Musgr. Br. Rightly, I suspect. ὅπο Ald. Br. &c. ὅπε V. Elmsl. Rightly.

738. ἦκέ μοι γένει. 'It appertained to me (devolved upon me) by relationship.' Schol: ὅτι προσήκει μοι πενθεῖν τὰ τοῦτου ἀτυχήματα ὑπὲρ πάντας Θηβαίους. Schol: προσήκει μοι. Schaefer compares ἦκον put for προσήκον Eur. Alc. 298. So also Eur. Her. 214, γένους μὲν ἦκεις (i. e.

προσήκεις) ὅδε τοῖσδε, Δημοφῶν. V. Porz. Phoen. 372. Musgrave aptly quotes Herod. ii. 36, νόμος ἅμα κῆδεϊ κεκάρθαι τὰς κεφαλὰς, τοὺς μάλιστα ἰκνέεται. Cf. El. 909, τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τόδε; Perhaps we should read ἦκει μοι from Schol., who explains it by προσήκει μοι. Bergk conj: ἦκ' ἐμοῖ γ' ἐνί.

739. πῆματ' εἰς πλείστον M. εἰ σπλείστον L. εἰ πλείστον K. S. Vict. πῆματ' ἢ πλείστον A. B. T. V. Ald. πῆματα πλείστον Mudg. Br. Markl. ad Suppl. 481. (So Aj. 502, ὅς ἐμείστον ἴσχυσε στρατοῦ. Tr. 312, ἐπεὶ νῦν τῶνδε πλείστον φκτισα.) πῆμαθ' ὥς πλείστον Elmsl. πῆμαθ', ᾧ πλείστον Reisig. Cf. Oed. R. 700, σὲ γὰρ τῶνδ' ἐς πλεόν σέβω. 918, παραινοῦσ' οὐδὲν ἐς πλεόν ποιῶ. And on Trach. 7.

740. κλύων ἐμοῦ. 'Harkening to (obeying) me.'

741. ἰκοῦ Elmsl. ἴκου vulg. ἴκου L. pr. K. M. S. Cf. on 470. Καδμείων. Καδμείος V. and (supr. ὦν) B. T. vulg. Cf. on 736. Trach. 194, Μηλιεύς ἄπας λεῶς. Oed. R. 144, Κάδμου λαόν.

742. καλεῖ δικαίως. Perhaps καλεῖ πανελευθέρων. I doubt if δικαίως is right. ἐκ δὲ τῶν. ἐκ δὲ τῶνδε Schol. 'And of them.' Cf. Phil. 1243, ξύμπας Ἀχαιῶν λαός, ἐν δὲ τοῖς ἐγώ. Eur. Alc. 274, οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν (τῶνδε Ald.) μάλιστ' ἐμοί. Soph. El. 45, ὃ γὰρ ('for he') μέγιστος — δορυζέων. Aesch. Sept. 391. 478. 515. μάλιστ' Ald. &c. Schol. πάντων B. T. V.

743. ὄσῳ περ —. Schol: ἐγὼ μάλιστὰ σε καλῶ, ὄσῳ περ πλείστον ἀλγῶ τοῖς σοῖς παθήμασι. Cf. Trach. 312, ἐπεὶ νῦν τῶνδε πλείστον φκτισα | βλεπούς, ὄσῳ περ καὶ φρονεῖν οἶδεν μόνῃ. The common reading hardly seems correct. Qu. ὄσῳ περ, εἰ μὴ πλείστον ἀνθρώπων ἔφην | κακὸς, μάλιστα σοῖς κακοῖς ἀλγῶ, γέρον. (The



κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,  
 ὀρῶν σε τὸν δύστηνον ὄντα μὲν ξένον,  
 αἰεὶ δ' ἀλήτην καπὶ προσπόλου μιᾶς  
 βιοστερῇ χωροῦντα, τὴν ἐγὼ τάλας  
 οὐκ ἂν ποτ' ἐς τοσοῦτον αἰκίας" πεσεῖν  
 ἔδοξ', ὅσον πέπτωκεν ἡδ' ἡτ' δύσμορος,  
 αἰεὶ σε κηδεύουσα καὶ τὸ σὸν κάρα  
 πτωχῷ διαίτη, τηλικούτος, οὐ γάμων

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750

confusion probably arose from κακὸς, μέ-  
 λιστα merging into κάκιστος, which cor-  
 ruption necessitated further changes.) Or  
 — κάκιστος, ἀλγῶ τοῖσι σοῖς πλείστον  
 κακοῖς. Or ὅσων, εἰ μὴ πλείστον  
 ἀνθρώπων κακὸς, | μέλιστ' ἐπαλγῶ —  
 Or ὅσων ἀλγῶ πλείστον ἀνθρώπων, ἔφυν  
 (or — ἐγὼ), | εἰ μὴ κάκιστος, τοῖσι σοῖς  
 κακοῖς, γέρον. For ὅσων Porson ap.  
 Kidd. p. 217 proposes μέλιστα δ' (the  
 reading of some mss. for κάκιστος in next  
 v.) πλείστον — κάκιστος. 'The  
 most basest.' A double superlative. So  
 Phil. 631, τῆς πλείστον ἐχθίστης. Eur.  
 Med. 1320, μέγιστον ἐχθίστη. Hipp.  
 1419, μέλιστα φίλτατος. Alc. 806,  
 πλείστον ἡδίστην. Plat. Epin. 992, τὴν  
 ἀληθέστατα σοφάτατον. Hom. Il. β'.  
 220, ἐχθίστος δ' Ἀχιλλῆϊ μέλιστ' ἦν.  
 Cic. Ep. ad Att. xii. 38, 'maxime libe-  
 ralisima.' Shakespeare, Winter Tale, iii.  
 2, 'Whose every word deserves to taste  
 of thy most worst.' Similarly Eur.  
 Hipp. 485, μᾶλλον ἀλγίων. Arist. Eccl.  
 1131, μᾶλλον ὀλβιώτερος.

744. κάκιστος, ἀλγῶ vulg. (ἀλγῶ supr.  
 a m. corr. in L.) μέλιστ' ἀλγῶ B. and  
 (a corr.) K. μέλιστα δ' ἀλγῶ T. Farn.  
 μέλιστ' ἐπαλγῶ V. γέρον. Brunnck  
 gives from Eldike's conjecture πλέον:  
 which however, or else μᾶλλον, may be  
 readily supplied from ὅσων. See the  
 examples adduced by Schaefer. So Schneid.  
 thinks πλείστον may be supplied ἀπὸ  
 κοινού with ἀλγῶ. Cf. Trach. 312. The  
 Schol. seems to connect πλείστον with  
 ἀλγῶ, unless his πλείστον be merely a com-  
 ment on πλέον. Cf. El. 1201, τοῖσι σοῖς  
 ἀλγῶν κακοῖς. Ant. 468, κείνοις ἂν ἤλγουν.

746. καπὶ προσπόλου μιᾶς — χωροῦντα.  
 'And supported in thy journeyings by  
 one single attendant' (Antigone). A  
 figure borrowed from the nautic phrase  
 ὁρμεῖν οὐ ὀχεῖσθαι ἐπὶ τινος. Cf. 148, οὐ  
 γὰρ ἂν ᾤδ' — ἐπὶ συμκῆρας (sub. ἀγκύρας)  
 μέγας ὁρμου.

748. αἰκίας. αἰκείας K. Which is  
 preferred, not without a good show of

reason, by Elmsley, who remarks that in  
 all the places where this noun occurs  
 (Aesch. Fr. 93. 177. 601. Soph. Oed.  
 C. 748. El. 487. 511. 515. Eur. Bacch.  
 1371. Arist. Av. 1679. Eccl. 659), the  
 middle syllable is either necessarily long,  
 or may without prejudice to the metre be  
 lengthened. From αἰκίης, he says, would  
 be formed αἰκεία, from αἰκίης αἰκεία (for  
 so he would write, not αἰκεία), just as  
 from ἐπεικίης ἐπεικεία, from εὐσεβίης  
 εὐσεβεία &c. Now, though εὐσεβεία is  
 sometimes used instead of εὐσεβεία, when  
 the metre requires it, yet the penultimate  
 is short, as in εὐθαδία: whereas in αἰκία  
 it is invariably long. It seems therefore  
 a fair inference to suppose that αἰκεία  
 is the only correct form. It is true that  
 αἰκίη, as ἀληθίη, ἀναυδίη are Homeric  
 forms, in which the penultimate is long;  
 but even of such the orthography is very  
 doubtful. Such nouns as αἰθρία, καλὰ,  
 κονία, are of a different class, as Elmsley  
 remarks. In conclusion I would only  
 add that ms. authority in such a case  
 amounts to nothing, the error of writing i  
 for ei being one of the very commonest  
 with the copyists: and the fact of a single  
 ms. giving αἰκείας to my mind is of far  
 greater weight than if a hundred gave  
 αἰκίας. αἰκεία is approved of also by  
 Dawes, Pors. Blomf. Cf. Eust. p. 1336,  
 58. 1893, 24. Hermann defends αἰκίας.

749. ὅσον. Supply eis from the prec.  
 ἐς τοσοῦτον. Cf. on. 274. Schaefer  
 quotes Plato vii. 139, ἐν πόλει, ὃ ἥκιστα  
 πρόθυμοι ἔρχονται οἱ μέλλοντες ἐρεῖν.  
 Xen. Hier. i. 11, ἐρχονται καὶ eis πόλεις,  
 ὡς ἂν βούλωνται. Cic. Legg. iii. 15,  
 'nam ego in ista sum sententia, qua te  
 fuisse semper scio.' C. Nep. v. 3. 1,  
 'incidit in eandem sententiam quam pater  
 &c.' and other passages. ἥδε vulg. ἥ  
 ἢ B. T. V. Farn. Which seems preferable.  
 750. τὸ σὸν κάρα. In allusion perhaps  
 to his sightless visage. Cf. 235, κάρα τὸ  
 δυσπρόσωπον.

751. πτωχῷ vulg. πτωχῷ (supr. ᾧ)

ἔμπειρος, ἀλλὰ τοῦπιόντος ἀρπάσαι.  
 ἄρ' ἄθλιον τοῦνειδος, ὦ\* τάλας ἐγὼ,  
 ὠνειδισ' ἐς σέ κάμῃ καὶ τὸ πᾶν γένος ;  
 ἀλλ' οὐ γὰρ ἔστι τὰμφανῇ κρύπτειν, σύ νυνὶ 755  
 πρὸς θεῶν πατρώων, Οἰδίπους, πεισθεὶς ἐμοὶ  
 κρύψον," θελήσας ἄστν καὶ δόμους μολεῖν"  
 τοὺς σοὺς πατρώους, τήνδε τὴν πόλιν φῶλας  
 εἰπών" ἐπαξία γάρ· ἡ δ' οἴκοι πλέον  
 δίκη σέβοιτ' ἄν, οὔσα σὴ πάλαι τροφός. 760  
 ΟΙ. ὦ πάντα τολμῶν κάπὸ παντὸς ἄν φέρων

L. πτωχῶ S. πτωχῷ Dind. Schn. Aesch. Ag. 1247, ἀγέρτριά | πτωχὸς τάλανα. But Oed. R. 1506, πτωχὰς — ἀλωμένας. τηλικούτος. For τηλικαύτη. Cf. El. 614, καὶ ταῦτα τηλικούτος (fem.). Unless we read τηλικῆδ' οὐδ' or τηλικῆδε γ'.

752. τοῦπιόντος ἀρπάσαι. 'At the mercy of the first comer to carry off.' Cf. Oed. R. 393. Supply οὔσα, as in the phrase ἐστὶ τοῦ λέγοντος Oed. R. 917.

753. ἄρ' ἄθλιον — ; 'Is not this a sad disgrace which I have mentioned for yourself and me and the entire family?' On ἄρα in the sense of 'nonne' cf. 780, and on Aj. 277. Schneid. wrongly explains ἄρα here by 'profecto,' not as interrogative. ὦ τάλας. ὦ τάλας Elmal. Dind. Wrongly.

754. ὠνειδισ' ἐς σέ —. So Phil. 523, τοῦτ' οὐκ ἐστ' ὅπως εἰς ἐμὲ | τοῦνειδος ἔχεις ἐνδίκως ὠνειδίσαι. Cf. also Phil. 581, λέγειν — πρὸς σέ κάμῃ τοῦσδε τε. γένος; (γένος. vulg.) Br. Elmal. &c.

755. οὐ γὰρ — κρύπτειν. 'For it is not possible to conceal what is laid open.' Creon in these words implies the necessity of Oedipus' withdrawing himself with all his miseries from public gaze, since whatever is left open and exposed naturally cannot remain concealed. Others with less probability consider this remark of Creon in the light of an apology for bringing forward so sore and painful a subject. Schol: ὥστε συγγνώμης εἰμι ἄξιος λέγων' οὐ γὰρ δύναμαι κρύπτειν. τὰμφανῇ. 'What is manifest,'

exposed to the eyes of all, as they will be, if you continue to remain here. Lat. 'quae in propatulo sunt.' Fr. 663, ἀλλ' οὐδ' ἀρῶντες εἰσορῶσι τὰμφανῇ. So ἐμφανῶς, 'palam,' Fr. 669. σύ νυν vulg. σὲ νῦν Ald. Hart. Qu. σὺ νῦν — κρύψον,

'do you hide it (τὸ ὄνειδος)' or 'them' (those scandals, implied in τὰμφανῇ). Unless we read σὺ νῦν (νῦν) — στρέψον.

756. Οἰδῖπου vulg. Οἰδῖπους the mss. Which Dind. has recalled.

757. κρύψον. κρύψον B. T. V. Farn. Dind. understands τοῦνειδος. κάμψον conj. Herm. στρέψον (sc. σεαυτὸν) Kunhardt. Which I had myself conjectured. (στρέψον θελήσας — τάλαν, 'Return with willing mind to your city and home.' Cf. Oed. R. 649, πιθοῦ θελήσας.) Cf. on 755. Perhaps ἐλζον. Cf. 1184. 1201. Schneid. fancies there is a kind of quibble in this use of κρύπτειν in two different senses, "as there is no hiding what is but too plain, hide thou then thy disgrace, this being in thy power." Cf. Fr. 585, μὴ σκῆπει πολλοὺς τὸν παρόντα δαίμονα | σιγῶμενος γὰρ ἐστὶ θρηνείσθαι πρέπων. Eur. Cress. Fr. iv. λέπη μὲν ἔτη περιπεσεῖν αἰσχροῦ τιμῇ | εἰ δ' οὐν γένοιτο, χρὴ περιστεῖλαι καλῶς | κρύπτοντα, καὶ μὴ πᾶσι κηρύσσειν τάδε. Find. Fr. 171, εἰ δέ τις ἀνθρώποισι θεόδοτος ἀτλάτα κακὸτας προστύχῃ, ταῦταν σκῶτει κρύπτειν ἔοικεν. θελήσας. Cf. Oed. R. 649, πιθοῦ θελήσας φρονήσας τε.

759. τήνδε — εἰπών. In other words χαίρειν ἔσας, 'bidding it farewell.' Perhaps λιπών. ἡ δ' οἴκοι. Sc. πόλις, i. e. 'your own state' or country. Cf. 352, τὰ τῆς οἴκοι διαίτης. "Passim apud Dionem of οἴκοι Ῥωμαῖοι vel of ἐν οἴκῳ." CASAUSS. ad Suet. Vit. c. 2.

760. δίκη Turn. δίκην L. δίκη the remainder. σέβοιτ' ἄν. 'Should be respected.' Fort. φιλοῖτ' ἄν. The passive signification of σέβομαι is of rare occurrence.

761. ὦ πάντα τολμῶν. I. q. ὦ πάντολμε. Cf. Fr. 195, ὦ πᾶν σὺ τολμήσασα καὶ πέρα γύναι. In similar language Socrates is addressed for his too curious in-

λόγου δικαίου μηχανήμα ποικίλον,  
 τί ταῦτα πειρᾷ κάμει δεύτερον θέλει  
 εἰλεῖν, ἐν οἷς μάλιστ' ἂν ἀλγοῖν αἰούς ;  
 πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς  
 νοσοῦνθ', οὔτ' ἦν μοι" τέρψις ἐκπεσεῖν χθονός,  
 οὐκ ἤθελες θέλοντι προσθέσθαι" χάριν,  
 ἀλλ' ἥνικ' ἤδη μεστὸς ἦν' θυμούμενος,  
 καὶ τοὺν δόμοισιν ἦν διαιτᾶσθαι γλυκὺν,

765

vestigation of celestial objects in Arist. Nub. 375, ὃ πάντα σὺ τολμᾷν.

καὶ πᾶν τοῦτον ἀν φέρων — 'And ready from every precious argument to elicit a wily device.' Cf. 807, ἐξ ἁπαντος εἰ λέγειν. 1000. Ant. 312, οὐκ ἐξ ἁπαντος δεῖ τὸ κερδαίνειν φιλεῖν. Phil. 407, ἐξοῖδα γὰρ νῦν παντὸς ἀν λόγου κακοῦ | γλώσσῃ θιγόντα. For ἀν with a participle v. Matth. § 598. b. Hermann with Doederlein prefers to construe thus, καὶ ἀπὸ παντὸς φέρων ἀν μηχανήμα ποικίλον λόγου δικαίου. But λόγος δίκαιος here does not mean 'a just argument,' but in a forensic sense 'a plea' in general. This passage is evidently burlesqued by Aristophanes in Theem. 735, ὃ θερμόταται γυναῖκες, ὃ ποτίσταται, | καὶ παντὸς ὑμεῖς [f. ἀε] μηχανόμεναι πείν.

762. μηχανήμα ποικίλον. 'A crafty device.' Arist. Th. 438, ποικίλος λόγος. Eq. 758, ποικίλος γὰρ ἀνὴρ. Xen. Mem. ii. 3. 10, καὶ μὴν οὐδὲν γε ποικίλον — δεῖ ἐπ' αὐτὸν μηχανᾶσθαι. Phil. 130, ποικίλως αὐδωμένου. Aesch. Pr. 308. Eur. Andr. 919, ποικίλων λαλημάτων. Hec. 133. Hesiod. Theog. 510, Προμηθεῖα ποικίλον αἰολόμητιν. So in Lat. 'varius.' Sallust says of Catiline, 'Animus audax, subdolos, varius.' V. Blomf. Gl. Prom. 316. Schneid.: 'a cunningly-wrought appearance of just reason (of a righteous cause).'

763—4. πειρᾷ — εἰλεῖν — αἰούς. Thuc. i. 61, πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ εἰδόντες —.

763. πειρᾷ. πείρᾳ (sic) L. The Schol. bids us on the authority of Didymus read πειρᾷ, (i. e. by fraud and circumvention) not πειρᾷ. So marg. Turn.

764. ἐν οἷς. I. e. ἐν τούτοις, ἐν οἷς, 'where I should most grieve to be caught.' Connect ἐν οἷς αἰούς. Schneid. explains ἐν οἷς 'by which means.' Perh. ἐφ' οἷς (ἀλγοῖν). Cf. on Tr. 1119.

765. πρόσθεν τε. Answered by νῦν τε 772. με — νοσοῦνθ'. The accusative is put, as if ἐξέθεες κατέβαλλες

(770) or the like were about immediately to follow; but the construction takes an unexpected turn, its equivalent in sense ἤθελες — χάριν (sc. ἐκπεσεῖν χθονός) being substituted. Elmsley supposes με to be governed by some such verb as ἔρην understood, coll. Aj. 136.

766. οὔτ' ἦν μοι τέρψις. Qu. οὔτ' ἦν ἀν τέρψις, i. q. οὔτε ἔτερπεν ἀν, 'For formerly when it would have pleased me well, in consequence of my domestic afflictions, to have been banished the land.' I suspect that ἀν slipped out because of its resemblance to ἦν, and that μοι was interpolated to supply its place. But cf. 342, and on Oed. R. 256.

767. οὐκ ἤθελες —. Diod. Sic. iv. 65, τῶν περὶ τὴν οἰκίαν ἀσεβημάτων γυναικῶν, τὸν μὲν Οἰδίπουν ἐπὶ τῶν νῦν ἔνδον μένειν ἀναγκασθῆναι διὰ τὴν αἰσχύνην. Cf. Eur. Ph. 876. DOM. οὐκ ἤθελες θέλοντι. θέλοντι is added merely as a rhetorical antithesis. Cf. Tr. 198, οὐχ ἐκὼν ἐκούσι δὲ | ξύνεστι. θέλοντι — χάριν. Sub. μοι. The construction is here unexpectedly changed, inasmuch as the accusative had taken the lead. Cf. on 1120. προσθέσθαι. Rather προσθεῖναι, 'to accord.' Cf. Trach. 1253, τὴν χάριν ταχεῖαν (i. e. ταχέως) πρόσθε, and on Ant. 40. Or προσνεύειν. Unless there is reference to the phrase θέσθαι χάριν. Cf. also Oed. R. 232, χὶ χάρις προσκείσεται.

768. μεστὸς ἦν θυμ. 'Was satiated with anger.' Cf. 437 f. 778. So Dem. p. 1175, ἐπειδὴ δὲ μεστὸς ἐγένετο ἀγανακτῶν. Arist. Ach. 236, ὡς ἐγὼ βέλλων ἐκείνον οὐκ ἂν ἐμπλήμην λίθοις. Th. ἢ Elmsl. Cf. 973. 1366, and on Oed. R. 1123.

[769.] κάμεισθαι (καὶ μάνθανον A. L. Ald.) —. This verse, repeated here from 438, is ejected by Musgr. Br. Valck. ad Hipp. 1029, and others.

769. ἐν δόμοισιν. In Thebes. Cf. 757. διαιτᾶσθαι. 'To dwell, reside.' Cf. 928.

τότ' ἐξεώθεις κάξέβαλλες, οὐδέ σοι 770  
 τὸ συγγενὲς τοῦτ' οὐδαμῶς τότ' ἦν φίλον  
 νῦν τ' αὖθις ἡνίκ' εἰσορᾷς πόλιν τέ μοι  
 ξυνοῦσαν εὖνον τήνδε καὶ γένος τὸ πᾶν,  
 πειρᾷ μ' ἀποσπᾶν,† σκληρὰ μαλθακῶς λέγων.  
 καίτοι τίς αὕτη τέρψις ἄκοντας φιλεῖν ; 775  
 ὥσπερ τις εἰ σοι λιπαροῦντι μὲν τυχεῖν  
 μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,  
 πλήρη δ' ἔχοντι θυμὸν ὦν χρήζοις, τότε  
 δωροῦθ' ὅτ' οὐδὲν ἢ χάρις χάριν φέρου  
 ἄρ' ἂν ματαίου τῆσδ' ἂν'' ἡδονῆς τύχοις ; 780  
 τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,  
 λόγῳ μὲν ἐσθλὰ, τοῖσι δ' ἔργοισιν κακά.  
 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.

771. τὸ συγγενὲς τοῦτ'. 'This plea of relationship you talk about.' Cf. 738.

772. νῦν τ' αὖθις. Cf. Oed. R. 40, νῦν τ', ὃ κρείτιστον —. It answers here to πρόσθεν τε γὰρ 765.

773. γένος. 'Race,' viz. the citizens of Attica. Schol.: τὸ Ἀττικόν.

774. πειρᾷ μετασπᾶν vulg. Read πειρᾷ μ' ἀποσπᾶν. σκληρὰ μαλθακῶς λέγων. Ant. 1047, ὅταν λέγους | αἰσχροῦς καλῶς λέγῃσι τοῦ κέρδους χάριν. Eur. Hipp. 506, ταῖσχα δ' ἦν λέγῃς καλῶς. Compare also the maxim, 'Leniter in modo, fortiter in re.' Cf. 782. 1194.

775. τίς αὕτη τέρψις —. Aj. 114, ἐπειδὴ τέρψις ἔδε σοι τὸ δρᾶν. Tr. 483, εἴ τι τῆσδ' ἁμαρτίαν νέμεις. Thuc. iii. 12, τίς οὖν αὕτη ἢ φίλα ἐγένετο ἢ ἐλευθερία πιστῇ; τίς αὕτη B. T. V. Thom. Mag. Tyrtwh. Reis. &c., τοσαύτη vulg. Cf. Ant. 753. 1030. τέρψις. 'Gratification.'

776. ὥσπερ τις εἰ. For ὥσπερ εἰ τις. Oed. R. 255. τυχεῖν. 'To succeed in (obtain) his petition.' Oed. R. 1435, καὶ τοῦ με χρείας ἔδε λιπαρεῖς τυχεῖν ;

778. πλήρη δ' — θυμὸν. Phil. 324, θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε. Eur. Hipp. 1328, πληροῦσα θυμὸν. Andr. 1084, ἔμμεν' ἐξεπὶπλάμεν. Plat. Rep. v. p. 465, πληρὸν τὸν θυμὸν. Legg. iv. p. 717, ἀποτυμπαῖσι τὸν θυμὸν. ὦν χρῆσις. ὦν χρῆσις M. Br. Hart. Which is preferable. Bruncck compares El. 629, μεθείσθαι μοι | λέγειν ἢ χρῆσιμ'. 779. ὅτ' οὐδὲν —. 'When the favour in no wise gave satisfaction.'

'In no way.' Lat. 'nihil, nequaquam.'

So Tr. 448, τοῦ μηδὲν αἰσχροῦ —. Ant. 711. Arist. Ran. 437, μηδὲν μακρὰν ἀπέλθης. Cf. Aj. 522, χάρις χάριν γὰρ ἐστὶν ἢ τίκτους' αἰεί. φέροι B. K. T. V. Farn. Hart. φέροι A. R. and (supr. οἱ) L. S. Wrongly. τότε. Cf. on Oed. R. 407.

780. ἄρ' ἂν. ἄρ' οὐ Hart. Schneid. here too explains ἄρα by 'profecto.' Cf. on 753. ματαίου. Qu. ματαίας. So El. 642, ματαίαν βδέξιν. Aj. 888, ὃ ματαία. Tr. 565, ματαίαις χερσίν. But Eur. Iph. T. 628, μάταιον εὐχὴν — ἠέξω. Perhaps however ματαίου may be neuter, 'a vain thing.' τῆσδ' ἂν vulg. τῆσδ' ἡδονῆς L. S. τῆσδὲ γ' B. T. V. Farn. Turn. (marg.) Which seems preferable.

782. λόγῳ — τοῖσι δ' ἔργοισιν. Cf. El. 59, λόγῳ θανὼν | ἔργοισι σωθῶ. Eur. Hel. 292, τοῖς πράγμασιν τέθηκα, τοῖς δ' ἔργοισιν οὐ. Porson (ad Phoen. 512) notices the double irregularity in this passage, first, as regards the difference of number; secondly, in that the article, inserted in the latter clause, is omitted in the former. He instances Eur. Tro. 1241, τλήμων Ιατρὸς, δνομ' ἔχονσα, τάργα δ' οὐ. Andr. 265, λόγους | κρήνη, τὸ δ' ἔργον αὐτὸ σημαίνει τάχα.

783. 'And to these also (the Chorus) will I declare them, in order that I may show you to be a villain,' &c. τοῖσδ'. τοῖς K. L. S. Qu. φράσω δὲ καὶ ταῦθ' (or τὰδ', or χᾷτερ') &c.

ἦκεις ἔμ' ἄζων, σὺχ' ἴν' ἐς δόμους ἄγρης,"  
 ἀλλ' ὡς πάραυλον οἰκίσης, πόλις δέ σοι  
 κακῶν ἄνατος τῆσδ' ἀπαλλαχθῇ χθονός.  
 οὐκ ἔστι σοι ταῦτ', ἀλλὰ σοι τὰδ' ἔστ', ἐκεῖ  
 χώρας' ἀλάστωρ οὐμὸς ἐνναίων αἰεῖ  
 ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς

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784. ἦκεις ἔμ' ἄζων. Qu. ἦκεις μ' ἀπάζων. ἴν' ἐς δόμους ἄγρης. As the aorist is here required, some change appears necessary. Porson's canon forbids the correction ἴν' ἀγᾶγρης ἐς δόμους, but I think there can be no reasonable objection to ἴν' ἀγᾶγρης μ' ἐς δόμους. V. on Aj. 1101. Otherwise I would suggest ἴν' ἐς δόμους μ' ἄζων (or πάλιν) — οἰκίσης, or ἴν' ἐς δόμους μάλω (757), | ἀλλ' ὡς πάραυλον μ' οἰκίσης. Cf. 910, πρὶν ἂν κείνας — στήσης ἄζων. 1342, ἔστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄζων. For the matter cf. 397. 957.

785. πάραυλον. 'Near at hand,' in the vicinity of Thebes. I. e. ἄγχι γῆς, as Ismene says 399. Aj. 892, βοή πάραυλος. Fr. 19, τὴν δμαυλον — χθόνα | Ζεῦρνος ἀκτῆς. Schol: ἐν ἀγροῖς (!). πόλις δέ σοι. πόλις δὲ σὴ Elmsl. ad Heracl. 106. Construe, πόλις δέ σοι ἀπαλλαχθῇ τῆσδε χθονὸς κακῶν ἄνατος. Cf. Arist. Pac. 568, ἡ καλὸς αὐτῶν ἀπαλλάξειεν (sc. τῶν θρινάκων, 'come off well from them') ἂν μετόρχιον. Wunder and Schneid. connect κακῶν τῆσδε χθονός. (Cf. Ant. 10, ἡ σε λανθάνει — στείχοντα τῶν ἐχθρῶν κακὰ; and El. 1002.) Perhaps rightly. Schol: καὶ ἴνα ἡ θήβη ἀβλαβὴς ἔσται ἐκ ταύτης τῆς γῆς.

786. κακῶν ἄνατος. Schol: ἀβλαβής. Cf. 677, ἀνήμερόν τε πάντων χειμώνων. 865, ἄφωνον τῆσδε τῆς ἀρᾶς. El. 1002, τίς οὖν — ἀλυκος ἔτης ἐξαπαλλαχθήσεται; 895. 1214. Trach. 687, ἀκτῆνος — θερμῆς ἔθικτον. 693, ἀλαμπὲς ἡλίου. 1053, Ἐρινύων ὄφαντὸν ἀμφίβληστον. Ph. 1066, φωνῆς — προσφθεγκτός. Oed. R. 1436, μηδὲνδ' προσήγορος. Ant. 847, φίλων ἄκλαντος. Aesch. Ag. 1222, πῶς δῆτ' ἄνατος ἦσθα Λοῖζα κῶτ' (κῶτου?); Eur. Andr. 460, ἀδωπυτον — γλώσσας. Hipp. 471. Bacchyl. Fr. xvi. ἀδμήτες — νοῦσαν. Arist. Nub. 1417, πληγῶν ἀθῶον. V. Monk ad Hipp. 146. And cf. on Oed. R. 191. ἄνατος. ἄναιτος B. K. L. R. S. T. τῶνδ' the mss. and Suid. v. ἄνατος. τῆσδ' Scal. Musgr. Vauv. Br. &c. And so no doubt read the Schol:

καὶ ἴνα ἡ θήβη ἀβλαβὴς ἔσται ἐκ ταύτης τῆς γῆς. Cf. 606 and on 816.

787. οὐκ ἔστι σοι ταῦτ'. 'These things are not for thee (granted thee); but this is.' Cf. 609, ἔστιν δέ μοι | πάλιν κατελθεῖν &c. Said sarcastically, as Oed. R. 370. Schol: οὐκ προβήσεται σοι ὁ σκοπός. ἀλλὰ σοι τὰδ' ἔστ', ἐκεῖ χώρας —. Qu. ἀλλὰ σοι τὰδ' (or τὰς, or τοῦτ') ἔστ' ἔχειν, | χώρας (or χώρα γ) ἀλάστωρ οὐμὸς ἐνναίων. Or ἀλλὰ σοι τὰδ' ἔστ', ἔσω | χώρας &c. Or — ἐστὶ, σὴ (or τῇ) | χώρα γ' &c. Or ἀλλὰ τοῦδ' ἔστι σοι, | χώρα γ' ἀλάστωρ οὐμὸς &c. In any case I think χώρα γ' is right. In the common reading it is difficult to see how to connect the genitive χώρας; for whether we construe it with ἐκεῖ or ἀλάστωρ, the sense elicited is not very satisfactory. Kunhardt connects χώρας with ἀλάστωρ, and ἐκεῖ with ἐνναίων. Oedipus sarcastically tells Creon, that though he will never return himself to his country, yet his avenging spirit will, and that not for its good. Cf. Aesch. Eum. 690, βαρεῖα χώρα τῆδ' ἐμὲ φησὶ πάλιν.

788. ἀλάστωρ οὐμὸς. 'My avenging spirit.' Tr. 1236, ὅστις μὴ 'ξ ἀλαστέρων νοσοῖ. 1092, βουκόλων ἀλάστορα (sc. ληίστορα, 'ravager'). Eur. Ph. 1556, οὐδ' ἀλάστωρ — ἐπὶ παῖδας ἔβα σέθι, δ πάτερ. Tro. 941, ὁ τῆσδ' ἀλάστωρ. V. Blomf. Gl. Pers. 360.

789. ἔστιν δὲ παισὶ —. 'And this is the portion of my children, to possess only just enough of my land to die upon.' So 600, ἔστιν δέ μοι | πάλιν κατελθεῖν μήποθ' &c. Cf. Aesch. Sept. 732, ἀμύμον σίδαρος, χθόνα ναλεῖν διαπύλλας, οὐδ' ὅσον καὶ φθιμένοιισιν κατέχειν, τῶν μεγάλων τεύχεσιν ἀμοίρους. Eur. Ph. 1458, where Polyneices prays, ὁδῶν δέ μ' — ὡς τοσούτ' γοῦν τύχω | χθονὸς πατρώας. For other parallelisms between the two plays cf. on 552. El. 1415. For ἔστιν Scal. conjectures ἔσται. Cf. on 323. "The poet," says Schneid., "has in his thoughts the paternal curse denounced by Oedipus, as related by the Epic poets."

χθονὸς λαχεῖν" τοσοῦτον ἐνθανεῖν" μόνον. 790  
 ἄρ' οὐκ" ἄμεινον ἢ σὺ τὰν θήβαις φρονῶ ;  
 πολλὰ γ', ὅσῳ περ καὶ σαφεστέρων" κλύω,  
 Φοίβου τε καὶ τοῦ Ζηνὸς, ὃς κέωυ πατήρ.  
 τὸ σὸν δ' ἀφίεται δεῦρ' ὑπόβλητον στόμα,  
 πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν 795  
 κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.  
 ἀλλ' οἶσθα γάρ με ταῦτα μὴ πείθων, γ' ἴθι.

790. τοσοῦτον, ἐνθανεῖν vulg. I. e. τοσοῦτον, ὅσον ἐνθανεῖν. Schaefer rightly removes the comma after τοσοῦτον (and so Elmsl. in Add.), and connects τοσοῦτον μόνον. (Cf. Oed. R. 836.) V. Valck. ad Hipp. 804. Brunck (with Valck. ad Hipp. 1250) reads τοσοῦτό γ' ἐνθανεῖν. But the Tragedians do not use either τοσοῦτο or τοιοῦτο. V. Elmsl. in Ed. Rev. xvii. 239. Qu. τοσόνδ' ὅς ἐνθανεῖν μόνον, or ὅσον περ ἐνθανεῖν μόνον. (Perhaps τοσοῦτον crept in from a marginal gl.) Cf. 1400, τοιοῦτον, οἷον οὐδὲ φωνῆσαι τινα | ἔξεσθ' ἐταίρων &c. Oed. R. 1191, τοσοῦτον ὅσον δοκεῖν. El. 286, οὐδὲ γὰρ κλυῖσαι πάρα | τοσόνδ' ὅσον μοι θυμὸς ἔδωκ' ἔχει. Ant. 775, φορβῆς τοσοῦτον, ὡς ἔγος μόνον (f. ἐκφυγεῖν ἔγος, or ὡς ἔγος φεύγειν, or — φεύγων), προβεῖς.

791. 'Do I not understand better than thou the affairs of Thebes?' On φρονεῖν τι cf. Oed. R. 607. Perhaps ἄρ' οὐν —.

792. 'Yes, by a good deal, inasmuch as I know them from surer authorities than thou dost.' καὶ Α. R. Ald. ἐκ Β. L. M. T. V. Schol. κάκ' Doed. Perhaps ὡς περ ἀσφαλεστέρων κλύω. But cf. 623, εἰ Ζεὺς ἐτι Ζεὺς χῶ Διὸς Φοῖβος σαφής. For the genitive cf. Oed. R. 395. El. 877, ἴσθι τοῦτ' ἐμοῦ κλύουσ'.

793. Φοίβου τε καὶ τοῦ Ζηνός. 'From Apollo, *aye* from Jove himself.' For Apollo was supposed to derive his inspirations from his father Jove. Schol.: δοκεῖ γὰρ ὁ Ἀπόλλων παρὰ Διὸς λαμβάνειν τοὺς χρησμούς, &c. Cf. on Oed. R. 151. Below 623. Hom. Od. xv. 245, ἄν (Amphiaræus) περὶ κῆρι φιλεῖ Ζεὺς τ' αἰγίοχος καὶ Ἀπόλλων.

794. Observe the phrase τὸ σὸν στόμα ὑπόβλητον ἀφίεται put for σὺ δὲ ἀφίεται στόμα ὑπόβλητον ἔχων. Cf. Oed. R. 426, πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμιν στόμα | προσηλάκει. Aj. 1110, οὐ τὸ σὸν βέλοας στόμα. Below 1277, πατὴρ | τὸ θυπρόσοιστον ἀπροσῆγορον στόμα.

962. ὑπόβλητον. 'Suborned, false.' Schol.: οὐκ ἀληθές, ἀλλὰ πεπλασμένον, νόθον, καὶ οἷον ὑποβολιμαῖον. Aj. 188, εἰ δ' ὑποβαλλόμενοι κλέπτουσι μύθους αἱ μεγάλοι βασιλῆς. 481, ὡς ὑπόβλητον λόγον ἔλεξας.

795. στόμωσιν. 'Sharpness, glibness, cleverness.' Schol.: δεινῶσιν καὶ πανουργίαν. Gl. A: δεινότητα. Arist. Nub. 1108, μέμνησ' ὅπως | εἰ μοι στομάσεις αὐτόν. Plutarch de discr. am. et adv. p. 73, ὁ σίδηρος — δέχεται τὴν στόμωσιν. Cic. Brut. c. 97, 'linguam acuisse exercitatione dicendi.' De Orat. iii. 30, 'acuenda — lingua est.' Schneid. compares Callias Fr. Inc. 3, γυνὴ ἀνεστομαμένη. Below 806, γλώσσῃ σὺ δεινός. A certain degree of irony is conveyed by the parechasis στόμα στόμωσιν.

796. κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια. We should have expected to find the article rather with κακά and σωτήρια than with πλείονα (πλείονα λάβοις ἂν τὰ κακά ἢ τὰ σωτήρια). So Eur. Suppl. 199, πλείω τὰ χρηστά τῶν κακῶν εἶναι κακοῖς. But either construction is good, and the sense either way comes to the same. Translate: 'you will find the majority of things bad (rather) than advantageous.' Cf. Ant. 313, ἐκ τῶν γὰρ ἀσχυρῶν λημμάτων τοὺς πλείοντας | ἀτμώμενος ἴδοις ἂν ἢ σεσωσμένους. Where see note. Eur. Hipp. 471, ἀλλ' εἰ τὰ πλείω χρηστά τῶν κακῶν ἔχεις, | ἄνθρωπος οὖσα, κάρ' ἂν εὖ πράξειας ἂν. Qu. κάκ' ἂν λάβοις ἂν —, or κάκ' ἂν λάβοι τις —. Or possibly τὰ πλείονα may here be the comparative of τὰ πολλὰ, 'for the most part.' For λάβοις Musgrave conjectures λάκοις.

797. For ἀλλά — γὰρ cf. 624. 755. 1267. Elmsl. ad Herscl. 481. Med. 1035. ad Oed. R. 1409. Schaefer. Melet. Crit. p. 66 f. From the above it would appear that ἀλλά should not be separated from γὰρ by a comma, as some would write. ἀλλ' οἶθα γὰρ σε ταῦτα μὴ πείθων

ἡμᾶς δ' ἔα ζῆν ἐνθάδ'. οὐ γὰρ ἂν κακῶς  
οὐδ' ὧδ' ἔχοντες ζῶμεν, εἰ τερποίμεθα.

KP. πότῃ νομίζεις δυστυχεῖν ἔμ' ἐς τὰ σά'  
ἢ σ' ἐς τὰ σαυτοῦ μᾶλλον ἐν τῷ νῦν λόγῳ;

OI. εἰ οἱ μὲν ἐσθ' ἡδιστον, εἰ σὺ μὴτ' ἐμὲ  
παίθῃς οἷός τ' εἴ' μήτε τοῦσδε τοὺς πέλας.

KP. ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεί  
φρένας ποτ', ἀλλὰ λῦμα τῷ γήρῳ τρέφει;

OI. γλώσση σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ  
δίκαιον' ὅστις ἐξ ἅπαντος εὖ λέγει.

(*παίθῃς* sup. in K.) the mss. and vulg. Matthiae (in Class. Journ. x. 12) observes that the persuasion is on the part of Creon, not of Oedipus, and corrects therefore *παίθῃς* for *παίθῃς*. Oedipus does not wish to persuade Creon any thing. It is Creon who wishes to induce Oedipus to return with him. Cf. 735, ἀλλ' ἄνδρα τόνδε τηλικότ' ἀπεστάλην | πέισων ἐπεσθαι πρὸς τὸ Καδμείων πέδον. 802, εἰ σὺ μὴτ' ἐμὲ παίθῃς οἷός τ' εἴ. I would read therefore: ἀλλ' ἴσθι γὰρ με ταῦτα μὴ πέισων, or at least, ἀλλ' οἶδα γὰρ σε ταῦτα μὴ πέισοντ' (*παίθῃς* K.). Cf. Hom. II. ix. 315, οὔτε με γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν οἶω. Eur. Hipp. 1007, τὸ σῶφρον τοῦμιν οὐ παίθῃς σ' ἴσως. 1062, πάντως οὐ παίθῃς· ἂν οὖς με δεῖ. Musgrave had already proposed ἀλλ' οἶσθα γὰρ με. Dind. thinks *παίθῃς* a mere conjecture of some transcriber. I suspect the disturbance arose from οἶδα being written for οἶσθα: hence *σε* and *παίθῃς*.

798. οὐ γὰρ ἂν —. 'For we shall not live a hard life, even as we now are, if so be we are satisfied with it.' A similar sentiment occurs El. 354, οὐ ζῶ· κακῶς μὲν, οἶδ', ἐπαρκούντως δέ μοι. κακῶς. According to Creon's view (744). Cf. Arist. Th. 449, ἡμικῶς ἐβασκόμεν.

799. οὐδ' ὧδ'. Qu. οὐδ' ὧς. εἰ. ἢ K. and sup. in L. T. Perhaps ἢ.

800. Schol.: ἐν τῷ μὴ παίθῃσθαί σε, μᾶλλον σὺ δυστυχεῖς ἢ ἐγώ.

*δυστυχεῖν*. Musgrave with some probability conjectures *δυσνοεῖν*. ἐς τὰ σά. 'In respect of this your conduct.' Cf. 1121, τῆνδε σὴν ἐς τάσδε μοι | τέρψιν. Oed. R. 980, σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα. Eur. Med. 260, ἐς εὐνὴν ἡδικημένην. Kunhardt is offended with the words *ἐς τὰ σά*, but overlooks the simple, yet obvious correction, *δυστυχεῖν ἐς τὰμ' ἐμέ*.

802. μὴτ' ἐμὲ, to follow thee; μὴτε τοῦσδε, to trust thee. SCHN.

803. παίθῃς. To induce me to return with you to Thebes. οἷός τ' εἴ. I should prefer οἷός τε, the verb substantive being usually omitted with οἷός τε. Cf. on Phil. 925.

804—5. Cf. Oed. R. 334, οὐκ — ἐξερεῖς ποτὲ, | ἀλλ' ὧδ' ἀτεγκτος κατελεύτητος φανεί;

804. φύσας — φρένας. 'To have begotten (acquired, learnt) wisdom.' El. 1463, μηδὲ πρὸς βίαν — φύσῃ φρένας. Aj. 1077, κἂν σῶμα γεννήσῃ μέγα. Ant. 683, θεοὶ φύουσιν ἀνθρώποις φρένας. Arist. Ran. 419, ὅς ἐπ' ἐτὲς ὦν οὐκ ἔφυσε φρένας. Av. 785, φύσαι πτερὰ. Wessel. ad Herod. v. 91. Lobeck ad Aj. 1066. Cf. on 151 above. For τῷ χρόνῳ cf. Ant. 681. For the sentiment cf. 930 f.

805. λῦμα — τρέφει: 'Livest a disgrace (or reproach) to old age?' in not having gained wisdom by years. Schol.: λῦμα, κάθαρμα· ὃ ἴσθιν, ἀπαίδευτος μέχρι τοῦ γήρως μενεῖς; Cf. Aj. 655. Similarly δήλημα Oed. R. 1495.

806. γλώσση — δεινός. 'Tongue-doughty,' as Milton speaks, Sams. Ag. 1181. Cf. 1000. Phil. 440, γλώσση δὲ δεινοῦ καὶ σοφοῦ. Aj. 1142, ἄνδρα γλώσση θρασύν. So Creon addresses Teiresias Ant. 1059, σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλεῖς.

807. δίκαιον. Perh. καὶ δεινόν, 'clever though he be.' So also Burges ad Tro. 432. Reisig however well compares 1000, σὺ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν | λέγειν νομίζων, ῥητὸν ἀρητὸν τ' ἔποι. ὅστις — λέγει. Who talks speciously, gets up a good case, out of every thing, like the sophists, who professed to be able τὸν ἥττω λόγον κρείττω ποιεῖν. Cf. 761. 1000. Ant. 312, οὐκ ἐξ ἁπαντος δεῖ τὸ κερδαίνειν φιλεῖν. εὖ λέγει.

800

805

- ΚΡ. χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.  
 ΟΙ. ὥς δὴ σὺ βραχέα, ταῦτα δ' ἐν' καιρῷ λέγεις.  
 ΚΡ. οὐ δὴθ' ὅτφ γε νοῦς ἴσος καὶ σοὶ πάρα.  
 ΟΙ. ἄπελθ'. ἐρῶ γὰρ καὶ πρὸ τῶνδε μηδέ μοι†

810

'Is eloquent,' makes a fair case. Schneid. cites Eur. Ph. 527. οὐκ εἰδέναι χρὴ μὴ πρὸς τοῖς ἔργοις καλοῖς. Suppl. 311, ἀχρεῖον τὰς γυναῖκας εἰδέναι. Schol.: βουλούμενος ἐκ πατρὸς δοκεῖν δίκαια λέγειν.

808. Schol.: ἄλλο ἐστὶ τὸ φλυαρεῖν, καὶ ἄλλο τὸ (τὰ Br.) ἀναγκαῖα λέγειν. Similarly Eur. Alc. 544, χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται. Aesch. Prom. 927, μαθήσεται | ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δῖχα. Ag. 1369, τὸ γὰρ τοπάζειν τοῦ σάφ' εἰδέναι δῖχα. τὰ the mss. Ald. Doed. Herm. Dind. Wund. Bgk. τὸ Suidas v. χωρὶς. Heath. Burt. Vanv. Musgr. Schaeff. Elmsl. Hart. τὸ τὰ (!) Toup. Br. If the article τὰ were necessary, it would be easy to correct τό τε τὰ καίρια. The true reading is undoubtedly τὸ καίρια, εἰπεῖν being understood. Compare the formation of similar passages, cited by Elmsley, just quoted, Aesch. Prom. 927. Eur. Alc. 544. Xen. Hier. i. 2, πῇ διαφέρει δ' τυραννικός τε καὶ δ' ἰδωτικός βίος. Other passages Neue adduces from Plato. In all which observe that the article is constantly repeated in the latter clause. We can readily understand how τὸ καίρια would have passed into τὰ καίρια; and consequently the authority of Suidas becomes all the greater in favour of τὸ καίρια. Cf. Ant. 68, τὸ γὰρ | περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα. 710, τὸ μαρθάνειν πέλλ' αἰσχροῦν οὐδέν. 723. Phil. 108, οὐκ αἰσχροῦν ἡγεῖ δῆτα τὰ (τὸ;) ψευδῇ λέγειν; 963, ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἔναξ, | ἥδη 'στί καὶ τοῖς (τὸ;) τοῦδε προσχωρεῖν λόγοις. Fr. 323, καλὸν μὲν οὐν οὐκ ἐστὶ τὰ (τὸ;) ψευδῇ λέγειν. Fr. 326, κάλλιστόν ἐστι τοῦνδικον πεφυκέναι, | λῆστον δὲ τὸ (τὸ) ἔχον ἄνοσον. Phil. 1236, εἰ κερτόμησις ἐστὶ τάλῃθ' (τὸ οὐ τὰ ἀλ.) λέγειν. Fr. 678, θέμις δὲ τὰ λῃθῇ (τὰ ἀληθῇ) λέγειν. Plut. Them. 27, καλὸν δὲ πάνιν τὰ οἰκία — σώζειν. Doederlein follows Seidler ad Eur. El. 419, who says, "Facile intelligitur τὸ εἰπεῖν ad τὸ καίρια, aegrius desideramus articulum ad καίρια. Cf. Aesch. Sept. 1. 621. &c." So Aj. 120, δρᾶν — τὰ καίρια. Aesch. Sept. 1, χωρὶς λέγειν τὰ καίρια. 619, φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια.

Cho. 582, σιγᾶν θ' ὅπου δεῖ καὶ λέγειν τὰ καίρια. Eur. Iph. A. 829, καλῶς ἔλεξας ἐν βραχεῖ τὰ καίρια. On the other hand cf. Phil. 863, καίρια φθέγγου (without τὰ). V. Blomf. ad Cho. 574. Schneid. also endeavours to defend τὰ καίρια, supplying τὸ from the first member, as in Aesch. χωρὶς τὰ Μουσῶν καὶ Φρυγῶν ὀρίσματα, and Phil. 963, ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἔναξ, | ἥδη 'στί καὶ τοῖς (τὸ;) τοῦδε προσχωρεῖν λόγοις. He might have added Ant. 1096, τό τ' εἰκαθεὶν γὰρ δεῖνδον, ἀντιστάνα τε | ἄτη πατάξαι (i. e. τό τε — πατ.), ἐν δεινῷ πάρα. See note. Oed. C. 588, πότρε τὰ τῶν σὺν ἐκγόνοισιν ἡ' μοῦ (for ἢ τὰ ἐμοῦ) λέγεις (qu. ἢ τὰμ' ἐρεῖς); Likewise Ant. 1051, ὅσῳ περ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη. Schaefer also (ad Eur. El. 429) argues strongly for τὰ καίρια. The article τὸ is not always added before the infinitive; but in the present instance the preceding τό τε seems to me imperatively to require καὶ τὸ to follow. The article τὰ is not absolutely necessary before καίρια.

809. ὥς δὴ —. 'As if forsooth you utter few remarks, but those to the purpose.' For ὥς δὴ v. Blomf. Gl. Ag. 1623. Aesch. Ag. 1644, ὥς δὴ σύ μοι τύραννος Ἀργείων ἔσει. Eur. Suppl. 477, ὥς δὴ πόλιν ἐλευθέραν ἔχων. Iph. T. 1303, ὥς φόνον νίξουσα δῆ. Alc. 1024. Andr. 235. 585. Hel. 1378. Bruck: ὥς δὴ σὺ βραχέα ταῦτα κἀν καιρῷ λέγεις. So also Toup Emend. iii. 16. After βραχέα we may supply mentally μὲν, expressed in the passage quoted by Elmsley from Homer, παῦρα μὲν, ἀλλὰ μάλα λιγύως.

810. οὐ δὴθ' ὅτφ —. I. e. οὐ δῆτα καίρια λέγω τοῦτφ, ὅτφ —. 'Not indeed in his estimation, whose sentiments accord with thine.' Schol.: τοῖς κατὰ σὲ οὐ δοκῶ καίρια λέγειν. On this use of the dative ὅτφ cf. Oed. R. 977. Aj. 1282, ἄρ' ὅμιν οὗτος ταῦτ' ἔδρασεν ἔνδικα; ἴσος καὶ σοί. Cf. on 53. Oed. R. 1187, ἴσα καὶ τὸ μηδὲν ζώσας.

811. ἐρῶ γὰρ καὶ πρὸ τῶνδε. 'For I will take upon myself to speak also on behalf of these (the Chorus).' Cf. Oed. R. 10, πρέπων ἔφω | πρὸ τῶνδε φωνεῖν. μηδέ με. Perhaps μηδ' ἔτι, as ἐμὲ presently follows.



- πρόστασος† ἐφορμῶν ἔνθα χρὴ ναίειν ἐμέ.  
 KP. μαρτύρομαι τοὺςδ', οὐ σέ· πρὸς δέ, τοὺς\* φίλους  
 οἱ' ἀνταμείβει ῥήματ', ἣν σ' ἔλω ποτὲ—  
 OI. τίς δ' ἂν με τῶνδε συμμάχων ἔλοι βία;  
 KP. ἦ μὴν σὺ κἄνεν τοῦδε λυπηθεὶς ἔσει.

815

812. 'Nor keep watch over me, blockading the place where it is destined that I should live.' Or '(dictating to me) where I am to dwell.' Vauv: 'stationem agens in iis locis, in quibus me habitare oportet.' But I doubt if φύλασος is right. Qu. μηδέ με | διδάσκ' (or βοῦλευν) ἐφορμῶν, or μηδέ μοι | πρόστασος (494) ἐφορμῶν, or μηδέ μοι | ἐπίτασος (or 'πίτασος, 839. Ant. 664, ὅστις — τοῦπιτάσσειν τοῖς κρατύνουσιν νοεῖ) —. Hart: φύλασος, ἐφίεῖς — ἐμοί. ἐφορμῶν. 'Blockading me, keeping watch over me.' From ἐφορμεῖν. Schol: ἐφεδρεύων. Pollux i. 122, τὸ δὲ φυλάττειν τινὰς, ἐφορμεῖν. Compare the figure πέλαγος in 663. Musgrave needlessly conjectures ἀφορμῶν (abducens). Brunck explains ἐφορμῶν by 'hortans' (ubi 'habitare me oportet'); Elmsley by 'veniens,' who understands ἐκείσε before ἔνθα, as in 900. I suspect the reading φύλασος came from the gloss φυλάσσων on ἐφορμῶν.

813. μαρτύρομαι τοὺςδ', οὐ σέ. 'I call these to witness, not thee,' how ignominiously I am treated: because Oedipus had taken upon himself to speak for the citizens of Attica. Lat. 'hosce antestor, non te.' Schol: μαρτυρας καλῶ τοὺςδε. Cf. Ant. 846, συμμάρτυρας ὑμᾶς ἐπιβῶμαι, | οἷα φίλους ἄκλαντος — ἔρχομαι &c. Eur. Med. 21, θεοὺς μαρτύρεται. Iph. A. 78. With this passage Hermann compares Hom. Il. i. 338, τῷ δ' αὐτῷ μάρτυροι ἔστων | πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων, | καὶ πρὸς τοῦ βασιλῆος ἀπηνέος· εἴποτε δ' αὐτε | χρεῖα ἐμείο γένηται αἰεκέα λογὸν ἀμύναι | τοῖς ἔλλοις. Musgrave conjectures: μαρτύρομαι τοὺςδ', οὐ σέ, πρὸς γε — ῥήματ'· ἦν δ' ἔλω ποτὲ —. Dindorf arbitrarily gives: — οὐχί σ', ὅς γινώσκει —. Hart. not badly: μαρτύρομαι τοὺςδ', οὐ σὺ προδότησος φίλους. Bergk: οὐ σέ, πρὸς δέ, τοὺς φίλους, | οἱ' ἀνταμείβει ῥήματ'· ἦν —. Qu. μαρτύρομαι σε (with respect to you) τοῦδε, πρὸς γε —. Or μαρτύρομαι τοὺςδ', οἷα πρὸς γε τοὺς φίλους | ταῦτ' (or τὰδ') ἀνταμείβει —. Cf. 1273, οὐδ' ἀνταμείβει μ' οὐδέν. Ph. 230, φωνήσατ', — ἀλλ' ἀνταμείψασθε. πρὸς δέ. πρὸς γε τοὺς — B. T. V. Farn. Br. Wrongly. Creon remonstrates,

μαρτύρομαι τοὺςδ', οὐ σέ, i. e. 'I call to witness (I appeal to) these, not you (on behalf of them),' in reply to Oedipus' officious remark, ἐρῶ καὶ πρὸ τῶνδε, 'I will speak also for these.' Reisig and Elmsley understand πρὸς δέ to mean 'and besides,' Lat. 'atque insuper,' as in Aesch. Pr. 73. 929. Eur. Ph. 891. &c. (The latter well compares Eur. El. 261, τοῦτ' αὐτὸ ταρβῶν πρὸς δέ καὶ σώφρων ἔφυ.) Rightly, I think: for neither is πρὸς required after ἀνταμείβει, nor is γε wanted here. τοὺς φίλους. Your friends, such as myself. Cf. 832.

814. οἱ' ἀνταμείβει ῥήματ'. We should say, 'for replying to your friends thus.' ἦν σ' ἔλω ποτὲ. 'If ever I catch you —.' Musgrave and Brunck rightly suppose an aposiopesis, such as often takes place in threatenings. Schol: ἴδαν σε ἔλω, δικαίως τιμωρήσομαι, οἷα ἀνταμείβει μοι ῥήματα. Creon's threat is interrupted at ἔλω by Oedipus, who retorts with spirit. Cf. Hom. Il. i. 26, μή σε, γέρον, κολήσιν ἐγὼ παρὰ νηυσὶ κίχλια. Eur. El. 1242, Φοῖβος τε, Φοῖβος — ἀλλ' ἀναξ γὰρ ἐστ' ἐμὸς, | σιγῷ. Virg. Aen. i. 139, 'Quos ego — sed motos praestat componere fluctus.' Oed. R. 325. 430. Translate the entire passage thus: 'I call these to witness, not you; and moreover, seeing you thus answer your friends, if ever I catch you —.' Dindorf disapproves of an aposiopesis here, and thinks either that something has fallen out, or rather that the preceding words are corrupt.

816. τῶνδε the mss. Br. τοῦδε Musgr. edd. rec. Cf. on 786. It is probable that τῶνδε came from the prec. v. Schol: καὶ χωρὶς τοῦ λαβεῖν σε εἰς θήβας. So Kunhardt explains: ἀνευ τοῦ εἰλεῖν σε τῶν συμμάχων βία. Matthiae explains ἀνευ τῶνδε 'in vitis istis' (defensoribus tuis). Cf. 926. So Arist. Nub. 865, ἦ μὴν σὺ ταύτοις τῷ χρόνῳ ποτ' ἀχθέσει. 1242, ἦ μὴν σὺ ταῖσιν τῷ χρόνῳ δώσεις δίκην. λυπηθεὶς ἔσει. 'Will have subject for grief,' stronger than λυπηθήσεται, as implying a continuance of the grief. Cf. on Oed. R. 577.

- ΟΙ. ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις ;  
 ΚΡ. παιδῶν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ  
 ξυναρπάσας ἔπεμψα, τὴν δ' ἄζω τάχα.  
 ΟΙ. οἴμοι\*. ΚΡ. τάχ' ἐξεις μᾶλλον οἰμώζειν τάδε. 820  
 ΟΙ. τὴν παῖδ' ἔχεις μου ; ΚΡ. τήνδε τ' σὺ μακροῦ  
 χρόνου.  
 ΟΙ. ἰὼ ξένοι, τί δράσετ' ; ἡ προδώσετε' ;  
 κοῦκ' ἐξελάτε τὸν ἀσεβῆ τῆσδε χθονός ;  
 ΧΟ. χώρει, ξέν', ἐξω θάσσον· οὔτε γὰρ τὰ νῦν  
 δίκαια πράσσεις οὔθ' ἂ πρόσθεν εἵργασαι". 825  
 ΚΡ. ὑμῶν ἂν εἴη τήνδε καιρὸς ἐξάγειν  
 ἀκουσαν, εἰ θέλουσα μὴ πορεύσεται.  
 ΑΝ. οἴμοι τάλαινα, ποῖ φύγω ; ποῖαν λάβω  
 θεῶν ἀρηξίω ἢ βροτῶν ; ΧΟ. τί δρᾷς, ξέने ;  
 ΚΡ. οὐχ ἄψομαι τοῦδ' ἀνδρὸς, ἀλλὰ τῆς ἐμῆς. 830  
 ΟΙ. ὦ γῆς ἀνακτες. ΧΟ. ὦ ξέν', οὐ δίκαια δρᾷς.

817. ποίῳ σὺν ἔργῳ —; 'Supported by (in the strength of) what deed?' Schneid: 'In connexion with what purpose dost thou vent this menace?' So Oed. R. 124, σὺν ἀργύρῳ. 635, σὺν ἀφανεί λῃγῳ.

818 f. Creon imagines that he can adopt no more probable means to induce Oedipus to return with him, than by forcibly carrying off his daughters, who are his only stay. This passage is parodied, I suspect, by the great Attic comedian in Thesm. 689 f., τὸ παιδίον | ἐξαπαύσας μοι φροῦδος ἀπὸ τοῦ τιτθίου.

820. ὁμοι the mss. vulg. οἴμοι Br., because of the following οἰμώζειν. Cf. El. 788, οἴμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα. Elmsley (whom see also on Aj. 900 in Mus. Crit. i. 471) more particularly from this passage is led to conclude that οἴμοι should be universally read in Attic poetry, to the exclusion of the Homeric form ὁμοι. From οἴμοι is formed οἰμώζειν, as αἰδέειν from αἰάω, φεύγειν from φεύ &c. But οἰμώζειν is no where found. οἰμώζειν τάδε. 'To cry thus' ὁμοι.

821. Qu. τὴν παῖδ' ἔχεις ; ΚΡ. καὶ τήνδε γ' —. Perhaps μου crept in from the interpretation. τήνδε γ' the mss. τήνδε τ' Both. &c. Elmsley refers to 331. El. 1416. Eur. Ion. 1501. Cf. on 331. 1310. 1417. Oed. R. 1001. Antigone is meant. οὐ μακροῦ χρόνου.

'After no long time, before long.' The same words by a curious coincidence occur in the same line of Phil. 821.

822. ἰὼ ξένοι. Addressed to the Chorus. ἡ K. L. S. Br. Dind. ἡ odd. vett. Perh. ἡ προδώσετε' μ' ; | οὐκ — ;

823. τῆσδε χθονός ; Qu. τήσδ' ἐκ χθονός ;

824. τὰ νῦν. τᾶνν B. Br.

825. οὔθ' ἂ πρόσθεν. οὔτε πρόσθεν Br. But cf. 853 f. Supply δίκαια ἐπραξας or δίκαια ἦν. Schneid. compares a similar brachylogy in Eur. Hec. 819, νῦν τε γὰρ λέγων κακὰ | τέγξω τὸδ' ὄμμα πρὸς τὰ φῶς θ' (sc. ἔτεγξα) δτ' ὄλλυτο. The forcible abduction of Ismene is meant. εἵργασαι. Qu. εἵργασω, as in 854.

826. ὑμῖν. Addressed to his attendants.

Cf. 847. τήνδε. Antigone.

827. πορεύσεται A. R. Ald. πορεύεται L. M. V.

829. τί δρᾷς, — ; Creon had seized Antigone by force.

830. οὐχ ἄψομαι τοῦδ' ἀνδρὸς. Qu. οὐχ ἄπτομαι τοῦ γ' ἀνδρὸς. τῆς ἐμῆς. Antigone being his sister's niece. El. 536. Ant. 47. Creon claims Antigone as his own, as having become the natural guardian and protector of the two girls, on occasion of their father being banished from Thebes.

831. ὦ γῆς ἀνακτες. 'Ye nobles of the land.' Cf. on Oed. R. 85. 911. Ant.

- KP. δίκαια. XO. πῶς δίκαια; KP. τοὺς ἐμούς ἄγω.  
 OI. ἰὼ πόλις. [στρ.  
 XO. τί δρᾶς, ὦ ξέν; οὐκ ἀφήσεις; τάχ' ἐς βάσανον εἰ  
 χερῶν. 835  
 KP. εἶργον. XO. σοῦ μὲν οὐ τάδε γε μωμένον.  
 KP. πόλει μαχεῖ τάρ' ἤ, εἴ τι πημανεῖς ἐμέ.  
 OI. οὐκ ἡγόρευον ταῦτ' ἐγώ; XO. μέθες χεροῖν  
 τὴν παῖδα θάσσον. KP. μὴ 'πίτασς' ἂ μὴ κρατεῖς.  
 XO. χαλᾶν λέγω σοι. KP. σοὶ δ' ἔγωγ' ὁδοιπορεῖν. 840

988. Addressed to the Chorus. Elmsley assigns these words to Antigone.

832. τοὺς ἐμούς. 'Those who are mine own' (968). Said generally, though Antigone is more particularly meant. So τοὺς φίλους 813. Cf. Eur. Her. 267, ἄξω γε μέντοι τοὺς ἐμούς ἐγὼ λαβών.

833. ἰὼ πόλις was usually assigned to Antigone. Corrected by Wund.

834. οὐκ ἀφήσεις; Perhaps οὐ μεθ-ήσεις; 'Will you not let them go?' Cf. 838. τάχ' — χερῶν. Cf. 1297, οὐτ' εἰς ἔλεγχον χειρὸς οὐτ' ἔργον μολών.

975. Phil. 98, εἰς ἔλεγχον ἐξιών.

836. εἶργον. 'Keep off, restrain thyself, stand back.' σοῦ μὲν οὐ. Sub. εἶρξομαι. μωμένον. 'Plotting, meditating.' Lat. 'moliri.' Phil. 111. Tr. 1138, ἤμαρτε χρηστὰ μωμένη. Aesch. Cho. 44. 435, μωμένα. Hence perhaps μοῦσα. V. Ahrens Dial. Dor. p. 349.

837—43. These verses are thus distributed in the mss., OI. πόλει —. XO. οὐκ —; KP. μέθες —. XO. μὴ —. KP. χαλᾶν —. XO. σοὶ δ' — ὧδέ μοι. Corrected by Wunder.

837. This line is assigned to Oedipus in the mss. Corrected from the Schol., who explains πόλει by ταῖς Θήβαις, as in 858. Musgrave with Mudge assigns it to the Chorus, and the next to Oedipus (coll. 653 f.). πόλει. 'With a whole state (Thebes),' no longer with a single individual. Creon threatens war from his own state, if any violence is offered to him. Cf. Aj. 1308, εἰ νυν τὸδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που, | βαλεῖτε χημᾶς τρεῖς ὁμοῦ ἐνγκειμένους. Hom. Od. xviii. 63, πλεόνεσσι μαχήσεται, ὅς κε σε θείνῃ. μαχεῖ Porson. Adv. p. 167. μάχρ vulg. The same error Arist. Ran. 607. γάρ vulg. Schneid. refers γάρ to εἶργον ('keep off, for otherwise'). I would read τάρ' or νυν. 'You will then have to fight against a city, if you

harm me at all.' Cf. 1442, δυστάλαινα τάρ' ἐγὼ, | εἰ σου στερηθῶ. Cf. Arist. Eq. 365, ἐγὼ δέ γ' ἐξέλω σε τῆς πυγῆς θύραζε κύβδα. | — Νῆ τὸν Ποσειδῶ κάμει τάρ' (sc. ἔλξεις), ἥνπερ γε τοῦτον ἔλκῃς. Arist. Eq. 366, νῆ τὸν Ποσειδῶ κάμει τάρ' (ἔλξεις), ἥνπερ γε τοῦτον ἔλκῃς. Aj. 1308. Or τάχ'.

πημανεῖς Porson &c. πημαίνεις the mss. The future of verbs ending in αῖνα is constantly changed by the copyists into the present, as Elmsley observes on Her. 799, who refers to Ant. 242. Tr. 870. Aesch. Suppl. 531. Eur. Andr. 1064.

838. OI. Mudg. &c. XO. in the mss. Cf. 653 f. Arist. Ach. 41, οὐκ ἡγόρευον; τοῦτ' ἐκεῖν' οὐγὰρ 'λεγον. Pl. 102, οὐκ ἡγόρευον, ὅτι —; XO. Wund. &c. KP. vulg. μέθες χεροῖν. 'Let go from your hands, let go your hold of.' Aj. 372, χερὶ μὲν μεθήκα τοὺς ἀλάστορας. Cf. on Phil. 1301.

839. μὴ 'πίτασς' ἂ μὴ κρατεῖς. 'Do not command things that are not in thy power.' Perhaps for ἂ we should read ὧν or οἷς ('those whom') or οὐ ('where'). But the accusative may be defended as agreeing by apposition with ταῦτα after ἐπίτασσε. Cf. Ant. 546, μηδ' ἂ μὴ 'θιγες | ποιοῦ σεαυτῆς. Schneid. quotes Aj. 1107, ἀλλ' ὥνπερ ἀρχεῖς ἀρχε. Aesch. Eum. 574, ὧν ἔχεις αὐτὸς κράτει. Theocr. xv. 90, πασάμενος ἐπίτασσε. Plaut. Trin. 1061, 'Emere melius quoi imperes.'

840. χαλᾶν λέγω σοι. 'I command you to leave hold' of her. — 'And I command you to go your way.' Cf. 586, μὴ ψάθειν λέγω. 864, αὐδῶ σιωπᾶν. 932, ἐννέπω &c. Oed. R. 350. Aj. 1047. 1089. El. 233. Tr. 137. Phil. 101. σοὶ δ' ἐγὼ δ' K. L. S. σοὶ ἐγὼ δ' M. σοὶ δ' ἔγωγ' B. V. Write σοὶ δ' ἐγὼ γ' —. 'Yes, and I' &c. ὁδοιπορεῖν. 'To go your way.' Schol. ἀναχωρεῖν ἐντεύθεν.

- ΧΟ. προβάθ' ὦδε, βᾶτε βᾶτ', ἔντοποι.  
 πόλις ἐναίρεται", πόλις ἐμά· σθένει\*'' προβάθ' ὠδέ μοι".
- ΑΝ. ἀφέλκομαι δύστηνος, ὦ ξένοι ξένοι.
- ΟΙ. πού, τέκνον, εἰ μοι ; ΑΝ. πρὸς βίαν πορεύομαι 845
- ΟΙ. ὄρεξον, ὦ παῖ, χεῖρας. ΑΝ. ἀλλ' οὐδὲν σθένω.
- ΚΡ. οὐκ ἄξειθ' ὑμεῖς ; ΟΙ. ὦ\* τάλας ἐγὼ, τάλας.
- ΚΡ. οὐκουν' ποτ' ἐκ τούτω γε μὴ σκήπτρῳ ἐτι  
 ὁδοιπορήσῃς\*. ἀλλ' ἐπεὶ νικᾶν θέλεις  
 πατρίδα τε τὴν σὴν' καὶ φίλους, ὑφ' ὧν ἐγὼ 850  
 ταχθεὶς τὰδ' ἔρδω, καὶ τύραννος ὧν ὁμῶς,  
 νίκα· χρόνῳ γὰρ, οἶδ' ἐγὼ, γνώσει τὰδε",

841. The Chorus, feeling itself from age unequal to contend with Creon's force, calls to its aid the inhabitants of Colonus. Cf. 796. ὦδε, βᾶτε B. T. V. ὦδ', ἐμβᾶτε A. L. Ald. For προβάτε — βᾶτε cf. Eur. Hec. 168, ἀπώλεσται, ὠλέσται'. Or. 181, διοιχόμεθ', οἰχόμεθα. Bacch. 1063, κατήγεν, ἦγεν, ἔγεν —. ἔντοποι Bruncck. ἐντόπιοι the mss. Cf. 125, ἔγχωρος (ἐγχώριος the mss.).

842. ἐναίρεται. Qu. ὀβρίζεται. The state could not well be said ἐναίρεσθαι, 'to be slain' (Ph. 945. 956) or 'destroyed.' Schol: τούτῳ, βία πορεύεται. πόλις ἐμά. So 234, ἐμᾶς χθονὸς ἐκδορε. 236, ἐμᾶ πόλει. Oed. R. 695. Ant. 1141, ὡς βιαίῳ | πάνταμος ἔχεται πόλις ἐμά νόσῳ (so I would read). σθένει

vulg. Explained by Schneid: 'with overpowering force,' in opposition to the ἀσθένεια of the Chorus. But can σθένος, 'strength,' mean this? Qu. κρᾶτει, 'force.' Yet we have σθένος νίκας for the more usual κρᾶτος νίκας Tr. 498. Or βία, or φίλοι, or φίλα, or 'ν τάχει. Or — ἐμά· ταχεῖς (or θᾶσσον, or σπουδῇ, 'quickly,' Eur. Hipp. 1152, σπουδῇ — ὁρμαιμένη. 963) &c. Or: — πόλις, ἀμβύνατε ('assist'). Or thus: — τάχιστα βᾶθ' ὦδέ μοι. Seidl. V. D. p. 278, πόλις ἐμά σθένει. Burges, ad Suppl. 852: πόλις ἐναίρετ' (!) οὐ πόλις ἐνὸς σθένει. Hart: πόλις ἐμά· σθένει προβάθ' —. So also Bergk. Vulg.: — ἐμά σθένει· προβάθ' &c. 843. προβάθ' ὦδέ μοι. Qu. προβάθ' ὡς τάχος. Cf. 885.

844. ἀφέλκομαι T. Farn. Br. ἀφέλκοι' & Ald. vulg. ἀφελέμεθ' & M. ὦ ξένοι ξένοι. Cf. on Oed. R. 629, ὦ πόλις πόλις.

845. πορεύομαι. 'I am made to advance.' Passively. Cf. Aj. 1254.

846. σθένω. σθένος V. But cf. Aj. 165. El. 1014.

847. & vulg. & Wand. Rightly.

848. σκουν is hardly suitable. Qu. οἱ τοῖ. Cf. 857. ἐκ τούτων — σκήπτρῳ, 'by or with the aid of these two supports at least' (or τ. ὡς σκήπτρῳ, cf. on Arist. Nub. 178). Schol: ἐκ τῶν θυγατέρων, αἷς ὡς σκήπτροις ἐχρήτο καὶ βακτηρίῳ. Cf. 1109, and Eur. Hec. 277, ἦδ' ἀντὶ πολλῶν ἐστί μοι παραψυχή, | πόλις, τιθήνη, βάκτρον, ἡγεμὼν ὁδοῦ. Phoen. 1555, τί μ', ὦ παρθένη, βακτρέμμασι | τυφλοῦ ποδὸς ἐδάγαγες εἰς φῶς —; For this use of ἐκ cf. 737, οὐκ ἐξ ἐνὸς στείλαντος. 1363, ἐκ σθένος δ' ἀλάμενος. Ant. 957, ἐκ Διονόσου — κατάφρακτος ἐν δεσμῷ. Phil. 91. σκήπτρῳ. Cf. 1109. 148. 182 f.

849. ὁδοιπορήσῃς A. R. Ald. Reis. Elmsl. &c. ὁδοιπορήσεις B. T. Br. "Soloece," playfully observes Bruncck. The future in such passages is quite ungrammatical. The authority of mss. in such points is of no authority whatever, owing to the constant blunders of the copyists in the terminations of tenses.

850. πατρίδα τε T. Farn. πατρίδα the rest. Qu. τὴν πατρίδα (or πάτραν τε, so Reisig) —, or γῆν σὴν (or καὶ γῆν) πατρώαν. ὑφ' ὧν —. So Ulysses in Phil. 6, ταχθεὶς τόδ' ἔρδειν τῶν ἀνασσόντων ὑπο.

851. ἔρδω Br. ἔρδω Ald. Elmsl. καὶ τύραννος ὧν ὁμῶς. I. q. καίπερ ὧν τύραννος. Tr. 1115, νοσῶν ὁμῶς. Below 1529, στέργων ὁμῶς. τύραννος. 'Of royal birth.' Ant. 1172.

852. τὰδε. Parh. ποτέ. Ph. 1041, &c.

ὀθούνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ  
δραῖς οὔτε πρόσθεν εἰργάσω βία φίλων",  
ὀργῇ χάριν δούς, ἣ σ' αἰὲ λυμαίνεται.

855

ΧΟ. ἐπίσχες αὐτοῦ, ξέωνε. ΚΡ. μὴ ψαύειν λέγω.

ΧΟ. οὔτοι σ' ἀφήσω, τῶνδ' ἔσ' ἑσπερημένος.

ΚΡ. καὶ μείζον ἄρα ῥύσιον πόλει τάχα  
θήσεις\* ἐφαίβομαι γὰρ οὐ ταύταιν μόναιν.

ΧΟ. ἀλλ' ἐς τί τρέψει; ΚΡ. τόνδ' ἀπάξομαι λαβών. 860

ΧΟ. δεινὸν λέγεις". ΚΡ. ὡς τοῦτο" νῦν πεπράζεται,

853. αὐτὸν B. T. Br. &c. αὐτὸν several mss. σαυτὸν A. R. Ald. αὐτὸς αὐτὸν is right, not αὐτὸς αὐτὸν. Lat. 'ipse te.' Arist. Nub. 407, αὐτὸς αὐτὸν κατακάν. Below 930, αἰσχύνης πόλιν | τὴν αὐτὸς αὐτοῦ. Tr. 451, εἰ δ' αὐτὸς αὐτὸν ἄδε παιδεύεις. But in Arist. Nub. 1454, αὐτὸς μὲν οὖν σαυτῷ (αὐτῷ?) σὺ τούτων ἀτίος. Cf. on Oed. R. 138.

854. βία φίλων. φίλων βία M. As the allusion is doubtless to his putting out his own eyes, on which occasion he was alone in his chamber (θάλαμος), and therefore no interference on the part of his friends could have taken place, Schneid. has written βία φρενῶν, 'in spite of his better judgment,' comparing 659. 805. Aesch. Sept. 594, βία φρενῶν τείνουσι πομπήν. Cho. 70, δίκαια καὶ μὴ δίκαια βία φρενῶν αἰνέσαι. In Oed. R. 524, ὀργῇ and γνώμῃ φρενῶν are placed in contrast.

855. ὀργῇ χάριν δούς. 'Indulging in anger,' the evil consequences of which are touched upon 1195—1200. Cf. 1183, τῇ θ' αὐτοῦ φρενὶ | χάριν παρασχεῖν. El. 331, θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά. Eur. Herc. 779, ἀνομία χάριν διδούς. Ion. 894, Κόπριδι χάριν πρόσσων. Plato Legg. xi. 935 C, θυμῷ χαρίζμενος. Compare the elliptical expression in Eur. Ph. 21, ὁ δ' ἡδονῇ δούς. Thuc. iv. 108, εἰωθότες — ἐλπίδι ἀπερισκέπτῳ διδόναι (Schol.: εἰαυτοὺς δηλονότι). Tacit. Ann. i. 7, 'Dabat et famae, ut vocatus — a republica videretur' &c. V. Elmsl. ad Eur. Bacch. 720.

856. ἐπίσχες αὐτοῦ. 'Stay where thou art.' Cf. 1164, ὦ φίλτατε, σχῆς οὐπερ εἰ. Phil. 539, ἐπίσχετον, μάθωμεν. Eur. Ph. 910, ἐπίσχες αὐτοῦ, πρέσβυ. Heath would assign this to Oedipus: but cf. 824. As Creon is on the point of departing, he is seized by the Chorus. μὴ ψαύειν λέγω. 'I bid you not touch me.' Cf. 840.

857. τῶνδ' ἔσ'. ταῖνδ' ἔσ' Br.

858. καὶ μείζον ἄρα. Qu. μείζον σὺ (or τι or γε or ἔτι) τέρα. Or rather ἐτι μείζον ἄρα (?). I have removed the note of interrogation usually placed after θήσεις. Translate: 'You will then (in that case) render your state (Athens) chargeable with even a greater amount of ransom money.' Creon hereby holds out a threat that he will carry off captive not only the two girls but their father himself. ῥύσιον is explained by Hesychius to mean λύτρον, τίμημα, τὸ ἕνεκα ἐνεχέου κατεχόμενον, ἐνεχύρασμα, i. e. either 'a pledge,' or 'the price of redeeming a pledge.' Musgrave rightly: 'pretium, quod pro redimendo captivo solvitur.' I. e. 'ransom.' Il. λ'. 673, ῥύσι' ἐλαυνόμενος. Hence ῥύσι-δζειν (to seize the goods of any one as security) Eur. Ion. 523. Aesch. Suppl. 728, ἄγειν θέλοντες ῥυσίων ἐπάπτορες. Cf. Phil. 959, φόνον φόνου δὲ ῥύσιον τίω τάλας, 'I shall pay with murder (as a penalty) the price of murder.' So Reising explains the passage. Heath explains ῥύσιον by "id quod ῥύσθαι debet," i. e. 'a thing to be ransomed,' and translates: 'Majus aliquid ut urbi recuperandum sit statim efficies.' Similarly Brunck: 'Facies, ut tuae civitati mox aliquid majus pignus a me auferendum sit.' Hermann understands ῥύσιον otherwise, of the thing to be ransomed: 'majus quid ut urbi tuae vindicandum sit facies.' Schneid.: 'Then wilt thou therefore put upon thy state (Athens) the expense of a yet greater ransom.' So also Musgr. Wunder and Ellendt are certainly wrong in understanding πόλει of Thebes. Schol.: ταῖς Ἀθήναις.

859. ταύταιν. Qu. τοῦτοι.

860. τόνδ'. τόν γ' K. I. e. Oedipus, notwithstanding what he had said 830. ἀπάξομαι. The middle, as in Phil. 988. 1029.

861. δεινὸν λέγεις (λέγοις L. M. Vict.



ἦν μή μ' ὁ κραίνων τῆσδε γῆς ἀπειργάθη.

ΟΙ. ὦ φθέγμ' ἀναιδές, ἡ σὺ γὰρ ψαύσεις ἐμοῦ ;

ΚΡ. αὐδῶ σιωπᾶν. ΟΙ. μὴ γὰρ αἶδε δαίμονες

θεῖν μ' ἄφωνον τῆσδε σῆστ' ἀρᾶς ἔτι,

865

ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας''

A. pr. K. corr.). Qu. δεινὸν γ' ἔλεξας (or γ' ἀπειλεῖς, or γε φωνεῖς, or γε φάσκες), or δεινὰ γε λέγεις. Cf. Aj. 1127, δεινὸν γ' ἔλεξας. Ph. 1225, δεινὸν γε φωνεῖς. ὅς τοῦτο νῦν πεπράγεται

vulg. I. e. 'Know assuredly that this will now be quickly done.' So Arist. Ach. 335, ὅς ἀποκτενῶ. But ὅς is only an addition supplied by Tricinius, which I have little doubt is false. The fault seems to lie in the beginning of the line. Schneidewin's conjecture however is not improbable, δεινὸν λέγεις. — τοῦτ' αὐτὸ νῦν πεπρ., 'this same (terrible threat) shall forthwith become a deed.'

τοῦτο νῦν. τοῦτό νῦν Elmsl.

862. "To keep up the show of law," says Schneid., "Creon expressly declares that he will give over, if commanded to do so by the only rightful authority, the ruler of the land. By this the Poet prepares the way for Theseus to come on the stage again." It is rather strange that the haughty Creon should make such a reservation: but as he has come comparatively defenceless, he knows it would be of no use offering armed resistance on the spot. Cf. 1036 f.

863. ὦ φθέγμ' ἀναιδές. Oedipus thus addresses Creon by reason of his insolent remarks, because in consequence of his want of sight he can only hear him. Cf. 325. 891. 794. Perhaps ὠθέρεμ' ἀναιδές, as in El. 622. Cf. also 325, ὦ δισσὰ πατρός καὶ κασιγνήτης ἐμολ | ἥδιστα προσφωνήμασ'. 960, ὦ λῆμ' ἀναιδές. El. 1225, ὦ φθέγμ', ἀφίκου; Aj. 14, ὦ φθέγμ' Ἀθάνας —. ψαύσεις B. T. Farn. Elmsl. ψαύεις the rest and Ald. Reisig.

864. αὐδῶ σιωπᾶν. 'I bid you keep silence.' Cf. 840. 856. 1630, αὐδῶ μολεῖν of γῆς ἀνακτα Θησεία. Eur. Ion. 157, αὐδῶ μὴ χρημπετεῖν θρηγκοῖς. So ἀπανδᾶν τινι Arist. Ran. 369. μὴ γὰρ —. The particle γὰρ is here put as in the optative expression εἰ γὰρ —. Oedipus prays that, however much the worship of these dread goddesses may impose silence, he may still be allowed with impunity to utter this one curse.

865. τῆσδε γῆς ἀρᾶς (ἀρὰς K.) the mss. τῆσδε τῆς ἀρᾶς ed Lond. ii. Reisk.

Heath. Musgr. Reis. Elmsl. Sch. &c. σοί γε τῆσδ' ἀρᾶς is the conjecture of Brunn, who with reason thinks that the copies would never have all contracted such a false reading, unless the original one had been of rather a recondite character. As all the copies have τῆσδε γῆς ἀρᾶς, Schneid. suspects the true reading is τῆσδέ γ' εἰς σ' ἀρᾶς, as the Scholiast perhaps read, whose explanation is, μὴ ἔφωνος γενοίμην εἰς τὸ καταρᾶσθαι σε (σοί?). Gl. A: μὴ θεῖν με ἔφωνον ἀρᾶς, ἔχουν εἰς τὸ μὴ καταρᾶσθαι σοί. I suspect the copyists stumbled at τῆσδε τῆς ἀρᾶς in the sense of 'a curse directed against you:' and I find Reisig offers the same conjecture. Qu. τῆσδε τῆς γε σῆς ἀρᾶς, or τῆσδε τῆς ἀρᾶς γε σῆς (or σοί, 951), or τῆσδ' ἀρᾶς μῖας ἔτι, or τῆσδέ γ' ἔτι μῖας ἀρᾶς.

866. δς refers to the pronoun that is contained in τῆσδε τῆς ἀρᾶς, 'this curse' against thee, 'who' &c. Cf. 731.

ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας vulg. Qu. δς γ', ὦ κάκιστε (as in 1354), or δς μου (or μοι), κάκιστε (1384) —. The copyists are fond of foisting in ὦ before vocatives. Cf. 895, οἴχεται τέκνων | ἀποσπάσας μου (not με) τὴν μόνην ξυνωρίδα. El. 809, ἀποσπάσας τῆς ἐμῆς οἴχει φρενός, | αἶ μοι μόναι παρήσαν ἐλπίδων ἔτι. Eur. Hec. 277, μή μου τὸ τέκνον ἐκ χειρῶν ἀποσπάσῃς. Iph. A. 1152, μαστῶν βιαίως τῶν ἐμῶν ἀποσπάσας (τὸ βρέφος). Her. 250. Hel. 420. Her. 290. ψιλὸν ὄμμ'. 'My single (only remaining) or defenceless eye (guide).' Cf. 895. 1026. Antigone is meant. Schol: ἔχουν τὴν Ἀντιγόνην. Cf. 33. 146 f. So Teiresias addresses his daughter in Eur. Ph. 834, ἡγοῦ παρῴθε, θύγατερ' ὡς τυράλῃ ποδὶ | ὀφθαλμὸς εἰ σὺ. Matthiae explains ψιλὸν ὄμμα "nihil nisi oculum [merum oculum] qua tanquam oculo utor, non praesidium." For those things, he observes, are called ψιλὰ, which are unaccompanied with anything besides. Hermann and Kunhardt understand by ψιλὸν ὄμμα, 'a sorry, imperfect eye' (as not his own, but borrowed). Schneid. renders it, 'a poor weak eye' (a poor substitute for the natural one). Dind. also

πρὸς ὄμμασιν' τοῖς πρόσθεν ἐξοίχει βίᾳ.  
τοιγάρ σε καὐτὸν\* καὶ γένος τὸ σὸν θεῶν'  
ὁ πάντα λεύσσων Ἥλιος δοίη βίον  
τοιούτου οἶον καμὲ γηράναι ποτέ.

870

explains ψιλὸν ὄμμα of Antigone. If the common reading be correct, which I hardly think can be the case, we perhaps should construe: ὅς ἀποσπᾶσας με ὄμμα (ὥστε εἶναί με) ψιλὸν, 'who having torn away from me my eye,' thus leaving me 'helpless.' Cf. on 1200. We thus suppose ἀποσπᾶν to govern a double accusative, like ἀποστερεῖν, ἀπαιτεῖν &c. As this however is rather forced, I think we had better resort to conjecture. Vauv. and Doederl. too propose to connect ψιλὸν ('inermem') with με, though they do not attempt to show how it can be done. I am inclined myself to think Sophocles wrote something like this: ὅς γ', ὃ κάκιστε, ψιλὸν ὄμματός με θέλς (or μ' ἀφείλς) —. Ψιλὸς means 'bare of, deprived of' something, and governs a genitive, either expressed or understood. Cf. 1029. Phil. 953, εἰσεμι πρὸς σε ψιλὸς (sc. τροφῇ), οὐκ ἔχων τροφήν. Ant. 426, ψιλὸν ὡς ὁρᾷ νέκυν (sc. κόνεως). Aj. 1123, κἄν ψιλὸς (sc. ὄπλων) ἀρκέσαιμι σοὶ γ' ὀπλισμένῳ. Below 1029, οὐ ψιλὸν (sc. πομπῶν) —. Aesch. Cho. 694, φιλῶν ἀποψιλοῖς με τὴν παναθλίαν. Or perhaps ὅς γ' — σκῆπτρον ἔδν ἀποσπᾶσας.

867. πρὸς ὄμμασιν τοῖς πρόσθεν. Sub. ἀποσπασθεῖσιν, 'in addition to the previous loss of my eyes.' He seems to attribute to Creon the loss of his sight, insinuating that the painful disclosures which led to it were the result of his intriguing policy, in order to eject Oedipus and secure the throne for himself. I suspect however that we should read πρὸς πῆμασιν &c. ἐξοίχει. For, though Creon himself was still present, yet the maidens by his order had been hurried off. So 894, οἷχεται — ἀποσπᾶσας. 1009. Otherwise one might have been tempted to propose ἐξάγει (mid.), or — τοῖς πρόσθ' ἐμοῖς ἄγει βίᾳ. Cf. 860. I do not think ἐξοίχει (for οἷχει) can be right. With ἀποσπᾶσας — ἐξοίχει Reiskig compares Arist. Thesm. 691, τὸ παιδίον | ἐξαρπᾶσας μοι φροῦδος ἀπὸ τοῦ τιτθίου.

868. τοιγάρ σε καὐτὸν A. R. Ald. Elmsl. τοιγάρ σε χ' αὐτὸν (or αὐ.?) K. L. Reiskig. τοιγάρ σέ γ' αὐτὸν B. T. V. Farn. τοιγάρ σέ γ' αὐτὸν Br. Herm. Dind. Wund. Schn. Hart. Bgk. In this verse we miss the usual particle τε after

αὐτὸν, and besides this the position of θεῶν at the end of the verse is weak and not very elegant. I would read therefore: τοιγάρ θεῶν σ' αὐτὸν τε καὶ γένος τὸ σὸν —. Cf. 461, ἐπάξιός μὲν Οἰδίπουν κατοικτίσαι | αὐτὸς τε παῖδες θ' αἰδ'. 558, ἐπέστης — αὐτὸς τε χὲρ σὴ δύσμορος παρασπᾶτις. 1124, σοὶ θεοὶ πόροιεν ὡς ἐγὼ θέλω, | αὐτῷ τε καὶ γῇ τῇδ'. 948, εἰ μὴ μοι πικρὰς | αὐτῷ τ' ἀρὰς ἥρατο καὶ τῷμῳ γένει. 1009. Aesch. Ag. 625, ἀνὴρ ἄφαντος — αὐτὸς τε καὶ τὸ πλοῖον. Eur. Tro. 868 f. Elmsley, who reads σε καὐτὸν, cites Phil. 620, τὸ σπεύδειν δέ σοι | καὐτῷ παρανῶ, κεί τινος κῆδεϊ πέρι. Cf. on 1417. Brunck's reading can hardly be supported from Plato Lys. p. 203 B, διατρίβουεν — αὐτόθι ἡμεῖς τε αὐτοὶ καὶ ἄλλοι πάνυ πολλοί.

868 f. θεῶν ὁ πάντα λεύσσων Ἥλιος. 'He among the gods that sees all things, the sun.' Cf. 1085, ὃ Ζεῦ, θεῶν πανταρχέτα. Oed. R. 660, τὴν πάντων θεῶν πρῶμον Ἄλιον. Perhaps however, for θεῶν we should substitute πρόπαν, or Κρέον (Κρέον), Oedipus being supposed to pronounce his name emphatically, in order that there might be no doubt of the person to whom the curse is to apply. The fact of the Sun, the source of light, being invoked by Oedipus to bring darkness upon the eyes of his enemies is remarkable; and must be explained by supposing it to have been looked upon as having the power of withholding as well as of dispensing its joyous rays. Being blind himself, he naturally invokes to his assistance the great luminary of heaven, that with its penetrating light surveys and searches all things, and therefore witnesses these deeds of wrong and violence, to punish his enemies by the withdrawal of his light. Reiskig aptly compares Cic. N. D. ii. 19, 'Ita movetur, ut quum terras larga luce compleverit, eadem modo his, modo illis ex partibus opacet.' Horat. Carm. Saec. 'Alme Sol, curru nitido diem qui promittis et celas.' Copied from Homer, Il. γ. 277, Ζεῦ πάτερ — Ἡέλιός θ', ὃς πάτερ ἐφορᾷ καὶ πάντ' ἐπακούεις.

869. βίον — γηράναι. Aesch. Pers. 615, θαλλούσης βίον. HELL.

870. οἶον καμὲ. I. e. οἶον καὶ ἐν γηράσκῳ. Schneid. compares a similat

- ΚΡ. ὀράτε ταῦτα", τῆσδε γῆς ἐγχώριοι ;  
 ΟΙ. ὀρώσι καὶ με καὶ σέ, καὶ φρονούσ' ὅτι  
 ἔργοις πεπονθὼς ῥήμασιν σ' ἀμύνομαι.  
 ΚΡ. οὔτοι" καθέξω θυμὸν, ἀλλ' ἄξω βίᾳ  
 καὶ μούνης εἰμι τόνδε καὶ χρόνῳ βαρύς.† 875  
 ΟΙ. ἰὼ τάλας. ἀντ.  
 ΧΟ. ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ τάδε δοκεῖς τελεῖν.  
 ΚΡ. δοκῶ. ΧΟ. τάνδ' ἄρ' οὐκέτι νεμῶ πάλιν.  
 ΚΡ. τοῖς τοι δικαίοις χῶ" βραχὺς νικᾷ μέγαν. 880  
 ΟΙ. ἀκούεθ' οἷα φθέγγεται ; ΧΟ. τά γ' οὐ τελεῖ.  
 ΚΡ. οὐ γὰρ τελῶ ;† Ζεὺς ταῦτ' ἂν εἰδείη, σὺ δ' οὔ.  
 ΧΟ. ἄρ' οὐχ ὕβρις τάδ' ; ΚΡ. ὕβρις, ἀλλ' ἀνεκτέα.

instance of assimilation in Dem. p. 189, 8, εἴχεσθε τὴν αὐτὴν λαβεῖν παρόνοιαν ἐκείνων ἥντιν ποτὶ τοῖς προγόνους αὐτοῦ. For the force of καὶ here, cf. on 53. γηράναι ποτὶ Dind. (who refers to his ed. of Steph. Thes. ii. 609 c.) Wund. &c. γηράναι ποτὶ vulg. This form of the infinitive is approved of by Moeris, p. 115. Hesych: Γηράναι. γηράσαι.

871. Qu. ὀράτε ταῦτ', ὃ τῆσδε —.

873. ἀμύνομαι. 'I requite.' Cf. on 1128, εἰδὼς δ' ἀμύνω τοῖσθε τοῖς λόγοις τάδε. Ant. 643, ὡς καὶ τὸν ἐχθρὸν ἀνταμύνονται κακοῖς. Thuc. i. 42, ἀξιούτω τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι.

874. οὔτοι. οὔτι K. Perhaps οὐκέτι. Creon here, exasperated by Oedipus's scornful imprecations, loses his self-command, and lays violent hands on him. Cf. 950 f.

875. μούνος. His attendants having gone off with the maidens, 847. τόνδε A. K. L. M. R. τῶνδε B. T. V. For the isolated position of τόνδε cf. on Oed. R. 644. χρόνῳ βραδὺς (supr. γηρῶν βραδὺς) L. χρόνῳ βραχὺς T. V. Farn. χρόνῳ βραδὺς the rest. Sub. μακρῶ, 'slow from age.' Cf. 735. 804. 930. Tr. 599, τῷ μακρῷ χρόνῳ βραδεῖς (βαρεῖς?). Perhaps however βαρὺς is preferable, as in Oed. R. 17, σὺν γῆρᾳ βαρεῖς. Tr. 235, πόσῳ βαρύν. And so Hart. Confirmed by Schol. L: τὸ παλαιὸν φησι βαρὺ (βαρὺς?).

879. νεμῶ Reis. Elmsl. &c. νέμω vulg. Corrected from Schol: ταύτην δ' ἄρα οὐκέτι νομῶ πόλιν, εἰ σὺ τοῦτον ἀπάξεις. I. q. νομῶ. 'I shall esteem then this to be no city,' if it brooks such an outrage. Cf. Oed. R. 1080. El. 150 (coll. 59d). Tr. 483. Aj. 1331. Plat. Prot. 339 C. Hesych: νέμω νομίζω. Suid: νέμω (νε-

μῶ) νομῶ, adducing this very passage. πόλιν. 'A state, a free state,' with emphasis, as elsewhere ἀνὴρ. Dobree refers to Eur. Her. 198—9. 245—7. Iph. A. 952. See his Adv. i. 472.

880. τοῖς τοι δικαίοις. Cf. 1167, τὰ τοι κακῶς εὐρημέν' ἔργα &c. 'In a just cause even the weak prevails over the strong.' Thuc. iv. 62, εἰ τις βεβαίως τι ἢ τῷ δικαίῳ ἢ βίᾳ πράξειν οἴεται. Schneid. quotes Eur. Suppl. 437, νικᾷ δ' ὁ μείων τὸν μέγαν, δίκαι' ἔχων. βραχὺς. 'Feeble, weak.' As Creon is now alone (875). Cf. 294. Eur. Her. 613, τὸν μὲν ἀφ' ὑψηλῶν βραχὺν ᾤκισε, | τὸν δ' ἀλήταν εὐδαίμονα τεύχει. So σμικρὸς below 958, βαυδς Aj. 160. As there is no article before μέγαν, for χῶ βραχὺς we should perhaps read καὶ βραχὺς or κάσθενής.

881. τὰ γ'. τάχ' K. 'Yes, things that he will not carry out.'

882. Ζεὺς ταῦτ' ἂν εἰδείη, σὺ δ' οὐδ' vulg. Ζεὺς τ' ἂν εἰδείη — L. pr. m. εἰδοῖη for εἰδείη T. εἰδοῖη Farn. Schol: εἰ τελέσω, Ζεὺς ἂν εἰδείη. Reisig completes the verse by the addition of μάντις τάδε. Hart: ἴστω τόδε Ζεὺς. Kp. Ζεὺς ἂν εἰδείη, σὺ δ' οὐ. Bergk: \* \* \* \* Ζεὺς ἂν εἰδείη, σὺ δ' οὐ. I would supply the deficiency in the verse by reading: οὐ γὰρ τελῶ; Ζεὺς ταῦτ' ἂν (or τὰν τὰδ') εἰδείη, σὺ δ' οὐ. Or ἐγὼ (or ἄρ') οὐ τελῶ; Ζεὺς —. The loss of the former part of the verse was due, I suspect, to the similarity of τελεῖ and τελῶ. Brunnck and others with less probability suppose something to have fallen out at the end of the verse. Cf. Aesch. Pr. 928, σὺ θην ἄ χρῆξαι, ταῦτ' ἐπιγλωσσῶ Διός (Διί?). | Πρ. ἄπερ τελεῖται, πρὸς δ' ἂ βούλομαι λέγω.

883. ἄρ' οὐχ ὕβρις τάδ' ; Reisig compares Arist. Ran. 21, εἴτ' οὐχ ὕβρις ταῦτ'



- ΧΟ. ἰὼ πᾶς λεῶς, ἰὼ γᾶς πρόμοι, 884  
 μόλετε σὺν τάχει, μόλετ'· ἐπεὶ περῶσω ἤδη δίκαν.†"  
 ΘΗ. τίς ποθ' ἢ βοή; τί τοῦργον; ἐκ τίνος φόβου ποτὲ  
 βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίφ θεῶ  
 τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὡς εἰδῶ τὸ πᾶν  
 οὐ χάριν δεῦρ' ἦξα θάσσον ἢ καθ' ἡδονὴν ποδός". 890  
 ΟΙ. ὦ φίλτατ', ἔγνω γὰρ τὸ προσφώνημά σου,  
 πέπονθα δειῶ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.  
 ΘΗ. τὰ ποῖα ταῦτα; τίς δ' ὁ πημήνας; λέγε.  
 ΟΙ. Κρέων ὄδ', ὃν δέδορκας, οἵχεται τέκνων  
 ἀποσπάσας μου" τὴν μόνην ξυνωρίδα. 895  
 ΘΗ. πῶς εἶπας; ΟΙ. οἶά περ πέπονθ' ἀκήκοας.

ἔστι; Lys. 658, ταῦτ' οὐχ ὕβρις τὰ πράγματ' ἐστὶ πολλή; Nub. 1299, ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν; So Terent. Andr. i. 5. 2, 'Quid est, si hoc non contumelia est?' ἀνεκτέα. Sub. ἐστὶν αὐτά. Schol: ἀνεκτέον. Eur. Hel. 275, βαρὺ μὲν, οἰστέον δ' ὅμως.

884. γᾶς πρόμοι. Said of Theseus alone. Cf. 294. Oed. R. 1095.

885. πέραν περῶσι δὴ (δῆτα Triclin.) the mas. and Ald. πέραν περῶσιν ἤδη Br. πέραν περῶσιν δίκης Reisig (who for πέραν δίκης cites El. 521. Aesch. Pr. 30. Eur. Iph. A. 396). περῶσιν ἤδη πέραν Seidler de V. D. p. 278. Weis. πέραν περῶσιν σύδην Martin. (coll. Aesch. Pers. 480). πέρα περῶσ' οἶδε δὴ Elmsl. πέραν περῶσ' οἶδε δὴ Dind. Wund. Sch. Bgk. πέλας περῶσ' οἶδε δὴ Hart. For οἶδε δὴ cf. 111, πορεύονται γὰρ οἶδε δὴ τινες. πέραν (only) Herm. Qu. πέρα περῶσιν δίκας, or περῶσιν οἶτοι (or ἤδη, or ἄνδρες) δίκαν, or περὶ Κρέων τὰν δίκαν. Cf. El. 521, ὡς θρασεῖα καὶ πέρα δίκης | ἄρχω. Aesch. Pr. 30, βροτοῖσι τιμὰς ἅπασας πέρα δίκης. 505, καιροῦ πέρα. Eum. 489, ὄρκον περῶντας. Fr. 268, τῇ περῶντι τὴν θέμιν. For πέραν, which means 'on the other side, opposite,' Elmsley properly reads πέρα, i. e. 'beyond.' And the same correction he would apply to Ant. 334. Aesch. Ag. 1209. Eur. Hipp. 1053, and in fact wherever the sense of 'beyond' is required. Thus Eur. Herc. 234, ὥστ' Ἀτλαντικῶν πέρα (sic vulg.) | φεύγειν δρων —. The two words might easily have been confused by the copyists. Cf. 651. Ant. 334.

887. In order that there may be no unnecessary delay in the arrival of Theseus, the poet with good judgment represents him as sacrificing close by to the

equestrian Poseidon. The trochaic tetrameters are in keeping with the haste with which Theseus responds to the cry of the Chorus for succour. πτόθ'. πτόθεν B. K. L. V. ἐκ τίνος φόβου. 'From what cause of alarm.'

888. βουθυτοῦντά μ' — ἔσχετ'. 'Interrupted, prevented me sacrificing.' Cf. 428, ἐμὲ — ἐξωθυόμενον | οὐκ ἔσχον. 1771, ἐάν πως | διακωλύσωμεν ἰόντα φόνον | τοῖσιν ὁμαίμοις. ἐναλίφ θεῶ. 'To the sea god.' Below 1493, εἴτ' [ἐναλίφ] | Πεσειδανίφ θεῶ τυγχάνεις | βούθυτον ἐστὶν ἀγίζων. Eur. Ph. 1163, ἐναλίου θεοῦ | Περικλύμενος παῖς.

889. τοῦδ' ἐπιστάτῃ Κολωνοῦ. Cf. on 59. Schneid. compares the Homeric Od. i. 174, καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' ἐβ εἰδῶ. Il. τ'. 363, ἐξαῦδα, μὴ κεῖθε νόφ, ἵνα εἰδομεν ἄμφω. Phil. 238, γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἰ. Oed. R. 1517. εἰδῶ B. T. V. Br. ἴδω A. K. L. M. R.

890. θάσσον — ποδός. 'Faster than was agreeable to my feet.' Cf. El. 1503, μὴ μὲν οὖν καθ' ἡδονὴν θάσσω. 921, οὐ πρὸς ἡδονὴν λέγω τάδε; Phil. 206, στίβου κατ' ἀνάγκαν ἔρποντος. Schol: ταχύτερον ἢ ὡς ἔδει βαδίσειν. Perhaps ποδός is corrupt. Qu. θάσσον — πολύ.

893. τὰ ποῖα ταῦτα; Arist. Ach. 963, ὁ ποῖος οὗτος Λάμαχος —; τίς δ' ὁ πημήνας; I should prefer τίς σ' ὁ πημήνας; Cf. on 1132.

894. οἵχεται. Not Creon himself, but his attendants. Cf. on 867.

895. μου. Qu. μοι. Cf. 818.

τέκνων — ξυνωρίδα. So Eur. Andr. 275, τρίπαλον ἄρμα δαιμόνων (Juno, Venus, Minerva). τὴν μόνην ξυνωρ. His two sons being as it were dead to him.

ΘΗ. οὐκουν τις ὡς τάχιστα προσπόλων μολὼν  
 πρὸς τούσδε βωμοὺς" πάντ' ἀναγκάσει λεὼν  
 ἀνιππον ἱππότην τε θυμάτων ἄπο  
 σπεύδειν ἀπὸ\* ῥυτῆρος, ἔνθα δίστομοι 900  
 μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,  
 ὡς μὴ παρελθῶσ' αἱ κόραι, γέλως δ' ἐγὼ  
 ξένῳ γένωμαι τῷδε, χειρωθεὶς βία.  
 ἴθ', ὡς ἀνωγα, σὺν τάχει. τοῦτον δ' ἐγὼ,  
 εἰ μὲν δι' ὀργῆς ἦκον, ἧς ὁδ' ἄξιος, 905  
 ἄτρωτον οὐ μεθήκ'" ἂν ἐξ ἐμῆς χερὸς

897. οὐκουν. οὐκοῦν K. L. V. Elmsley invariably writes οὐκ οὖν, adding a note of interrogation or not, according to the sense.

898. πρὸς τούσδε βωμούς. The altars probably of Poseidon Ἰππιος and Athene ἱππία (1070) are meant. Cf. on 59, and Wund. in Arg. p. 22. Qu. πρὸς βωμῶν (888), εἰθὺς —.

899. λεὼν — ἱππότην. Aesch. Sept. 80, λεὼς — ἱππότας.

900. ἀπὸ ῥυτῆρος. 'At full speed.' Lit. 'giving (without) rein.' Lat. 'effusis habenis.' Hesych: ῥυτῆρες, ἥναι, ἱμάντες τῶν ἵππων. Phryn. Bekk. p. 24, 'Ἀπὸ ῥυτῆρος τρέχειν ἵππον' οἷον ἀπὸ χαλινού, ἢ ἀνευ χαλινού. Pollux i. 214, καὶ ἀπὸ ῥυτῆρος ἀνεῖναι τὸν ἵππον. Of course this expression can only apply by a kind of zeugma to the ἀνιππος λεώς. The word ῥυτῆρ occurs besides Aj. 241. Fr. 938, ῥυτῆρι κρούων (κρούσω?) γλουτὸν ὀπτίου ποδός. Musgrave cites Plut. Dion. i. 976 D, οὔτοι διελάσαντες τὴν ὁδὸν ἵπποις ἀπὸ ῥυτῆρος. Philostr. V. Apoll. v. 42, λίσοντα ἡμερον ἀπὸ ῥυτῆρος ἡγέ τις, ὥσπερ κύνα. Add Diod. S. xix. 26, καὶ ἀπὸ ῥυτῆρος ἀνεῖναι τὸν ἵππον. The Schol. absurdly understands ῥυτῆρ to mean 'a shoe or alipper,' βλαύτη. Tricl: εἴρηται δὲ ἐκ μεταφορᾶς τῶν διωκόντων τινὰς στρατιωτῶν καὶ πᾶσας ἥνιπας χαλῶντων, ὥστε ταχύτερον φέρεσθαι. ῥυτῆρας γὰρ τοὺς χαλινούς φασιν, οὐ τὰ ὑποδήματα, ὡς τὰ σχόλια λέγει. For this rather uncommon signification of ἀπὸ or ἀπο cf. Trach. 389, οὐκ ἔπο γνώμης ['without judgment'] λέγεις. Aesch. Sept. 273, οὐδ' ἀπ' ('without, to the exclusion of') Ἰσμηνοῦ λέγω. Thuc. vi. 64, ἀλίσσεται ἀπὸ τῶν δειπῶν (Schol: χωρὶς δεπῶν). i. 76, ἀπὸ τοῦ ἀνθρωπείου τρόπου. So ἀπὸ σκοποῦ, 'from the mark.' Similarly Tr. 1078, ἐκ καλυμ-

μάτων. Compare also the expression φορβείας ἔτερ φυσᾶν. ἀπὸ vulg. ἀπο Schaeef. Herm. Dind. Wund. &c. (For the accentuation v. Ell. Lex. i. 197.) ἀπαι K. Tricl. Which form occurs Hom. Il. λ'. 663. Aesch. Ag. 901. So ἔπαι, διαί. Cf. on Oed. R. 847. ἔνθα. I. e. ἐκείσε, ἔνθα. Translate: 'to where the openings of the two high-roads meet.' Elmsley omits the comma before ἔνθα.

δίστομοι — ὁδοί. Schol: ὡς σχιστῆς οὐσης ὁδοῦ ἐκεῖ. For δίστομοι ὁδοί συμβάλλουσιν as Doed. well observes, means δυοῖν ὁδοῖν στόματα συμβάλλει. So ἐπαταεῖς ἔξοδοι for ἐπτά ἔξοδοι τῶν τειχῶν Aesch. Sept. 269. Cf. Ant. 119. Fr. 778, Θῆβας — τὰς πύλας ἐπατοῦμους. Eur. Ph. 294, ἐπτάστομον πύργωμα Θηβαίας χθονός. 1073, ἐπτάπυργα κλειῖθρα. A more full description of these roads is given below 1044 f.

901. συμβάλλουσιν. 'Meet.' The term ordinarily used of the confluence of rivers. So ἐκβάλλειν, 'to debouche.' ἐμπόρων ὁδοί. 'High-roads, public roads,' frequented by travellers. Cf. 25. 330.

902. δ' A. B. T. V. Ald. τ' M. om. K. L.

903. ξένῳ — τῷδε. Oedipus. χειρωθεὶς. From χειροῦσθαι, 'to subdue.' Cf. Tr. 1057. Elmsley on Her. 757 remarks on the rare usage of such aorists in a passive sense. He compares κτηθεῖσα Eur. Hec. 449. ἐκτέθη Thuc. i. 123. ii. 36. θεαθὲν iii. 38. βιασθῇ 47. iv. 19. vii. 11. 43. 45. ὀλοφυρθεὶς vi. 78.

905. 'If indeed I had been angry, as this man deserves.' Cf. on Oed. R. 773. Matth. § 580. C. Schol: εἰ μὲν δι' ὀργῆς ἐληλύθειν, ἐν ταύτῃ τῇ ὀργῇ ἧς ἦν (I. ἦν, ἧς) οὗτος ἄξιος.

906. οὐ μεθήκ' ἂν A. R. οὐδ' ἀφήκ'

νῦν δ' οὐσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων",  
 τούτοισι κοῦκ ἄλλοισιν ἀρμοσθήσεται.  
 οὐ γὰρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν  
 κείνας ἐναργεῖς δευρό μοι στήσης ἄγων  
 ἐπεὶ δέδρακας οὐτ' ἐμοῦ καταξίως"  
 οὐθ' ἂν πέφυκας αὐτὸς οὔτε σῆς χθονὸς,  
 ὅστις δίκαι' ἀσκούσαν εἰσελθὼν πόλιν  
 κᾶνευ νόμου κραίνουσιν οὐδὲν εἴτ', ἀφείς"  
 τὰ τῆσδε τῆς γῆς κύρι', ὧδ' ἐπεισπεσὼν"  
 ἄγεις θ' ἂ χρήζεις καὶ παρίστασαι βίᾳ,  
 καὶ μοι πόλιν κέανδρον ἢ δούλην τινα  
 ἔδοξας εἶναι, καὶ μ' ἴσον τῷ μηδενί.

910

915

ἀν K. and (μεθῆκ' ἂν in marg.) L. οὐκ ἀφῆκ' ἂν B. M. T. V. Perhaps rightly. But cf. Aj. 373, ὅς χειρὶ μὲν μεθήκα τοὺς ἀλάστορας. Cf. on 835.

907. νῦν δ' —. I. e. Since he has come hither employing force, by force he shall himself be met. Cf. Eur. Hipp. 1045, οὐχ οὕτω θανεῖ, | ὥσπερ σὺ σταντῶ τόνδε προῦθηκας νόμον. Ovid, Met. xiii. 71, 'En eget auxilio qui non tulit; utque reliquit, | sic linquendus erit: legem sibi dixerat ipse.' οὐσπερ Reisk. &c. ὥσπερ the mss. Wunder defends the article in τοὺς νόμους, after οὐσπερ, supposing it to be thus placed, instead of in the dative τούτοις τοῖς νόμοις, and referring to Matth. § 474. a. Cf. Ant. 404, θάπτουσιν ἂν σὺ τὸν νεκρὸν | ἀπειπας. Where see note. Arist. Pac. 676, οὐκ ἦν ἔρ' οὐτέρ φησιν εἶναι τοῦ πατρός (f. φησι γεγονέναι πατρός). But I think the common reading is faulty. Qu. νῦν δ' οὐσπερ αὐτὸς ἦλθε δευρ' (or ἦλθεν ὧδ') ἔχων νόμους (or δευρ' ἔχων ἦλθεν νόμους). Or νῦν δ' οὐσπερ ἴσχω (or ἀσκῶν) εἰσελήλθεν νόμους. Or νῦν δ' οὐστίνας καὶ τὸς νόμους εἰσῆλθ' ἔχων. (For καὶ cf. on 53.)

908. τούτοις κοῦκ ἄλλοισιν B. T. Vict. Elmsl. &c. τούτοις, οὐκ ἄλλοισιν A. Ald. Br. Cf. Oed. R. 63, μόνον καθ' αὐτὸν, κοῦδέν' ἄλλον. El. 885, ἐξ ἐμοῦ τε κοῦκ ἄλλης. On the other hand cf. on Ant. 397, ἀρμοσθήσεται. 'He shall be ruled.' Compare the noun ἀρμοστής.

909. ποτ' ἔξει A. ποτ' ἔξει R. ποθ' ἔξει (or ἔξη, or ἔξη) the rest. Theseus at length addresses himself to Creon. Cf. 932 f. 1354.

910. ἐναργεῖς. 'Visible.' Cf. Ant.

263. Tr. 11. 224. Oed. R. 535.

στήσης ἄγων. Cf. 1342, στήσω σ' ἄγων.

911. καταξίως. Elmsley proposes κατάξια. Not without reason, for ἄν does not mean 'to conduct oneself, act,' but 'to do.' Cf. 853. El. 800, οὐτ' ἐμοῦ κατάξιν' ἂν (καταξίως the mss.) | πράξεις, ὅτε τοῦ πορεύσαντος ξένου. Oed. R. 133.

912. ὦν πέφ. Cf. 937.

913. ἀσκούσαν. 'Practising.' Tr. 384. Aesch. Pr. 1066, πῶς με κελεύεις κακότητ' ἀσκεῖν; Eur. Suppl. 872. 912. Hel. 1103. Bacch. 476. 641. Arist. Nub. 931.

914. ἀφείς. 'Neglecting.' Cf. 1537. For εἴτ' ἀφείς qu. ἐξαφείς (Tr. 72).

915. τὰ — κύρια. 'The fixed laws of the land,' rather than 'the authorities of the land.' ἐπεισπεσὼν. ἐπεισέν K. L. ἐπεισπεσὼν Dind. Perhaps δὲ γ' εἰσπεσὼν. Cf. on 924.

916. ἄγεις. 'Drivest off.' Lat. 'adducis.' As in the phrase ἄγειν καὶ φέρειν. Cf. 923. Otherwise the correction ἀπάγεις or ἀπάγει (mid.) would be obvious. παρίστασαι. 'Subduest.' Lit. 'placēt near thyself, drawest over to thyself, appropriate.' Lat. 'in ditionem tuam redigis.' Schol.: καταδουλοῖς καὶ ὑποχείριον ποιεῖς. Herod. iii. 45, ἱκανὴ ἦσαν Πολυκράτεια παραστήσασθαι. Thuc. i. 98, πολιορκίᾳ παρεστήσαντο.

917. κέανδρον. Aesch. Pers. 119, κέανδρον μέγ' ἔστυ Ζουσίδης. Oed. R. 57. "Similarly King Pelasgos says to the κῆρυξ of the Aegyptiadae, Aesch. Suppl. 913, ἀλλ' ἢ γυναικῶν ἐς πόλιν δοκίμους μολεῖν;" SCHN.

918. καὶ μ' A. R.

καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν  
 οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν, 920  
 οὐδ' ἂν σ' ἐπαινέσειαν, εἰ πυθοίαιτο  
 συλῶντα τὰμὰ, καὶ τὰ τῶν θεῶν\* βίᾳ  
 ἄγοντα φωτῶν ἀθλίων ἱκτῆρια".  
 οὐ τὰν ἔγωγ' ἂν σῆς ἐπεμβαίνων χθονός,

Ald. Ἴσον τῷ μηδενί. So Oed. R. 1019, καὶ πῶς ὁ φέσας ἐξ ἴσου τῷ μηδενί; It is not very clear whether this is from the nominative ὁ μηδεις or from τὸ μηδέν; but I have little doubt it is from the latter, as a person may be said to be τὸ μηδέν or μηδεις, but not ὁ μηδεις. So Ant. 1325, τὸν οὐκ ὄντα μᾶλλον ἢ μηδέν. Arist. Eq. 158, ὃ νῦν μὲν οὐδεις, ἄβριον δ' ὑπερέμειπας. Av. 578. But Aj. 1275, ἥδη τὸ μηδέν ὄντας. Tr. 1107, καὶ τὸ μηδέν δ. Eur. Tro. 411, τὰ σεμνὰ — οὐδέν τι κρείσσει τῶν τὸ μηδέν ἦν ἄρα. 608, ὁρῶ τὰ τῶν θεῶν, ὥς τὰ μὲν πυργοῦσ' ἔσω | τὰ (τὸ Elmal.) μηδέν ὄντα, τὰ δὲ δεκοῦντ' ἀπέλεσαν. El. 369, ἄνδρα — τὸ μηδέν ὄντα.

919. Θῆβαί γ'. 'Thebes at least.' Cf. Oed. R. 1380. A similar compliment is paid to Thebes in 937, ὥς ἀφ' ὧν μὲν εἰ | φαίνει δίκαιος &c. 929, σὺ δ' ἄξιαν οὐκ οἶδαν αἰσχύνεις πόλιν | τὴν αὐτὸς αὐτοῦ. These eulogies on Thebes under the circumstances of the case may appear out of place. Some think it probable that all the passages, in which any thing is said in praise of that city and people, were added at a later period by the grandson of Sophocles, at a time when there was a cordial understanding between the two states. V. Fritsch. ad Arist. Ran. p. 39. But see my Introduction.

οὐκ ἐπαίδευσαν κακόν. 'Did not bring up to be bad.' So ἐκδίκους τρέφειν in next v. Schneid. aptly quotes Pind. Fr. Inc. 163 A, οὐτοί με ξένον οὐδ' ἀδαήμενα Μοισῶν ἐπαίδευσαν κλυτὰ Θῆβαι. Add Phil. 1361, παιδεύει κακοῦς. Ant. 660, ἔκσμμα θρήνη. 715, ἐγκρατὶ πόδα τείνας. 791, ἀδίκους φρένας παρασκήψ. 1236, ἤρεισε πλευραῖς μέσσον ἔγχος. Oed. R. 98, ἀνῆκεστον τρέφειν. Eur. Med. 297, παῖδας ἐκδιδάσκεισθαι σοφοῦς. 864, τέγξει χέρα φοινίαν. Ph. 446, διαλλάξασαν ὁμογενεῖς φίλους. 960, γῆρυν ἀφθογγον σχάσας. Iph. T. 1180, σοφὴν σ' ἔθρεψεν Ἑλλάς. El. 376, διδάσκει δ' ἄνδρα τῇ χρεῖα κακὸν (πενία). Her. 575, διδάσκει σοφοῦς.

922. συλῶντα τὰμὰ. We find συλῶν τί τινας, but more frequently συλῶν τί τινα. V. Blomf. Gl. Prom. 786. A comma is usually placed after both τὰμὰ and βίᾳ. Brunck and Elmsley and others stop after θεῶν. Heath and Vauv. only after τὰμὰ. Which last mode I prefer. Otherwise I think the poet would have written τὰμὰ καὶ τῶν θεῶν, not τὰμὰ καὶ τὰ τῶν θεῶν. Translate: 'plundering what belongs to me, and dragging by force these wretched suppliants of the gods.' So Heath: 'et deorum supplices miseros homines vi abducere.' The noun ἱκτῆρια is coupled with a double genitive, of the subject and the object. So Aj. 54, λείας ἄδαστα βουκόλων φρουρήματα. For the double genitive cf. on Tr. 1191. I suspect however there is some latent error in what follows. What if we read καὶ τὰ τῶν θεῶν βίᾳ | ἄγοντα σάματ' ἀθλίων ἱκτῆριων ('the persons of wretched suppliants of the gods')?

923. Om. Farn. τὰ τῶν θεῶν — φωτῶν ἀθλίων ἱκτῆρια. For τοὺς ἱκέτας τῶν θεῶν φῶτας ἀθλίους. Cf. on 922. Eur. Ph. 1482, πτώματα νεκρῶν τρισσῶν. φωτῶν. φοιτῶν T. V. φοιτῶν B. βροτῶν M. ἱκτῆρια. Cf. Oed. R. 327, πάντες σε προσκυνοῦμεν οἷδ' ἱκτῆριοι. S, ἱκτῆριοι κλάδοισιν. Aj. 1175, ἱκτῆριον θησαυρόν.

924. οὐκουν. These particles here are quite inappropriate. Read οὐ τὰν, as in 1351. Cf. Phil. 872, οὐκουν (i. οὐ τὰν) 'Ατρεΐδαι τοῦτ' ἔτλησαν εὐφάμως | οὕτως ἐνεγχεῖν. The error clearly arose from οὐ τὰν having passed into οὐτ' ἂν, and then οὐκ ἂν; when to sustain the metre οὐν was put for ἂν. σῆς ἐπεμβαίνων χθονός. Cf. 400, γῆς δὲ μὴ 'μβαίρης ὄρων. Oed. R. 825, ἐμβατεύειν πατρίδος. 'Επεμβαίνειν governs a dative El. 456, and is coupled with κατ' ἐμοῦ ibid. 835. But cf. Oed. R. 803, κατὶ πωλικῆς | ἀνὴρ ἀπήνης ἐμβεβῶς. Elmsley hazards the conjecture, σῆς ἂν ἐπιβαίνων χθονός, comparing Eur. Or. 350. 618, ἢ μὴ 'πίβαινε Σπαρτιάτιδος χθονός. ἐπεμβαίνων B. T.

οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα, 925  
 ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς  
 οὐθ' εἶλκον οὐτ' ἂν ἦγον, ἀλλ' ἠπιωστάμην  
 ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών.  
 σὺ δ' ἀξίαν οὐκ οὔσαν αἰσχύνεις πόλιν  
 τὴν αὐτὸς αὐτοῦ, καὶ σ' ὁ πληθύων χρόνος 930  
 γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.  
 εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,  
 τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινὰ,

V. ἐπ' ἐμβαλῶν Farn. ἐπιβαλῶν A. K. L. M. Ald. ἐπιβαλῶ R. Cf. on 915.

925. "Thuc. iii. 54, ἀ ἔχομεν δίκαια πρὸς τὰ Θηβαίων διάφορα." SCHN. 'Not even if I had the most just of pretences.'

926. ὅστις ἦν. 'Whoever he might be or have been.' El. 1123, ὅθ' ἦτις ἐστὶ, προσφέροντες.

927. Schneid. thinks εἶλκον refers to the forcible abduction of the maidens, ἦγον to Creon's seizure of the old man for the same purpose. οὐδ' ἀνῆγον B. L. οὐθ' (sic) ἦλθον M. ἀλλ' ἠπιωστάμην. Supply ἂν from the preceding ἂν ἦγον. Cf. 996, τίνοι' ἂν, οὐδὲ τοῦν-δικον περιβλέποισ. Arist. Eq. 1057, ἀλλ' οὐκ ἂν μαχέσαιοτο· χέσαιοτο γὰρ (unless we read χέσαι γὰρ ἂν), εἰ μαχέσαιοτο. Cf. on Oed. R. 937. Dobree cites Aesch. Suppl. 894.

928. Cf. 12 f. Aesch. Suppl. 917, ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι. ξένον V. B. &c. ξείνον the rest. Which form, as Elmsley remarks, the Tragedians do not seem to have used, except where the metre requires it.

929. ἀξίαν οὐκ οὔσαν. 'Not deserving of it.' Sub. αἰσχύνεσθαι. Cf. 919. πόλιν. Thebes.

930. τὴν αὐτὸς αὐτοῦ (αὐτοῦ L. and others, perhaps all). Lat. 'ipse tuam.' Cf. 853, αὐτὸς αὐτὸν οὐτε νῦν καλὰ δρᾶς &c. 1356, τὸν αὐτὸς αὐτοῦ πατέρα τὸνδ' ἀπήλασας. Aj. 1132, τοὺς γ' αὐτὸς αὐτοῦ πολεμίου. 906, αὐτὸς πρὸς αὐτοῦ. Ant. 1177, αὐτὸς πρὸς αὐτοῦ. Tr. 451, εἰ δ' αὐτὸς αὐτὸν ᾤδε παιδεύεις. Oed. R. 138. 1237. Aesch. Ag. 846, τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται. Prom. 929, τοῖον παλαιστὴν νῦν παρασκευάζεται | ἐπ' αὐτὸς αὐτῷ. 762, αὐτὸς πρὸς αὐτοῦ. Eur. Her. 814, οὐτ' αὐτὸς αὐτοῦ δειλίαν (αι-

δεσθεις). Arist. Eocl. 402, ὅς αὐτὸς αὐτῷ ('ipse sibi') βλεφαρίδ' οὐκ ἐσώσατο. Plat. Alc. ii. 144 C, τὴν αὐτὸς αὐτοῦ (μητέρα ἀποκτεῖναι). So we say 'with one another' for 'one with another' &c. For the structure of the sentence cf. Aesch. Pr. 276, πρὸς ἄλλοι' ἄλλων πᾶσι προσιδέει. In these and similar passages Bernhardt, Synt. p. 287, prefers τὴν αὐτὸς αὐτοῦ &c., and this reading is not seldom found in the mss. V. Elmsl. ad Heracl. 144. This view is favoured by the Doric mode of writing such passages, Epicharm. Fr. 96, 7, πεπαῖθενται γὰρ αὐτὰς (αὐτὴ αὐτῆς) &c. Fr. 111, αὐτὸς δ' ἐπ' αὐτοῦ χαίρειν. Tital. Heracl. i. 76, μετ' αὐτὸς αὐτῶν. Fr. 97. 132. Sophron Fr. 65, ταῖς αὐτὰν χερσίν. V. Ahrens Dial. Dor. p. 274. In Attic Greek at least the accentuation of the second pronoun in such passages is ascertained by such passages as Arist. Nub. 407, αὐτὸς ἐαυτὸν κατακάνω. καὶ σ' —. 'And length of days makes you equally aged and void of sense.' Old age, though attended with many evils, being supposed to have at least this advantage, that it brings wisdom. Fr. 238, καίπερ γέρον ἂν, ἀλλὰ τῷ γῆρας φιλεῖ | χῶ νοῦς ἄμαρ-τεῖν καὶ τὸ βουλευεῖν ἂ δεῖ. Oedipus retorts upon Creon his own reproach. V. 804 f. Cf. Ant. 281, μὴ φευρεθῆς ἔννε-τε καὶ γέρον ἄμα. Oed. R. 402. πληθύων. πληθύων B. T. V. Cf. 377, ὁ πληθύων λόγος.

931. τοῦ νοῦ κενόν. 'Void of reason.' El. 403.

932. καὶ πρόσθεν. 'Even before.' Cf. 909 f.

933. τινὰ. 'That a certain person,' meant of Creon. Cf. Aj. 1138. Ant. 751. Qu. τὰ παῖδ' σ' ὡς τάχιστα δεῦρ' ἄγειν πάλιν.

εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις"  
 εἶναι βία τε κοῦχ ἐκὼν καὶ ταῦτά σοι 935  
 τῷ νῶ' θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω.  
 ὀρᾶς ἔν' ἤκεις, ὦ ξέν' ; ὡς ἀφ' ὧν μὲν εἰ  
 φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.  
 ἐγὼ οὐτ' ἀνάνδρον τῆνδε τὴν πόλιν νέμωντ',  
 ὦ τέκνον Διγέως, οὐτ' ἄβουλον, ὡς σὺ φῆς, 940  
 τοῦργον τόδ' ἐξέπραξα, γιγνώσκων δ' ὅτι  
 οὐδέεις ποτ' αὐτοῖς\* τῶν ἐμῶν ἂν ἐμπέσοι

. μέτοικος τῆσδε τῆς χώρας. Schol. s. 'A denizen, a resident stranger.' unless you wish to be detained here oner. Said derisively. μέτ- is here used in its proper sense of he changes his place of residence. st. 868. 890. Aesch. Ag. 57. By the figure it is said of the Bactrian in Aesch. Pers. 319, σκληρὰς γῆς ἐκεῖ κατέφθιτο. θέλεις. V. Which I think is right after

. βία τε κοῦχ ἐκὼν. So Oed. R. παλλάκεις τε κοῦχ ἀπαξ. El. 885, ὅ τε κοῦχ ἄλλου. Fr. 720, τυφλὸς - οὐδ' ὀρᾶν Ἄρης.  
 . τῷ νῶ' θ' —. 'I say no less with mind (intending it) than with my n.' Hartung reads with some probability οὐθ' (qu. νοῶν θ'). κἀπὸ τῆς τῆς λέγω. Cratin. ap. Suid. v. Ἀπορίσεις: 'Ἀλλὰ μὰ Δί' οὐκ οἶδ' ἔγωγε στ' οὐδ' ἐπίσταμαι, | ἀλλ' ἀπὸ γλώττης σου' μνημονεύω γὰρ καλῶς. L. 1131, οὐχ ἔσπε γ' εἰπεῖν ἐν τάχει σ' ἀπο (vulg. ὅπο). So ἀπὸ χειρὸς σθαῖ. γλώσσης. γλώττης V. A common error of the copies. 3 instances referred to in Dindorf's

. ὀρᾶς ἔν' ἤκεις —. Cf. Oed. R. Arist. Nub. 662, ὀρᾶς δ' πάσχεις ; φ' ὧν μὲν εἰ. This refers, not to his, but to his countrymen, the Thebans. Cf. 912. 919 f.  
 . ἐγὼ οὐτ' K. L. ἐγὼ οὐκ A. B. ἐγ' οὐτ' T. Farn. ἐγὼ μὲν οὐτ' f. on Oed. R. 1422. For the crasis ὅτ' cf. Ant. 458, τοῦτων ἐγὼ οὐκ ἔν — τὴν δίκην δώσειν. ἄν. Cf. 917, καὶ μοι πόλιν κένανδρον ἦν τινα | ἔδοξας εἶναι. Whence it is improbable the Poet wrote here, ὅ κένανδρον — οὐδὲ δοῦλην (or), ὡς σὺ φῆς. λέγων A. B.

T. V. vulg. λέγω K. L. M. Schneid. has given νέμων (as 879), with reference to ἔδοξας 918. A probable correction, which I had myself fallen upon. Bergk conjectures ἄγων (but how for the metre?). Cf. Eur. Bacch. 1035, Θήβας δ' ἀνάνδρους ᾄδ' ἄγεις ; Perhaps τῆνδε σὴν ἄγων πόλιν.

940. οὐτ' ἄβουλον. Qu. οὔτε δοῦλην (or δοῦλον). But cf. 947. The δυσβουλία of the Athenians was proverbial. Arist. Nub. 587, φασὶ γὰρ δυσβουλίαν τῆδε τῇ πόλει προσεῖναι &c. The patriotic poet probably wished to remove this reproach from his country, or in an indirect manner to recommend to it the opposite course of prudent counsel.

941. τόδ' B T. V. τότ' M. τό γ' A. K. L. R. Ald. Cf. on 977. ἐξέπραξα. ἐπραξα A. B. R. T. V. γιγνώσκων (γιν. L. V.). 'Judging, concluding.'

942. αὐτοῖς L. (in rasura) M. Linn. a. Scal. Heath. Br. Hart. αὐτοὺς Ald. and most mss. As ἐμπέπειν elsewhere in our poet governs the dative (Phil. 965. Oed. R. 1262. Oed. C. 1150), αὐτοῖς is most probably correct. Elmsley (ad Her. 693) defends the accusative, comparing Eur. Iph. A. 808, οὕτω δεινὸς ἐμπέπων' ἔρωι | τῆσδε στρατείας 'Ἑλλάδ' (i. e. 'Ἑλλάδα), οὐκ ἔνευ θεῶν. [In this passage the same critic ad Med. 93 proposes to omit 'Ἑλλάδ' as a gloss, and read οὐκ ἔνευ θεῶν τινος, as in Aesch. Pers. 165. Eur. Bacch. 763. Ph. 1608.] So προσπίπτω σοι and σε, ἐπιστρατεύω πόλει and πόλιν &c. V. Matth. § 496. By αὐτοῖς we must understand τοῖς πελοπίταις, to be inferred from πόλιν 939. Cf. 731. Eur. Bacch. 959, κόμισ'ε διὰ μέσης με Θηβαίων χθονός | μόνος γὰρ αὐτῶν (i. e. the Thebans) εἰμ' ἀνὴρ. Cf. on Tr. 260. Qu. ἂν σφιν, or ἄστοις. τῶν ἐμῶν — ξυναίμων. Antigone and Ismene.

ζήλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βίᾳ·  
 ἦδη δ' ὀθύνεικ' ἄνδρα καὶ πατροκτόνον  
 κἄναγνον οὐ δεξοίατ', οὐδ' ὅτφ γάμοι  
 ξυνόντες εὐρέθησαν ἀνόσιοι τοκέων\*.  
 τοιοῦτον αὐτοῖς Ἄρεος εὐβουλον πάγον  
 ἐγὼ ξυνῆδη χθόνιον ὄνθ', ὅς οὐκ ἐφ'  
 τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει·  
 ᾧ πίστιν ἴσχων τήνδ' ἐχειρούμην ἄγραν.  
 καὶ ταῦτ' ἂν οὐκ ἐπρασσον, εἰ μή μοι πικρὰς  
 αὐτῷ τ' ἀρὰς ἤρᾶτο καὶ τῶμῳ γένει.  
 ἂνθ' ὦν πεπονθὼς ἡξίουں τάδ' ἀντιδρᾶν.  
 [θυμοῦ γὰρ οὐδὲν γῆράς ἐστιν" ἄλλο πλὴν

945

950

943. ζήλος. 'Zealous affection for.'

944. ἦδη or ἦδην Ald. and most mss. ἦδη (supr. v) L. ἦδην K. Vict. ἦδην or ἦδην the Tricl. mss. Līv. a. Cf. on Ant. 18. ὀθύνεικ'. 'That.' Contracted from ὅτου ἔνεκα, as οὐνεκα from οὐ ἔνεκα. So ἂνθ' ὅτου 967.

945. κἄναγνον A. R. κἄναδρον B. L. M. T. V. δεξοίατ' Elmal. Herm. Wund. &c. δεξοίατ' the mss. Cf. on Oed. R. 1271. Aj. 304. οὐ δέξαιντ' ἂν (as οὐδεὶς ἂν ἐμπέσοι) Vauv. δέξαιτ' ἂν (sc. ἡ πόλις, 939) Reisig. γάμοι — τέκνων. 'A marriage (of a mother) with her own children,' said as taken from Jocasta's position, as Schneid. explains it. So γάμοι μητρὸς, 'a marriage (of a son) with his mother,' 978. Cf. Oed. R. 825, γάμοις — μητρὸς (υἱήναι. Dindorf explains in like manner. "Non ipse Oedipus nupserat filiis; sed habuerat γάμους matris, qui incesti erant propter habitationem cum filio. Sic Plutarch. in Numa dixit: ἔλαβε γάμον Τατίας." Vauv. Kunhardt understands γάμοι ἀνόσιοι τέκνων of the unholy wedlock, as begetting offspring; three crimes being here enumerated, parricide, his unnatural alliance (ἀναγνος), and lastly the incestuous production of children from that alliance. But may not ἀναγνος equally well be predicated of him who is guilty of parricide? Benedict proposes γάμοι — τέκνῳ from Schol: παρ' ὅσον αὐτὸς τέκνον ἐστὶ τὴν μητέρα γεγαμηκός. For τέκνων Musgrave proposes τοκέων, disyllabic as πόλεως (739), φονέως (1361) &c.; since γάμοι τέκνων can only mean 'nuptiae cum liberis contractae.' Which highly probable conjecture I have adopted with Hart.

ὅτφ γάμοι ξυνόντες—. Cf. 8, χὸ χρόνος ξυνὸν μακρός. 1134, φ' τίς οὐκ ἐνὶ | κηλὶς κακῶν ξύνουκος; Ant. 372, and on Phil. 268. ἀνόσιοι τέκνων val. ἀνωσιώτατοι (om. τέκνων) M. Which (corr. ἀνοσ.) may perhaps be the genuine reading. ἀνωσιώτατος occurs at the end of a trimeter Eur. Ph. 67. But cf. on prec. v. 947. Qu. τοῖον παρ' αὐτοῖς. Cf. Eur. El. 1251, ἐστὶν δ' Ἄρεός τις ἔχθρος. Aesch. Eum. 688. Act. Ap. xvii. 19.

948. ξυνῆδη Br. &c. ξυνῆδεν val. Cf. on 944. χθόνιον. 'Of this land.' Schol: ὅλον ἐγγενῇ καὶ αὐτόχθονα, ἐγγένιον. οὐχ ὥς οἱ ἐξηγησάμενοι οἴονται, παρὰ τὸ τοὺς δικασμένους ἐν αὐτῷ ἐπὶ τὴν χθόνα εἶναι. An unusual meaning of the word. Cf. Aj. 202, γενεᾶς χθονίων ἀπ' Ἐρεχθεϊδᾶν. Apoll. Rh. ii. 506, χθονίης—νύμφης. (Schol: ἐγχωρίαις.) Hesych: χθονίους Ἰναχίδας. αὐτόχθοναι καὶ οὐκ ἐπήλυδες. Bergk proposes χρεόνιον (i. e. 'ancient').

949. ἀλήτας. Dobree suggests ἀλέτας (?). ὁμοῦ—πόλει. 'Near the city.'

950. φ' πίστιν ἴσχων. I. e. φ' πιστεύω or πεποιθώς. So λῆστιν ἴσχειν, μῆστιν ἔχειν, &c. Similarly ὀργὴν ἔχειν τι. In Latin, 'fidem alicui habere.' Cf. 1031, ἀλλ' ἐσθ' ὅτφ σὺ πιστὸς ὢν ἔδρας τέλει τήνδ'—ἄγραν. Oedipus.

951. πικρὰς—ἀρὰς ἤρᾶτο. Ant. 427, ἐκ δ' ἀρὰς κακὰς ἤρᾶτο τοῖσι &c. Aesch. Sept. 787, πικρογλώσσους ἀρὰς.

952. μοι—αὐτῷ τ'—καὶ &c. Cf. 461. 868.

953. Eur. Andr. 439, τοὺς παλόντας ἀντιδρᾶν.

954—5. These two lines are perhaps spurious. We could well spare them.

θανεῖν θανόντων δ' οὐδὲν ἄλγος ἄπτεται.]” 955

πρὸς ταῦτα πράξεις οἶον ἂν” θέλῃς· ἐπεὶ

ἐρημία με, καὶ δίκαι’ ὅμως λέγω”,

σμικρὸν τίθησιν· πρὸς δὲ τὰς” πράξεις ὅμως\*

καὶ τηλικόσδ’ ὦν ἀντιδρᾶν πειράσομαι.

ΟΙ. ὦ λῆμ’ ἀναιδὲς, τοῦ καθυβρίζειν δοκεῖς, 960

πότερον ἐμοῦ γέροντος, ἢ σαντοῦ, τάδε† ;

ὅστις φόνους μοι καὶ γάμους καὶ ξυμφορὰς

τοῦ σοῦ διῆκας στόματος, ἅς ἐγὼ τάλας

ἤνεγκον ἄκων· θεοῖς γὰρ ἦν οὕτω φίλον,

τάχ’ ἂν τι μνηίουσιν ἐς γένος πάλαι 965

954. ‘For anger has no old age (no limit) but death,’ therefore none at all during life. Schol.: οὐκ ἔστι, φησὶ, θυμοῦ ἀπαρτῆσαι ἐνθρονον ὄντα. It was a proverb, ὁ θυμὸς ἔσχατον γηράσκει, observes Schneid. Fr. 688, οὐκ ἔστι γῆρας τῶν σφῶν, ἐν οἷς &c. Fr. 59, ἀλλ’ οὐδὲν ἔρει ψεύδος εἰς γῆρας χρόνον. Aesch. Sept. 682, οὐκ ἔστι γῆρας τοῦδε τοῦ μίσματος. Thuc. ii, 44, τὸ γὰρ φιλότιμον ἐγῆρων μόνον. Below 1519, γῆρας ἄλυστα. Similarly Aesch. Ag. 584, ἀεὶ γὰρ ἡβῆ τοῖς γέροντιν ἐδ’ μαθεῖν (φρονεῖν?). γῆρας ἔστιν vulg. ἔστι γῆρας A. R. Br. Suid. v. θυμός. (prob. Reinsig.) Cf. El. 1036.

955. θανόντων δ’—. ‘For when persons are dead, no pain molests them.’ No article is thus required. Borrowed from Aeschyl. Phil. Fr. i. ἄλγος δ’ οὐδὲν ἄπτεται νεκρῶν. Eur. Alc. 940, τῆς μὲν γὰρ (the dead Alcestis) οὐδὲν ἄλγος ἄπτεται ποτε. Cf. on Phil. 1348. Trach. 1009, ἡται μιν (νόσος). Fr. 235, οὐ γὰρ ἔσθ’ ὅπως | σπουδῆς δικαίας μῶμος ἄπτεται ποτε. For the sentiment cf. Tr. 1173, τοῖς γὰρ θανοῦσι μόνος οὐ προσγίγνεται. El. 1170, τοὺς γὰρ θανόντας οὐχ ὁρῶ λυπούμενους.

956. οἶον ἂν θέλῃς. Perhaps οἶα κἂν (or οἶά μ’ ἂν) θέλῃς.

957. καὶ δίκαι’ ὅμως λέγω. From the position of ὅμως in this passage we learn that no comma ought to be placed, as some editors have done, between εἰ and ὅμως. Unless indeed we read, as I think we should, καὶ λέγω δίκαι’ ὅμως —.

958. ὅμως καὶ τηλικόσδ’ ὦν. I. q. καὶ τηλικόσδ’ ὦν ὅμως. Cf. 851, καὶ τύραννος ὦν ὅμως. Schneid. rightly removes the comma usually placed after ὅμως. The sense seems to be: ‘But although for

action I am thus unfit by reason of age, I will endeavour notwithstanding to offer resistance.’ Qu. πρὸς δὲ σὰς πράξεις — ἀντιδρᾶν &c. Or perhaps ὅμως may be corrupt, and may have crept in from prec. v.

960. ὦ λῆμ’ ἀναιδὲς. Cf. 863, ὦ φθέγμ’ ἀναιδὲς. Eur. Iph. A. 1422, ὦ λῆμ’ ἄριστον. Oedipus rebukes Creon for reproaching him with what he had unconsciously done; and reminds him that in exposing the shame of his sister he disgraces himself (σαντοῦ). Compare Eur. Alc. 686, ὦ παῖ, τίς αἰχμὴς, πότερα Λυδὸν ἢ Φρύγα | κακοῖς ἐλαύνειν ἀργυρώητον σθένει; and its parody Arist. Av. 1244, πότερα Λυδὸν ἢ Φρύγα | ταυρὶ λέγουσα μορμολύττεσθαι δοκεῖς;

961. σαντοῦ. See prec. note. For τόδε Elmsley with reason proposes τάδε. Cf. 968, and on 1028. 1031.

962. μοι. ‘Against me.’ The dative, because τοῦ σοῦ διῆκας στόματος is equivalent to ἀνείδισας (971). Cf. 966, and 1375, τοῖσδ’ ἀρὰς σφῶν πρόσθε τ’ ἐξανῆκ’ ἐγὼ &c. καὶ ξυμφορὰς (συμφ. the mss.). ‘Calamities,’ resulting from the murder of Laius and the marriage with Jocasta. As these two words are closely connected in sense, and therefore pronounced together, the rule about the short syllable before the final cretic does not apply.

964. ἤνεγκον ἄκων. ‘I was the unconscious author of.’ Cf. 521, ἤνεγκον κακόντατ’—ἤνεγκον, ἐκὼν δ’ οὐ. ἤνεγκον cannot well mean here, ‘bore, endured.’ But Eur. Hec. 164, ὦ κἀκ’ ἐνεγκούσαι πῆματ’.

965. τάχ’ ἂν τι μνηίουσιν. ‘Perhaps for some reason wroth against the family.’ Cf. Oed. R. 523, ἡλθε—τοῦνεῖδος τάχ’ ἂν ὀργῇ βιασθέν. Matt. § 599, c. Schaefer



ἐπεὶ καθ' αὐτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ  
 ἁμαρτίας ὄνειδος οὐδὲν ἂνθ' ὅτου  
 τάδ' εἰς ἐμᾶντὸν τοὺς ἐμούς θ' ἡμάρτανον.  
 ἐπεὶ δίδασον, εἴ τι θέσφατον πατρὶ  
 χρησμοῖσι κινεῖθ' ὥστε πρὸς" παῖδαν θανεῖν, 970  
 πῶς ἂν δικαίως τοῦτ' ὀνειδίζους ἐμοί,  
 ὃς οὔτε βλάστας πῶ' γενεθλίους πατρός,  
 οὐ μητρός εἶχον, ἀλλ' ἀγέννητος τότ' ἦ;  
 εἰ δ' αὖ φανείς δύστηνος, ὥς ἐγὼ φάνην',  
 ἐς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον, 975  
 μηδὲν ξυνίεις ὦν ἔδρων εἰς οὓς τ' ἔδρων',

is wrong in connecting ἂν with τάχα instead of with μηνίουσιν. Elmsley in Add. proposes τάχ' ὄν(!). Oedipus speaks according to the popular notion prevalent in ancient times, formed by judgment according to outward appearance, not always a righteous one, that afflictions of any kind were to be esteemed either as a mark of the divine displeasure; or as a penalty paid for some crime committed by a man's ancestors. As in Horace, Od. iii. 6. 1, "Delicta majorum immeritus lues;" and in the New Testament, John Ev. ix. 2, "Who did sin, this man or his parents, that he was born blind?" πάλαι. πάλιν Farn. and (supr. αἰ) T. V. πάλιναι B.

966. For καθ' αὐτόν, 'by myself,' cf. Oed. R. 63, εἰς ἐν—καθ' αὐτόν, κοῦδέν' ἄλλον. ἐμοί. 'Against me.' Depending on ἐξεύροις ὄνειδος. Cf. 962.

967. ἂνθ' ὅτου—ἡμάρτανον. 'Because I (in that I, in the fact of my having) committed these sins against my own self and those who are mine.' ἂνθ' ὅτου, as ὁθοῦνεκα (1006, &c.), equivalent to ὅτι.

970. χρησμοῖσιν. 'Delivered by the oracles' of the god, oracularly delivered. Perhaps χρησθέν ποθ', or ἐκχρησθέν, or τοιοῦτον. ὥστε—θανεῖν. 'To the purport that I should die by the hand of my children.' Cf. Eur. Ph. 1607 f.

ὥστε πρὸς παῖδων. ὥστε παῖδων (ἐκ supr. γ) K. Qu. ὥστε μ' ἐκ παῖδων. Πρὸς is perhaps a gloss. The plural for the singular, as elsewhere often, 946. El. 838. Ant. 326. The singular is used Oed. R. 711, χρησμός γὰρ ἦλθε Λαῖω ποτ'—ὥς αὐτὸν ἔξει (ἔξοι?) μοῖρα πρὸς παιδὸς θανεῖν. On this use of ὥστε v. Schaeef. ad 1360.

972. 'Who as yet had sprung from neither father nor mother.' Cf. Ant. 980,

ματρός ἔχοντες ἀνέμφετον γένος (but v. note). οὔτε. οὐ τι Br. For οὔτε—οὐ cf. Ant. 249. Aesch. Fr. 449, ἔφημας εἰκὴ πάντα, κοῦτε πλινθοφείς | δέμοι προσείλους ἦσαν, οὐ βουλοργίαν. Elmsl. ad Med. 1316. ad Her. 615. Matth. § 609. So οὔτε—οὔτε—οὐ Ant. 287. οὔτε—οὔτε—οὐ—οὐ Ant. 851. 962. Qu. ὃς οὐδέτω βλάστας, or ὃς οὐδέτ' βλάστας πῶ —. τῷ K. Turn. τῷ B. R. V. πῶς the rest.

973. εἶχον. ἔσχον B. T. V. ἱ ἔα ἦ in marg. L. ἦν vulg. Elmsley every where restores ἦ for ἦν in the first person, and I suspect he is right. In like manner we find ᾗδ' &c. corrupted: cf. on 944.

974. φανείς δύστηνος. Not 'having appeared to be wretched,' but 'having become wretched.' Phil. 760, δύστηνος δῆτα διὰ πόνων πολλῶν φανείς. Or, 'born a wretched man.' Cf. 1226, ἐνὶ φανῇ. Opposed to ἀγέννητος. Cf. 1136, ἔθλιος γηγώς. ὥς ἐγὼ φάνην. ὡς 'γὼ φάνον V. Qu. ὥστερ' ἀφάνην, which would not, I think, offend Porson's canon.

975. ἐς χεῖρας ἦλθον πατρί. 'I came to blows with my father.' Cf. Tr. 441, 'Ἐρωτι μὲν νυν δότις ἀνταρίσταιαι | πόκτης ὅπως ἐς χεῖρας. Aesch. Sept. 673, ἀλλ' ἀνδρας Ἀργείοισι Καῶμελούς ἐλεις | ἐς χεῖρας ἔλθειν. Eur. Bacch. 1285, φῶς εἰς χεῖρας. Thuc. ii. 3. Xen. Anab. iv. 7. 16. Cf. on Oed. R. 773. Compare the expression ἀδικῶν χειρῶν ἄρχων in the orators.

976. εἰς οὓς τ' ἔδρων. The repetition of ἔδρων, which I doubt not crept in from the interpretation, is by no means elegant. I would correct, μὴδ' οὐσπινας, or μὴδ' εἰς τίνας. Or perhaps thus, μὴδὲν ζῶντι (so V.) μὴθ' ὦν ἔδρων, μὴτ' εἰς τίνας.

πῶς ἂν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοις ;  
 μητρὸς δὲ, τλήμων, οὐκ ἐπαισχύνει γάμους  
 οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν,  
 οἴους ἐρῶ τάχ'· οὐ γὰρ οὖν σιγήσομαι, 980  
 σοῦ γ' ἐς τόδ' ἐξελθόντος ἀνόσιον στόμα.  
 ἔτικτε γάρ μ' ἔτικτεν, οἴμοι\* μοι κακῶν'',  
 οὐκ εἰδότη οὐκ εἰδυῖα, καὶ τεκοῦσά με  
 αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.  
 ἀλλ' ἐν γὰρ οὖν ἔξοιδα'', σὲ μὲν ἐκόντ' ἐμὲ 985  
 κείνην τε ταῦτα δυσστομεῖν\*. ἐγὼ δέ νιν  
 ἄκων τ'† ἔγνημα, φθέγγομαί τ' ἄκων τάδε.  
 ἀλλ' οὐ γὰρ οὐτ' ἐν τοῖσδ' ἀκούσομαι κακὸς  
 γάμοισιν οὐθ' οὐς αἰὲν ἐμφέρεις'' σύ μοι

977. πῶς ἂν Elmal. Wund. Dind. &c.  
 πῶς γ' ἂν the mes. πῶς τᾶν ("nihil  
 evidentiū esse potest"! ) Fritsch. ad Ran.  
 138. Schneid. Which conjunction of  
 particles is quite inadmissible. πῶς δᾶν  
 (δᾶ ἂν) conj. Bergk. Elmsley (ad Med.  
 p. 296) maintains that γε is never used  
 in interrogative sentences. This in the  
 main is true; but he should have made  
 an exception to such cases, where γε is  
 closely connected with some word which  
 it qualifies, not placed in the beginning of  
 the sentence. For instance πῶς γε, τίς  
 γε and the like are inadmissible, there  
 being in the nature of the case no place  
 for the particle in such a situation; but  
 τί δ' ἄλλο γ' is unobjectionable, the γε  
 qualifying ἄλλο, and actually occurs in-  
 deed three times in Aristophanes, Nub.  
 1290. 1450. 1497. So also Trach. 630,  
 τί δῆρ' ἂν ἄλλο γ' ἐννέποις; I only  
 know of one exception to the above rule,  
 which I am unable to explain, and that is  
 ἀπὸ γε, which is found equally with ἀπὸ  
 — γε, in passages apparently quite sound,  
 e.g. Arist. Av. 1221. Vesp. 4. τό γ'.  
 τέτ' M. τῶς K. ἄκον πρᾶγμ'. 'An  
 involuntary deed.' Cf. 240. Oed. R.  
 1230. Schol.: τὸ ἀκούσιον.

978. μητρὸς — γάμους. 'The mar-  
 riage with my mother.' Called above,  
 from the other party, γάμοι τέκνων [but  
 read τεκέων], 945. τλήμων. τλήμων  
 B. K. L. V. τλήμων (sic) Farn. οὐκ  
 ἐπαισχύνει — ἀναγκάζων. Aj. 1307, οὐδ'  
 ἐπαισχύνει λέγων. Ph. 929. Oed. R. 635.

981. στόμα. 'Discourse, language,  
 remark.' Cf. 132. Aj. 1110, &c.

982. οἴμοι μοι Elmal. ὄμοι μοι vulg. Phil.  
 788, οἴμοι μοι τάλας. Whence for κακῶν  
 we should perhaps read here τάλας.

983. οὐκ εἰδότη οὐκ εἰδυῖα. So Eur.  
 Hipp. 319, φίλος μ' ἀπόλλυσ' οὐχ ἑκούσαν  
 οὐχ ἑκών.

984. αὐτῆς. αὐτῆς L. and most or all  
 others.

985. ἀλλ' ἐν γὰρ οὖν —. ἀλλ' ἐν γ'  
 ἄρ' οὖν Br. Wrongly. Cf. 1616, ἀλλ'  
 ἐν γὰρ μόνον | τὰ πάντα λύει. Ant. 771,  
 εὐ γὰρ οὖν λέγεις. 1253. Qu. ἀλλ' ἐν γὰρ  
 εὐ κάτοιδα. Or ἀλλ' ἐν γε τοῦτ' ἔξοιδα.

986. δυσστομεῖν Vauv. Br. δυστομεῖν  
 ed. Flor. Cant. (v. N. L. viii. 15). δυσ-  
 τομεῖν Ald. and vulg. δυσστομεῖν (opp.  
 to εὐστομεῖν, as δυσσεβεῖν to εὐσεβεῖν).  
 In like manner δύσσειστος, προσσαινεῖν,  
 δύσσηπτος, δυσστόχαστος, προσστείχειν,  
 προσστὰς &c. Which are often incorrectly  
 found written with a single σ. ἐγὼ  
 δέ νιν —. 'Whereas I' &c.

987. ἄκων. ἄκων τ' V. and another.  
 Which with Elmsley I much prefer.  
 φθέγγομαί δ' Hart.

988. ἀκούσομαι κακός. Phil. 1074,  
 ἀκούσομαι μὲν, ὡς ἔφυν οἴκτου πλέως, |  
 πρὸς τοῦδε. Aesch. Fr. 868, βουλήσεται  
 | κλέβειν ἀναλκίς μάλλον ἢ μαιφόνος.

989. ἐμφέρεις B. T. K. pr. ἐμπερείς  
 (supr. o) L. ἐμφορᾶς M. ἐμφέρεις A.  
 K. corr. Qu. ἐμφέρεις or ἐμφορείς. And  
 compare the Latin phrase 'ingerere con-  
 vicia' &c. Schol. ad Ant. 460, τὴν ἰδίαν  
 πλάνην τοῖς πλησίον ἐμφέρειν. So ἐγ-  
 κλημα ἐμφέρειν (Eur. Or. 754), αἰτίαν  
 &c. Herod. i. 131, καὶ τοῖσι ποιεῦσι  
 μωρίην ἐμφόρουσι. vi. 112, μωρίην τε

φόνους πατρώους ἐξονειδίζων πικρῶς. 990  
 ἐν γάρ μ' ἄμειψαι μῦνον ὦν σ' ἀνιστορῶ  
 εἰ τίς σε τὸν δίκαιον αὐτίκ' ἐνθάδε  
 κτεῖνοι παραστὰς'', πότερα πυνθάνοι' ἂν εἰ  
 πατήρ σ' ὁ καίνων, ἢ τῖνοι' ἂν εὐθέως ;  
 δοκῶ μὲν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον 995  
 τῖνοι' ἂν, οὐδὲ τοῦνδικον περιβλέποις.  
 τοιαῦτα μέντοι καὐτὸς εἰσέβην'' κακὰ,  
 θεῶν ἀγόντων οἷς ἐγὼ'' οὐδὲ τὴν πατρὸς  
 ψυχὴν ἂν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί''.  
 σὺ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν'' καλὸν 1000  
 λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος,

τοῖσι Ἀθηναίοις ἐπέφερον. i. 68. Thuc. i. 70. Arist. Ran. 1253. Antipho 134, 6. Or perhaps ἐγκαλεῖς. El. 779, ἐγκαλῶν δέ μοι | φόνους πατρώους.

990. φόνους πατρώους. Assimilated to οὐς, by a construction sufficiently common: for the regular construction would have required οὔτε ἐν φόνους πατρώους, οὐς &c. For the plural φόνους cf. 962. El. 779, ἐγκαλῶν δέ μοι | φόνους πατρώους. 11, πατρὸς ἐκ φόνων. Tr. 558.

991. ἐν γάρ μ' ἄμειψαι. 'For answer me this one thing.'

992. τὸν δίκαιον. 'The just one,' the great advocate of justice. Said sneeringly. Cf. 1000. Oed. R. 385, ὁ πιστός. Ant. 31, τὸν ἀγαθόν. Aj. 1289, ὁ δοῦλος. αὐτίκ'. 'For instance,' not to go further than yourself.

993. κτεῖνοι. κτείνειν V. κτείνει R. Hence perhaps κτείνει' ἐπιστάς. Translate: 'Attempted to kill you.' The imperfect. Cf. Oed. R. 1454, οἷ μ' ἀπωλήσῃ. El. 320, πρᾶγμ' ἀνὴρ πρᾶσσαν (Schol: ἐπιχειρῶν πρᾶσσειν) μέγα. Aj. 1126, δίκαια γὰρ τόνδ' εὐτυχὴν κτείναντά με: Aesch. Sept. 1021, ἦρει. Eur. Heracl. 1003, κτείνοντα κἀκβάλλοντα καὶ τεχνώμενον. Where v. Elmsl. Phoen. 79, ἔριν λούου'. 1617, ὁ σπείρας πατήρ | κτείνει με. Andr. 483, κτείνει, 'necem molitur.' 625. 794. Alc. 23, λείπω. Arist. Pac. 212, ἐκείνων πολλὰς | σπονδὰς ποιοῦντων. Herod. ix. 108, πόλις ἐθίδου. V. Monk ad Hipp. 592.

994. πατήρ σ' ὁ καίνων. On this position of the enclitic cf. on Oed. R. 139. Seidl. ad Eur. El. 262. Herm. ad Aj. 1007.

995. δοκῶ μὲν. 'I think indeed,' though I may possibly be mistaken.

Such appears to be the force of μὲν in such passages, where the corresponding particle δὲ is omitted. V. Pflugk ad Eur. Hel. 917. Cf. El. 61, δοκῶ μὲν, οὐδὲν ῥῆμα σὺν κέρδει κακόν. 547, δοκῶ μὲν, εἰ καὶ &c. Ph. 339. Eur. Suppl. 773. Arist. Pac. 47, δοκῶ μὲν, ἐς Κλέωνα τοῦτ' αἰνίττεται.

996. οὐδὲ τοῦνδικον περιβλέποις. The ἂν may be understood from the preceding, as in 927. Perhaps however we should read οὐδ' ἂν τοῦνδικον (or οὐδὲ τᾶνδικ' ἂν) περιβλέποις. τοῦνδικον περιβλέποις. 'Look around for the semblance of justice.'

997. τοιαῦτα μέντοι. 'Well just such misfortunes' &c. Cf. 781, τοιαῦτα μέντοι καὶ σὺ προσφέρεαι ἐμοί. εἰσέβην κακὰ. Qu. εὐρόμην κακὰ, or εἰσέδυν κακὰ.

998. οἷς — ἀντειπεῖν ἐμοί. Observe the two datives, of thing and person, combined after ἀντειπεῖν. Cf. on 113. Aj. 1062 f. Perhaps however for ἐμοί we should read ἔχειν or θέλειν, or ἔτι.

οἷς ἐγώ. Qu. ὅστ' ἐγώ, or ὅστε γ', or οἷς γ', or οἷς γ' ἂν. ἐγὼ οὐδέ. ἐγόνδε L. ἐγ' οὐδέ M. T. ἐγὼ δὲ (supr. ου) K.

1000. σὺ δ', εἰ γὰρ —. 'For thou art not so much an advocate of justice, as one that imaginest that everything is proper to be said.' Musgr: 'existimans quidvis dictu honestum esse.' Schol: ἀθυρόστομος ὢν. Cf. 806, γλώσση σὺ δεινός: ἄνδρα δ' οὐδέιν' οἷδ' ἐγὼ | δίκαιον, ὅστις ἐξ ἅπαντος εὐ λέγει. 761 f. Wonder in this and similar passages improperly, I think, removes the comma after δέ. The two clauses are clearly distinct.

ἀλλ' ἅπαν καλόν. Qu. ἀλλὰ πᾶν καλόν.

1001. ῥητὸν ἄρρητόν τ' ἔπος. Hor. Ep. i. 7. 72, 'dicenda tacenda locutus.'

τοιαυτ' ὀνειδίζεις μέ' τῶνδ' ἐναντίον.  
καί σοι τὸ Θησέως ὄνομα θωπεῦσαι καλὸν,  
καὶ τὰς Ἀθήνας, ὡς κατῴκηνται" καλῶς  
καὶ ὧδ' ἐπαυνῶν πολλὰ τοῦδ' ἐκλανθάνει, 1005  
ὁθύνει' εἰ τις γῇ θεοὺς ἐπίσταται  
τιμαῖς σεβίζεω" ἦδε τοῦθ' ὑπερφέρει  
ἀφ' ἧς σὺ κλέψας τὸν ἱκέτην γέροντ' ἐμέ  
αὐτόν τ' ἐχειροῦ τὰς κόρας τ' οἶχει λαβῶν.  
ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ 1010  
καλῶν ἱκνοῦμαι καὶ κατασκήπτω" λιταῖς  
ἐλθεῖν ἀρωγούς ξυμμάχους θ', ἵν' ἐκμάθῃς  
οἶων ὑπ' ἀνδρῶν ἦδε φρουρεῖται πόλις.

ΧΟ. ὁ ξείνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ  
αὐτοῦ πανάλλεις, αἷξαι δ' ἀμυναθεῖν. 1015

1002. τοιαυτ' ὀνειδίζεις με. The dativo μοι is required. Cf. 971. Read ὀνειδίζεις εἰς με. Cf. 754, ἀρ' ἔθλιον τοῦ-  
ρειδος—ὀνειδίσ' εἰς σὲ καὶ με καὶ τὸ πᾶν  
γένος; Ph. 523, τοῦτ'—εἰς ἐμέ τοῦ-  
ρειδος—ὀνειδίσαι. Or τοιοῖσδ' ὀνειδίζεις  
με (Il. i. 211, ἔπεισιν μιν ὀνειδισον. vii.  
95, νείκει ὀνειδίζων). Or perhaps τοιαυτ'  
ἔπαυτα (Ant. 1298) τῶνδ' ὀνειδίζεις ἐμοί.

1003. τὸ Θησέως ὄνομα (ἄμμα Μ.). Cf.  
Eur. Iph. A. 28. So with πόλεως, ἔως &c.

1004. κατῴκηται (πατοίκα. K.) καλῶς.  
'Is well governed.' Cf. Plat. Legg. 683  
A. Qu. διῴκηται. So διοικεῖν τὴν πόλιν  
(Thuc. viii. 21), τὰς τε οἰκίας καὶ τὰς πό-  
λεις (Plat. Meno 91 A), τὴν οὐσίαν (Dem.  
p. 839), τὸν βίον (id. p. 774), τὰ κοινὰ  
(id. p. 15). Or perhaps ὡς μάλ' ὀφίηται  
καλῶς. Cf. 1536, κἄν εἴ τις οἰκῇ. The  
allusion is to 947 f.

1005. τοῦδ' ἐκλ. Qu. τοῦτ' ἐκλανθάνει.  
But Eur. Or. 326, ἐκλαθέσθαι λύσσας.

1006—7. Cf. Arist. Eq. 581, ὁ πολιοῦ-  
χε Παλλὰς, ὁ | τῆς ἱερωτάτης ἀπα-  
σὼν πολέμῳ τε καὶ ποιη-ταῖς δυνάμει θ'  
ὑπερφερό-|σης μεδούσα χώρας (Attica).

1007. τιμαῖς marg. Turn. Br. &c. τι-  
μαῖς L. pr. τιμάς the rest. So 1557,  
λιταῖς σεβίζειν. Eur. El. 196, εὐχαισί  
θεοὺς σεβίζουσι. Arist. Th. 134, ἀνακτ'  
ἀγαλλε Φοῖβον τιμᾷ. For τιμαῖς cf. Oed.  
R. 909. Qu. τιμᾶν σεβίζουσ'. ἦδε. εἰ  
δὲ Ald. τοῦθ' ὑπερφέρει. 'Excels in  
this.' τοῦθ' A. pr. M. τοῦδ' L. R.  
Ald. &c. and (supr.) A. From 1005. Kun-  
hardt proposes τῶδ'.

1008. ἀφ' ἧς. 'And yet from it.' Cf. 731.

1009. αὐτόν τε—τὰς κόρας τ'. Cf. 951.  
αὐτόν τ' ἐχειροῦ K. Elmsl. αὐτόν  
τ' ἐχειροῦ Liv. a. Heath. Musgr. Br. Sch.  
&c. αὐτόν τε χειροῦ the rest. αὐτόν τε  
χειροῦ Vauv. Cf. 950, τῆνδ' ἐχειροῦμένην  
ἔγραν. οἶχει λαβῶν. Cf. on 867.

1010. ἐμοὶ connect with ἐλθεῖν ἀρωγούς.

1011. καὶ κατασκήπτω. This cannot  
be right. Qu. χέμ' ἐπισκήπτω (Aj. 831,  
τοσαυτὰ σ', ὁ Ζεῦ, προστρέπω καλῶ θ'  
ἄμα), or rather καὶ σφ' ἐπισκήπτω. Cf.  
Trach. 1221, τοσοῦτον δὲ σ' ἐπισκήπτω.  
Cf. on Oed. R. 1448. Or καλῶ θ' ἱκνοῦ-  
μενός τ' ἐπισκήπτω &c. Certainly κατα-  
σκήπτειν τινὰ λιταῖς ('to storm, impor-  
tune,' &c.) is a singular phrase, of which  
I should be glad to find another example.  
Κατασκήπτειν is, I think, always neuter,  
and means 'to fall down heavily upon.'

1012. ξυμμάχους vulg. συμμ. B. T. ξυμ-  
μάχους θ' K. supr. Reis. Dind. &c. Reisig  
quotes Aesch. Suppl. 726, ἐγὼ δ' ἀρωγούς  
ξυνδίκους θ' ἤξω λαβῶν. But cf. on 1081.  
Elmsley supports the common reading  
from Rhcs. 637, ἐγὼ δὲ σύμμαχος Κύπρις  
| δοκοῦσ' ἀρωγὸς ἐν πόνοις παραστατεῖν.  
Cf. 1376, νῦν τ' ἀνακαλοῦμαι ξυμμάχους  
ἐλθεῖν ἐμοί (τὰς ἀρὰς). Aj. 835, καλῶ θ'  
ἀρωγούς τὰς αἰετὰς παρθένους &c. El. 454.

1014—5. So 76, ἔπειπερ εἰ γενναῖος,  
ὡς ἰδόντι, πλὴν τοῦ δαίμονος.

1015. αἷξαι δ' ἀμυναθεῖν. 'And wor-  
thy of our assistance' (that we should  
assist them). Arist. Nub. 1323, ἀμυνά-  
θετέ μοι τυπτομένη. ἀμυνάθειν the  
ms. ἀμυναθεῖν Elmsl. (whom v. ad Med.

ΘΗ. ἄλλις λόγων ὥς οἱ μὲν ἐξηρπασμένοι  
σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἔσταμεν.

ΚΡ. τί δῆτ' ἄμαυρῷ φωτὶ προστάσεις ποιεῖν;

ΘΗ. ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δ' ἐμὲ  
χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις  
τὰς παῖδας ἡμῶν, αὐτὸς ἐκδείξῃς ἐμοί  
εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν

1020

186). Phot.: 'Ἡμόναθον: ἡμῶνα. In like manner he properly writes εἰκαθεῖν 1170.

1378. παρειαθεῖν 1334. Cf. on 1334.

1016. ἐξηρπασμένοι A. M. R. Ald. ἐξηρπασμένοι the rest. ἐξεργασμένοι conj. F. V. Schmidt. Bergk. Translate: 'those who have carried them away.' The passive form in the sense of the middle, as rightly explained by Schol.: οἱ ἐξηρπασμένοι οἱ θεράποντες Κρέοντος. So Tr. 931, φασγάνῳ — πλευνῶν — πεπληγμένην (middle). El. 54, ἡρμένοι ('lifting'). Ant. 364, ξυμτέφρασται ('he has devised'). Oed. R. 1490, κεκλαυμένην. Aj. 208, ἐνθάλασσαι. 139, πεφόβημαι. Eur. Alc. 1157, μεθηρμόσμεσθα. Heracl. 42, ὑπηρχαλισμένη. Med. 1127, ἡκισμένη. Or. 1411, πεφραγμένοι. Arist. Eq. 63, τέχνην πεποιήται. So κεκόμισμαι, εὐρημαί, πεπείραμαι, γέγευμαι, &c. V. Blomf. Gl. Agam. 252. Elmsl. ad Her. 601. Matth. § 496. Cf. on 61. Elmsley is decidedly wrong in understanding οἱ ἐξηρπασμένοι in a passive sense, as applied to the two girls: as is clear from the antithetical οἱ παθόντες, besides that it is far more natural to conceive 'the spoilers' should be represented as hastening off, than the spoiled. Cf. also 1022. 1044.

1017. ἡμεῖς δ' οἱ παθόντες. I. e. οἱ δὲ παθόντες ἡμεῖς, corresponding with οἱ μὲν ἐξ. ἔσταμεν. 'Are standing still, inactive.'

1018. ἀμαυρῷ. ἀφαυρῷ Br. 'Feeble, helpless.' So ἀμαυραῖς χερσὶ 1621. Eur. Herc. 231, γῆρὰ δὲ τρομερὰ γυνὴ κάμαυρον σθένος. Aesch. Cho. 157, ἐξ ἀμαυρᾶς φρενός.

1019. ὁδοῦ κατάρχειν —. 'To lead the way thither.' Cf. Tr. 1135, δεινοῦ λόγου κατῆρξας. τῆς ἐκεῖ. For τῆς ἐκείσε. So Herod. vii. 147, καὶ ἡμεῖς ἐκεῖ πλέομεν. Thuc. iii. 71, τοὺς ἐκεῖ καταφευγόντας. δέ με the mss. Ald. Dind. Wund. δ' ἐμὲ Herm. δ' ἐμοὶ Br. δέ μοι Heath. Burt. Elmsl. Hart. Wund. considers the enclitic more applicable here, as there is no opposition implied between the acts of Creon and Theseus.

Translate: 'and for me to conduct you' (with me for your escort). Schaefer (who renders: 'ego vero tibi comes esse volo') endeavours to draw a distinction between ὁδοῦ κατάρχειν ('viam monstrare') and πομπὴν χωρεῖν ('comitem se adjungere'); but Elmsley with reason objects to this, adducing Eur. El. 669, στείχου' ἄν, εἰ τις ἡγεμὸν γίγγοιθ' ὁδοῦ. | ΠΡ. καὶ μὴν ἐγὼ πέμποιμ' ἄν οὐκ ἀκουσίως. Add Eur. Bacch. 841, ἔτευ δέ πομπὴς ἔ' ἐμ' ἐγὼ σωτήριος. Hence Hermes is called ὁ πομπὴς below 1848. For the construction Doederlein compares Phil. 1305, ὡς ῥῆσ' ἐμοὶ μὲν τῶν λόγων λήξαι, σέ δέ | ζῆν, ὅσπερ ἦδη (ῆς, ἔνευ σωτηρίας. "Πομπὴν δέ με χωρεῖν is assimilated to the first member ὁδοῦ κατάρχειν, instead of ἐγὼ δέ πομπὴς χωρήσω. Cf. Il. iii. 88, ἄλλους μὲν κέλεται — τεύχεα καλὰ ἀποθέσθαι —, αὐτὸν δέ — μάχεσθαι." SCHNEID. Perhaps πομπὴν τέ μοι | χωρεῖν, or πομπὴν γέ μοι | χωρεῖν, or πομπὴς δ' ἐγὼ (or δέ σοι) | στείχω, or — τῆς ἐκείσε πόμπιμον ('escorting') | χωρεῖν (Tr. 560, πομπήμοις κόποις). πομπὴς means 'an attendant' 723. Il. xiii. 416 &c.

1021. τὰς παῖδας ἡμῶν. Schneid. conjectures: τὰ παῖδ' (Ant. 557), δὲ γυν' (coll. 1025). Bergk conj.: τὰς παῖδας, ἡμῖν αὐτὸς ἐκδείξῃς ἔργον (or μολόν). Qu. τὰς παῖδας ἐγγὺς (or ἐνταῦθ'), or τὰ παῖδε κρύψας. Hermann also sought for some participle to go with ἔχεις.

ἡμῶν. ἡμῖν or ἡμῶν Reis. Elmsl. Hart. Cf. 81, ἡ βέβηκεν ἡμῖν ὁ ξένος: 134, ποῦ μοι ποτε ναίει: Eur. Bacch. 317, κλύω δὲ — γυναικας ἡμῖν δόματ' ἐκλειπόμεναι. Cf. Phoen. 379, τί γὰρ πατήρ μοι πρέσβυς — δρᾷ: ἐκδείξῃς. ἐνδείξ marg. Turn.

1022. ἐγκρατεῖς. Sub. αὐτῶν, 'in possession of them.' Phil. 75, τῶν ἐγκρατῆς. οὐδέν. οὐδ' ἐν Porson. Cf. Eur. Ph. 754. Alc. 674. Herc. 1338. Menal. Fr. 7. Perhaps οὐδὲ (or οὐτι) δειπώνων, or οὐ δεῖ νῶ πονεῖν. V. Linw. Gr. Metr. p. 34.

ἄλλοι γὰρ οἱ σπεύδοντες", οὓς οὐ μὴ ποτε  
 χώρας φυγόντες τῇσδ' ἐπεύξωνται θεοῖς.  
 ἀλλ' ἐξυψηγοῦ" γνῶθι δ' ὡς ἔχων ἔχει,  
 καὶ σ' εἶλε θηρῶνθ' ἢ Δίκη\*. τὰ γὰρ δόλῳ  
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.  
 κοῦκ ἄλλον ἔξεις ἐς τὰδ'". ὡς ἔξοιδά σε

1025

3. οἱ σπεύδοντες. This does not correct. Some future at least is ed. Qu. ἀπείδοντες or ἀνείδοντες rdē. 'those who will bring them'), or οἱ σχέοντες ('prevent them') or εὐπτόντες ('pursue them') σώσσοντες (or οὐκ σώσσοντες). Cf. Similarly cf. Arist. Ach. 221, μὴ γὰρ ποτὲ | μηδὲ περ γέροντας ἐκφυγόντων Ἀχαρνέας. Thesm. 711, π δ' ἀποδράς οὐ λείξεις | οἷον δράσας ἔργον.

4. χώρας φυγόντες τῇσδ'. 'That have escaped out of this land,' ἐκ underground. So Phil. 1044, τῇσ πεφυγένας. Wunder cites Eur 520, πέφυγε τοῦτον ἐκ δόμων ξίφος. ad. R. 1135 f. ἐπεύχονται B. c. m. Schol. Reis. Elmsl. Dind. l. Hart. ἐπεύχονται A. sec. m. V. and B. T. pr. Herm. (!). ἐπεύχονται. K. L. M. Schn. (!). ἐπεύχονται kerk. Cf. on Phil. 381. Οὐ μὴ ὦνται, as Dind. observes, is bad. The correction οὐδ' οὐδὲ ποτε — ὦνται, is obvious, but not very proper. Cf. Plato, Soph. 235 C, οὐ — ἐκφυγόντων ἐπεύχεται τὴν — μέθοδον. πε τῇσδ' γ' εὐξάνται. Brunck and ey strangely explain ἐπεύχεσθαι here man, not 'gloriarī,' but 'vota per-e, gratias agere.' ἐπεύχονται. : οἱ σοὶ θεράποντες.

5. ἀλλ' ἐξυψηγοῦ. Qu. ἀλλ' εἴ ὦ. ἔχων ἔχει. 'Catching avouring to catch) thou art caught,' aptly quotes Cic. ad Div. ix. 'Habeo, non habeo a Laide,' adds, 'Graece hoc melius.' The ἔχειν is taken from the chase, men or fishermen, who had caught ing, being said ἔχειν τι, to which there is a playful allusion in Arist. 733, ἔχεις τι; Eur. Cycl. 683. id. compares Plaut. Pseud. 1029, praeda, capti praedones." 6. καὶ σ' εἶλε — ἢ τύχη. For ἢ Doed. with much reason thinks we replace ἢ Δίκη, since it is much natural for Theseus to attribute

such an act to 'Justice' than to 'Fortune.' He compares El. 528, ἢ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνῃ. Eur. Her. 941, δ' μῖσος, ἡκεις; εἶλε σ' ἢ Δίκη χρόνῳ. The two nouns Δίκη and τύχη are often interchanged (v. Br. ad Ant. 387). This correction is adopted by Hart. Θηρῶν, as Doed. observes, is often used of the vengeance of the gods overtaking the guilty. Eur. Bacch. 888. Hel. 50. τὰ γὰρ δόλῳ — κτήματ'. 'For possessions acquired by unfair treachery.' The substantive in the sense of the past participle. V. Heind. ad Plat. Crat. p. 88. Similarly Trach. 668, τῶν σῶν Ἡρακλεῖ δωρημάτων. But qu. τὰ γὰρ δόλῳ | τῷ μὴ ὀδίκῳ (or καὶ μὴ Δικῇ) κεκτημένῳ οὐχὶ σώζεται, or (which is less probable) — τῷ μὴ δικαίῳ οὐ σώζεται κεκτημένα. Cf. Plaut. Poen. iv. 2. 22, 'Male partum male disperit.'

1028. κοῦκ ἄλλον the mss. and vulg. εἰ κάλλον Wund. (placing only a comma after σώζεται). I. e. 'Even though thou shalt have another to aid thee in this design.' But even so I doubt whether the passage is sound. Mudge explains: 'neque alium ad hoc inceptum peragendum adiutorem habere tibi contiget.' With whom Heath and Elmsley agree. According to Vauv., Theseus declares he will commit to no one besides himself the task of conducting Creon. Schneid. explains, 'Moreover thou wilt not have some other to aid thee for this object' (thy attendants, on whom thou no doubt relyest, shall not avail thee; since I too with my force will betake me with thee to the spot). The common reading certainly cannot be right, being palpably inconsistent with what immediately follows, ὡς ἐξοιδά σε οὐ ψιλὸν &c. Qu. κοῦκ ἀργὸν ἔξεις μ' ἐς τὰδ' (or εὐρήσεις ἐμ'), 'and you will not find me different' (from yourself, i. e. unprepared for a contest) or 'inactive in this matter.' Or κοῦκ ἀμβλὸν ἔξεις μ' —; Or κοῦκ ἀμβλὸς (or κοῦ βλὸς, cf. Oed. R. 780) ἔξειμ' —. Or κοῦκ ἄλλ' ἐφευρήσεις τὸδ' (sc. κτήμα), 'and you will not find the case different

οὐ ψιλὸν οὐδ' ἄσκειον ἐς τοσὴνδ' ὕβριν  
 ἦκουτα τόλμης τῆς παρεστῶσης ταυῦν,  
 ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὦν ἔδρας τάδε.  
 ἂ δεῖ μ' ἀθρήσαι, μηδὲ τήνδε τὴν πόλιν  
 ἐνὸς ποιῆσαι φωτὸς ἀσθενεστέραν.

1030

νοεῖς τι τούτων, ἣ μάτην ταυῦν\* τέ σοι  
 δοκεῖ λελέχθαι χῶτε ταῦτ' ἐμηχανῶ ;

1035

ΚΡ. οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὦν ἐρεῖς ἐμοί'·  
 οἴκοι δὲ χῆμεῖς εἰσόμεσθ' ἂ χρὴ ποιεῖν.

ΘΗ. χωρῶν ἀπείλει νῦν· σὺ δ' ἡμῖν\*, Οἰδίπους,  
 ἔκκλητος αὐτοῦ μίμνε, πιστωθεὶς ὅτι,

with this one,' or κοῦχ ἔτερον εὐρήσεις  
 τόδ'. Or κοῦχ ἀσπλος ἐξεῖμ' ἐς τόδ'. Or  
 εἰ κἀλλ' ἔπα' ἔξεις. τόδ' A. R. Ald.  
 τόδ' B. L. M. T. V. Br. Elmsl. Dind. Hart.

1029. ψιλόν. 'Alone,' unattended, or  
 'unarmed' (sub. δπλων). Lat. 'in-  
 ermem.'

1030. Arist. Lys. 318, τοῦ νῦν πα-  
 ρεστῶτος θράσους. Cf. Arist. Nub. 1347,  
 ὡς οὗτος, εἰ μὴ τῷ πεποιθεῖν, οὐκ ἂν ἦν  
 οὕτως ἀκόλαστος. | ἀλλ' ἔσθ' ὅτῳ θρασύ-  
 νεται.

1031. πιστός. I. q. πιστεύων, πεποι-  
 θώς (Schol.). 'Trusting in, relying on,'  
 in a neuter sense. Lat. 'confisus, fretus.'  
 V. Pors. ad Hec. 1125. Cf. 950, ὃ  
 πίστιν ἴσχω. Tr. 286, πιστὸς ὦν κείνῳ.  
 Fr. 583, βροτῶ δὲ πιστὸν οὐδέν. Aesch.  
 Pr. 919, τοῖς πεδαρσίοις κτύποις | πιστός.  
 Pers. 55. Thuc. iii. 30. i. 68, ἀπιστος. So  
 μεμπτὸς εἶναι τι Trach. 446. Cf. on Oed.  
 R. 969. τόδε B. T. Br. Elmsl. &c.  
 τόδε A. R. Ald.

1032. μηδὲ —. Wunder quotes Dem.  
 Lept. p. 468, δς (νόμος) ἀπιστότερον τὸν  
 δῆμον καθίστησιν ἐνὸς ἀνδρός.

1033—5. As Theseus was not present  
 on the occasion apparently referred to  
 (824), Schneid. with Doederlein assigns  
 these two lines to the Chorus (cf. 1014 f.),  
 instead of Theseus, to whom they are  
 usually continued. But these words do  
 not appear necessarily to imply that The-  
 seus must have been present at the time  
 alluded to; for they may be taken with a  
 certain degree of latitude, in this sense,  
 'Do these considerations, of which I  
 speak, weigh with thee as little now as  
 they appear to have done at the com-  
 mencement of this design?' Creon's  
 reply too certainly seems addressed to  
 Theseus rather than the Chorus.

1034. νοεῖς τι τούτων —; So Oed. R.  
 1140, λέγω τι τούτων ἢ οὐ λέγω πεπρα-  
 γμένον. ταυῦν Herm. τὰ νῦν ναι.  
 ταυῦν τε ('now') and χῶτε are clearly  
 placed in opposition. So that there is no  
 need to write τὰ νῦν. Cf. El. 676, θαυμά-  
 'Ορέστην νῦν τε καὶ πάλαι λέγω. 997.  
 Ant. 181.

1035. δοκεῖ. δοκεῖς B. T. V.

1036. οὐδὲν σὺ μεμπτὸν. οὐδὲν σὺ  
 μεμπτὸν K. οὐδὲν πεμπτὸν (sic) M.  
 'Nothing that thou shalt say here will be  
 found fault with (taken up) by me.' Say  
 what thou wilt against me, I shall not  
 answer it here. The dative after μεμπτὸν,  
 since verbals govern the same cases as  
 the verbs from which they are formed.  
 But this sense seems to require a rather  
 different reading in the text. Qu. οὐδὲν  
 τι μεμπτὸν (or οὐδὲν ἐπιμεμπτὸν) ἐνθάδ'  
 ὦν ἐρεῖς ἐμοί. Or οὐδὲν σὺ μεμπτὸν  
 ἐνθάδ' ὅντ' ἐρεῖς ἐμέ. Or οὐδὲν σε μεμπ-  
 τὸν ἐνθάδ' ὦν ἀμείβομαι. Or οὐδὲν σε  
 μεμπτὸς ἐνθάδ' ὦν ἐρῶ κακόν. Or οὐδὲν  
 σε μεμπτὸν — ἐρῶ λόγον. (μεμπτὸς is  
 active in Trach. 446.) Or οὐδὲν δύσωργον  
 ἐνθάδ' ὦν ἐρῶ σ' ἔπος. Or οὐδὲν τι μεμπ-  
 τὸν —. (Eur. Med. 187, σκαιοῦς —  
 κοῦδέν τι σοφούς.) It seems probable  
 that ἐρῶ, and not ἐρεῖς, is the true read-  
 ing; the opposition being between Creon  
 'here' (in Athens), and Creon 'at home'  
 (in Thebes).

1038. χωρῶν ἀπείλει νῦν. 'Go thy  
 way then and threaten.' For νῦν Elmsley  
 reads νυν. But we should have expected  
 to find νυν the second word in the sen-  
 tence. Qu. μοι, or χωρῶν ἀπείλησον.  
 ἡμῖν Elmsl. Wund. ἡμῖν ναι.  
 Dind. Schn. &c. Cf. on 34.

1039. πιστωθεὶς. πιστηθεὶς A. Ald.  
 'Being assured.'

- ἦν μὴ θάνω ἄν' ἔγωγε πρόσθεν, οὐχὶ παύσομαι  
πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων. 1040
- ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν  
καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθείας.
- ΧΟ. εἶν' ὅθι δαῖτων στρ. α'.  
ἀνδρῶν τάχ' ἐπιστροφαὶ 1045  
τὸν χαλκοβόαν Ἄρη  
μίζουσιν, ἥ πρὸς Πυθίαις,  
ἥ λαμπάσιν ἀκταῖς,

1042. ὄναιο — τοῦ τε γενναίου χάριν. I am not aware of any other passage where χάριν is thus interposed between ὄναισθαι and the genitive. Qu. τοῦ τε γενναίου τρόπου (or γ' ἄμα), or τῆς τε γενναίας φύσεως. For τὸ γενναῖον cf. B. 569. 1640.

1043. προμηθείας M. V. Cf. on Oed. R. 48.

1044—95. On Theseus with Creon leaving to go to the rescue of the maidens, the Chorus express a wish that they could be near spectators of the coming conflict, in which they augur a successful issue to their own countrymen.

1044. GL A: εἴθ' εἴην ὅθι αἱ συμβολαὶ γηθήσονται. ὑπολαμβάνουσι γὰρ ὅτι οὐ ψιλὸς ὁ Κρέων παραγέγονεν.

1045. ἐπιστροφαί. 'The attacks.' Or 'the gatherings' (cf. 537, μυρίων ἐπιστροφαὶ κακῶν). Others explain it 'wheelings round.' Lat. 'conversiones' (Schol: ἀναστροφαί), in reference more particularly to Creon's force, who in their flight to Boeotia would naturally have to turn round in order to ward off their pursuers. And certainly ἐπιστρέφειν and ἐπιστροφή are frequently applied in this sense, as in Thuc. ii. 90, ἐπιστρέψαντες τὰς ναῦς. 91, ὑπεξέφυγον τὴν ἐπιστροφήν. Plut. Timol. i. 249 D, πυκνὰς ἐξ ἐπιστροφῆς ποιεῖσθαι τὰς ἐπελάσεις. Which passages are quoted by Musgr.

1046. χαλκοβόαν. 'Vociferous, clamorous.' Schol: στεροβόαν, μεγάλῳ φωνῶν. A metaphor taken from the clear ring of brazen articles. So Iliad ε'. 785, Στέντορι — χαλκεοφώνῳ. Aj. 17, χαλκοστήμου κώδωνος. Compare also the epithets of horses, χαλκόποδες (Hom.), χαλκόκροτοι (Arist. Eq. 552), χαλκώρυχες. Cf. Oed. R. 191, ὅς ('Ἀρης) — φλέγει με περιβάτος. Ἄρη. ἄρην M. V. Which form is preferred by Porson, Ph. 134. 936. 1006. Seidl. ad El. 2.

Ἄρη μίζουσιν. Hom. II. δ'. 510, αὐτοσχεδὶρ μῖζαι χεῖρας τε μένος τε. Schneid. compares the expression of Alcæus, μῖζαν δ' ἐν ἀλλόλοισι Ἄρεα, and the Homeric συνάγειν Ἄρηα. So also συνάπτειν μάχην, συμπλέκεσθαι. Eur. Sup. 683, συνήψαν ἀλκήν. And in Latin, 'miscere pugnam, conserere manus.' Cf. 1057.

1047. πρὸς Πυθίαις. Supply ἀπὸ κοινοῦ, and by a zeugma, ἀκταῖς, which strictly speaking is applicable only to λαμπάσιν (i. e. the shores of Eleusis), for the Pythium was situated inland. The Schol. thinks the shrine of the Pythian Apollo at Oenoë is here intended, which place we know from Thuc. ii. 18 to have been situated ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας. Herod. v. 74. Those who journeyed by the 'sacred way' into Boeotia, would pass this place. Somewhat nearer to Athens on the same road was Eleusis, which place appears meant here by the λαμπάδες ἀκταί. The Chorus therefore wonder at what point of the said road the fugitives will be overtaken and the encounter begin. "The Πύθιον was a temple of Apollo Pythius," says Schneid., "in a pass of the Ποικίλον ὄρος, which forms part of the chain of Mount Aigaleos (Paus. i. 37. 4), at a point where now between steep cliffs the convent 'Daphni' still bears in its name the memory of Apollo Δαφναῖος. Through this pass lay the road to Eleusis and Boeotia. Before the reign of Theseus the Πύθιον formed the boundary between Athens and Megaris, to which at that time Eleusis still belonged. Cf. Philochorus ap. Strab. ix. 392." Add Suid. v. Παρόλων.

1048. λαμπάσιν ἀκταῖς. 'The gleaming shores' of Eleusis, so called from the blazing torches tossed about in the celebration of the mystic rites held there. Schol: τὰ περὶ Ἐλευσίνα τέλη φησὶ, καὶ εἴη ἂν λαμπάσιν ἀκταῖς ταῖς λαμπαδεύ-



οὗ πότνιαι σεμνὰ τιθηνοῦνται τέλη

θνατοῖσιν, ὧν καὶ χρυσέα

κλῆς ἐπὶ γλώσσῃ βέβακε προσπόλων Εὐμολπιδῶν

1050

ομένας καὶ καταλαμπομένας καὶ δαδου-  
χομένας ὑπὸ τῆς μυστικῆς φλογὸς καὶ  
τῶν ἱερῶν δάδων, περὶ ὧν Αἰσχύλος φησὶν  
Δαμπραίσι δαστραπαῖσι λαμπάδων  
σθένει. Gl. A: Ἐλευσίνι. διὰ τὰς ἐν  
μυστηρίοις λαμπάδας. In allusion to this  
custom we read Arist. Ran. 346, φλογὶ  
φθέγγεται δὲ λειμὼν, and σὺ δὲ λαμπάδι  
φθέγγων προβάδην ἔταγ' ἐπ' ἀνθηρὸν ἔλειον  
δάπεδον χοροποιὸν, μάκαρ, ἦσαν. Eur.  
Ion. 1074 f. Stat. Silv. 4. 8. 50, 'Tuque  
Actaea Ceres, cursu cui semper anhelo  
| Votivam taciti quassamus lampada  
mystae.' Lactant. Inst. i. 21. 24, 'Sa-  
cra ejus (Cereris) ardentium taedarum  
jactatione celebrantur.' This they did in  
memory of Ceres, searching with torches  
in her hands for her lost daughter. With  
Λαμπάδες ἀκταλ Vauv. compares the pro-  
montory Κωλιάς, ἀκτὴ σπηλιάς, and λευκὴ  
ἀκτὴ. Λαμπάς is here an adj., as νιφάς  
1060. Our poet describes here with  
enthusiasm the mysteries, in which he  
had himself been initiated. Cf. Ant. 1120.

1049. πότνιαι. Schol: αἱ θεσμοφόροι.  
Proserpine and Ceres are usually thus  
designated. Arist. Thesm. 1149, ἡ κετ'  
ἐφόροντες, ἱαοί, πότνιαι, ἄλλος ἐς ὑμέτερον.

1050. σεμνὰ Valck. ad Hipp. 25. Br.  
σεμνα the mss. σεμνὰ — τέλη.  
'Their sacred rites.' V. Valck. ad Eur.  
Hipp. 25. τιθηνοῦνται. 'Foster,  
preside over, keep, hold.' Schol: ἐπι-  
μελοῦνται. Hom. H. Cer. 142. Theogn.  
1231. Simonid. Fr. 150. 173. Xen. Cyr.  
viii. 5. 19. The middle form is that most  
in use. τέλη. 'Rites.' Schol: τὰς  
τελετάς. καὶ Αἰσχύλος: Ἐφριεῖ ἔρωσι  
τοῦδε μυστικοῦ τέλους.

1051. θνατοῖσιν. 'For (for the benefit  
of) mortals.' ὧν καὶ —. It is a ques-  
tion whether ὧν refers to πότνιαι, or to  
θνατοῖσιν. Hermann contends for the  
latter, inasmuch as the duty of keeping  
silence was one imposed, not alone or  
particularly on the Eumolpidae, but  
on all the initiated alike. He trans-  
lates accordingly: 'Quorum linguam  
coerces aurea antistitem Eumolpidarum  
clavis.' On the other hand Kunhardt and  
Schneid. with Reisig would refer ὧν to  
πότνιαι, because as the poet is singing the  
praises of places rendered famous by the  
worship of these goddesses, it is natural  
he should attribute to them as much

as is possible. They construe therefore:  
ὧν καὶ χρυσέα κλῆς βέβακεν ἐπὶ γλ.  
Εὐμ., 'whose golden key moreover,' &c.  
The former mode seems the more pro-  
bable. Construe, ὧν καὶ (δὴ?) ἐπὶ γλώσσῃ  
βέβακε χρυσέα κλῆς προσπόλων Εὐμολ-  
πιδῶν, 'On whose tongue also rests the  
golden key of their priests [the Eumol-  
pidae], i. e. on whom strict silence is im-  
posed by the Eumolpidae. But perhaps  
it will be better to refer ὧν to τέλη, 'the  
key of (to) which' &c. So Matth. Ev.  
xvi. 19, δάσω σοι τὰς κλεῖς τῆς βασιλείας.  
Apocal. i. 18, τὰς κλεῖς τοῦ ἔθους.

χρυσέα κλῆς. 'Divine.' Fr. 767, χρυσὴ  
μακέλλῃ Ζηνός. Oed. R. 158. Schol:  
ἐπεὶ ἄρρητα τὰ μυστήρια, καὶ καθάπερ  
κλειστὴν ἢ γλώτταν κατελείπεται, ὑπὲρ τοῦ  
μὴ ἐξεργεῖν. Cf. Aesch. Fr. 302, ἀλλ'  
ἔστι κάμολ κλῆς ἐπὶ γλώσσῃ φέλας &c.  
The priestess is called κλειδοῦχος Callim.  
Cer. 45. Our poet seems to have bor-  
rowed this mode of expression from the  
proverbial saying, βούς ἐπὶ γλώττῃ, men-  
tioned by Pollux ix. 61. Hesych. Seid.  
Eust. &c. See Blomf. Gl. ad Aesch.  
Ag. 35, βούς ἐπὶ γλώσσῃ μέγας βέβακε.  
Menander ap. Athen. p. 549 C, παχὺς  
γὰρ ὅς ἐκεῖτ' ἐπὶ στόμα. Which phrase  
was used of those who had bound them-  
selves to secrecy by the administration of  
a bribe; an ancient coin, of the value of  
a didrachm, having been thus formerly  
designated from the impression of an ox  
stamped on it, if we may believe the  
testimony of Pollux. The expression  
may also have originated in the custom  
that prevailed in ancient times of putting  
money in the mouth. Possibly the  
phrase in question had its origin in the  
ceremony of the mystic key being literally  
laid on the tongue of those initiated in the  
Eleusinian rites. The silence imposed upon  
the initiated was of the most solemn na-  
ture: Hor. Od. iii. 2. 26, 'vetabo qui  
Cereris sacrum | vulgarit arcanas, sub  
isdem | sit trabibus' &c. In these ancient  
mysteries we can hardly fail to trace the  
origin of our modern free-masonry lodges.  
Cf. Ant. 180, ὅστις ἐκ φόβου τοῦ γλώσ-  
σαν ἐγκλῆσας ἔχει.

1052. γλώσσῃ. γλώσσῃ T. γλώσσῃ  
B. V. ἐπιγλώσσῃ (sic) L. βέβακε  
Br. βέβακεν vulg. 'Rests, is placed.'  
Cf. on 52.

ἐνθ' οἶμαι τὸν ἐγρεμάχων"  
 Θησέα καὶ τὰς διστόλους  
 ἀδμήτας ἀδελφὰς  
 αὐτάρκει τάχ' ἐμμίξειν βοᾷ"  
 τοῦσδ' ἀνὰ χώρους"  
 ἣ που τὸν ἐφ' ἔσπεροντ'"

1055

ἀντ. α'.

1053. προστόλων. 'Priests.' Eur. Suppl. 2. Schol: τῶν τετελεσμένων. Εὐμολπ. "The principal leaders of the mysteries," says Schneid., "were taken from the old priestly races of the Eumolpidae (their ancestor Eumolpus was accounted the founder of the solemnity), and the Kerykes, especially the ἱεροφάντης and δεδοῦχος." V. Paus. Attic. 38. Heyne ad Apollod. p. 338. Aristid. Orat. Eleus. I. 257. From Callimachus (Hymn. in Cer. 45) it would appear that one of the priests carried the symbolic key on his shoulder.

1054. τὸν δρειβάταν Θησέα καὶ A. Ald. τὸν δρειοβάταν — K. and v. l. ap. Schol. τὸν ἐγρεμάχων — B. L. M. T. V. Dind. τὸν δρειβάταν ἐγρεμάχων Hom. Wund. Schn. τὸν ἔριον Θησέα καὶ Hart. Perhaps τὸν ἔριον Θησέα καὶ. — Cf. 1100. τὸν δρειβάταν, 'the mountaineer,' refers to the inhabitants of the rocky district in question. "As Sophocles, in *Hermesias*, πολυπρήωνα Κολωνὸν λέπει, and goes to Athens. Eurip. *Tro.* 451 calls the Cyclops δρειβάτης, and in *El.* 170 the Chorus of country people γαλακτοπότας ἀνὴρ Μυκηναῖος δρειβάτας." SCHN. Pallas is called ἐγρεμάχη Hymn. in Cer. 424. If we refer to what Theseus says 1022 f., we shall perceive there can be no question here of Theseus himself being engaged in the pursuit. Cf. on v. ant. 1069.

1055. διστόλους. διστόλους (supr. a) L. διαστόλους B. V. Whence Bergk conjectures ἀστόλους. διστόλου, i. q. *discedis*. So μονόστολος, 'single.' Similarly δεκρατεῖς Ἀτρεΐδαι Aj. 252. Qu. Θησέα τὰς διστόλους τ' — αὐτάρκη — βοᾷ. Theseus and the two maidens being of the same side in the contest.

1056. ἀδμήτας K. L. M. Br. ἀδμήτας A. B. R. T. V. Ald. Ant. 362, οὐρείς τ' ἀδμήτα (al. ἀκμήτα) ταῦρον. I. e. 'unmarried virgins, maidens.' ἀδελφὰν M. T. Farn. and (supr. e) K. L. ἀδελφὰς A. B. R. V. Ald. Which might be retained, if we suppose a synizesis like that in *Πέας* 1073.

1057. αὐτάρκει. αὐτάρκη K. Whence I would read αὐτάρκη τάχ' ἐμμίξειν βοᾷ.

Or rather αὐτάρκει χέρας μίξειν βοᾷ. Or αὐτάρκει βοᾷ μίξειν Ἀρη. Cf. 1047, τὸν χαλκοβόαν Ἀρη μίξουσιν. But the sense seems to require some thing like this, αὐτάρκει τάχ' ἐκσάσειν (or ἀνσάσειν) βοᾷ, 'will quickly recover in valiant fight (with a successful onset) the two maidens.' Cf. 1075. Besides that we should expect ἐμμίξειν βοᾷν (not βοᾷ), after the analogy of Ἀρη μίξουσιν 1046. Schneid. renders it, 'will anon involve in self-sufficing encounter the two maidens' (i. e. will deliver them, &c.). βοᾷ. 'In fight.' As in Homer *βοῆν ἀγαθὸς Μενέλαος*.

1058. τοῦσδ' ἀνὰ χώρους. 'In these places.' Repeated after *ἐνθα* (1054), because of the length of the intervening passage. Hart: τοὺς ἐνιχώρους. I should prefer τοὺς ποτιχώρους (1064, *δεινὸς δ' προσχώρων Ἀρης*). Cf. 493.

1059. The Chorus conjecture the different routes which it is probable the spoilers and their pursuers may have taken. The explanation of the Schol. is not very lucid: τὸν Αἰγᾶλεων φησί· καὶ γὰρ τοῦτο ἐπ' ἐσχάτων ἐστὶ τοῦ δήμου τοῦτου.—πέτρας δὲ νιφάδος ἂν εἴη λέγων τὴν οὕτω λεγομένην λίαν πέτραν (mentioned by *Istros* ibid.), ἣ τὸν Αἰγᾶλεων λόφον, ἃ δὴ περιχώρια φασὶν εἶναι.—ὁ δὲ νοῦς· ἄρα ἐπὶ τὸν ἔσπερον χώρον τῆς λίαν πέτρας προσπελάσουσι; Reisig and Wunder agree with him in supposing mount Aegaleos, or at least some portion of it, is meant by the πέτρα νιφάς. Wunder thinks the route in question is the one taken, according to Thuc. ii. 18 f., by Archidamus, when he advanced from Oenoë to Acharnae. Two distinct roads are referred to by the Chorus, as likely to be taken by the fugitives towards Thebes, one southward from Colonus towards the 'sacred way,' proceeding by which towards Eleusis they would have the chain of Aegaleos on their right; the other northward, so as to round Aegaleos at its northern extremity. Either road would open into the Thriasian plain, situated between Oenoë and Eleusis. Here no doubt the two roads met, spoken of by

πέτρας νιφάδος" πελώσ"  
Οιάτιδος ἐκ νομοῦ",  
πώλοισιν ἢ ῥιμφορμάτοις

1060

Theseus 900 f. ἡ που Herm. Dind. &c. ἡ που the mss. Br. (as in Tr. 846, ἡ που ὁλοῦ στένει, ἡ που — τέγγει δακρύων ἄχραν). τὸν ἐφέσπερον vulg. τὸν ἐφ' ἔσπερον L. Musgrave supplies χρόνον. Schneid. understands χρόνον from the following τοῦσδ' ἀνὰ χώρους, translating, 'or haply they will be nearing the pass to the west of the snow-capt rock from the side of the pasture-land of Oea.' Others τόπον. Qu. ἡ που τάχ' ἐφ' ἔσπερον — πελώσ' &c. 'Methinks they will presently be approaching to the west of' &c. Or ἡ που τὸ κατ' ἔσπερον —, 'they will be approaching in a westerly direction the ridge' &c. Or ἡ που τὸ πρὸς ἔσπερον (Eur. Or. 1002, τὰν πρὸς ἔσπερον κέλευθον. Aesch. Pr. 348, πρὸς ἐσπέρους τόπους). Or ἡ πλευρὸν ἐφ' ἔσπερον (Aj. 875, πᾶν ἐστὶ βηται πλευρὸν ἔσπερον νεῶν). Or perhaps for ἔσπερον we should read ἔσχατον (Schol.: καὶ γὰρ τοῦτο ἐπ' ἐσχάτων ἐστὶ τοῦ δήμου τούτου). Or ἡ που τάχ' ἐφέσπερον (or τό γ' ἐφέσπερον) —. So Oed. R. 1115, τῇ δ' ἐπιστήμῃ σύ μου | πρὸχ' οὖς τάχ' ἄν που. Schol.: τὴν Αἰγιάλεων φησί. For the accusative after πελάζειν, if such be the case here, cf. Oed. R. 1127 f. and on Phil. 1149.

1060. πέτρας νιφάδος (νυμφάδος V.). πέτρας νιφάδας Musgr. πέτρας λιτάδος (?) Hart. Schol.: εἴη ἂν λέγων τὴν οὕτω λεγομένην λείαν πέτραν, ἣ τὴν Αἰγιάλεων λόφον, δὲ ἣ περιχώρια φασὶν εἶναι. See on prec. v. It is probable some particular peak or ridge was thus commonly designated, from the fact of snow lying upon it later than upon the surrounding heights. An Athenian audience would of course well understand the local allusions made in this ode, which we cannot fully appreciate. Νιφᾶς is here an adjective (i. q. νιφέσσα), as λαμπὰς 1049. Unless indeed the true reading be λισσάδος (Aesch. Suppl. 794, λισσὰς αἰγίλιψ πέτρα. Cf. Eur. Andr. 533. Herc. 1148. Theocr. xii. 37. So also ἡ λισσὰς Plut. Mar. 23. Crass. 9. In Hom. Od. iii. 293, λισσῇ — πέτρῃ. xii. 64. 79, λῖς πέτρῃ). πελώσ'. γρ. πελάζουσ' L. Which appears to be only a gloss, explaining πελώσ' to be the present. Compare ἐλάξ for ἐλαύνει Oed. R. 1160. Translate: 'They are approaching.' Wunder with Schol. (προσπελάδουσιν) takes it for

future. Cf. on 1059. The future πελώ, Elmsley remarks, occurs Phil. 1150. El. 497. Aesch. Pr. 282, and πελώω Eur. Or. 1684. Hel. 361. El. 1332. Iph. T. 886. Schneid. for πελώσ' ingeniously conjectures περῶσ', to denote their crossing a mountain-pass, coll. 885; though on the other hand he thinks πελώσ' is favoured by the greater distance of this point ('perhaps they are even nearing').

Οἰάτιδος ἐκ νομοῦ. 'From the pasture-land of Oea.' Οἰάτιδος ἐς νομόν Hart. Schol.: Οἶα δῆμος τῆς Ἀττικῆς, ὅθεν καὶ τὸ Οἶθρον (Οἶαθεν Elmsl.). ἐκ νομοῦ δὲ πάλιν χωρίου Ἀττικοῦ οὗτο καλουμένου, ἐν ᾧ (φ Br.) νέμονται, δι νεμήσεως παρακειμένης. It was of the tribe Aeneia, and was probably situated on the Thriasian plain on the slopes of mount Aegaleos. Hesychius explains οἰάτιδος: 'grazed by sheep,' as also Bant. ad Il. p. 1225: ἀπὸ δὲ τῶν οἰῶν καὶ οἰάτιδος νομοῦ μέμνηται τις παλαιός, τοῦ ὑπὸ προβάτων κατανεμομένου. Stephanus Byz. (v. 'Οα) distinguishes between 'Οα (Οἶα Elmsl.) of the tribe Pandionia, and 'Οη of the tribe Oeneia. That this distinction was not uniformly preserved is shown by Dind., who observes that Harpocration, on the authority of Isaeus and Diodorus, calls this latter Οἶη. There is therefore no necessity for correcting 'Οἰάτιδος here. But how is it we find combined the feminine form Οἶατις and the masculine νομός? Should we connect Οἰάτιδος with πέτρας, and suppose ἐκ νομοῦ corrupt? Perhaps Οἰάτεις (from Οἰάτης), or οἰάτεις 'ovilis.' Or Οἰάτιδος (or οἰάτεις) ἐς νομούς. Musgrave compares besides the appellations Τάται, 'Ονεάται, Χοιρεάται given by Clisthenes, Herod. v. 68, and Suid: Οἰάτειον κρέας τὸ προβάτειον. Also the noun οἶα 'ovile' in Apoll. Rh. ii. 139, &c.

1062. ῥιμφορμάτοις — ἀμίλλαις (— as B.). I. e. ἀμίλλαις ἁρμάτων ῥίμφο φεγγόντων, as Wunder explains it. 'With rapid racings of chariots,' with their chariots at full speed. Pind. Ol. iii. 38, ῥιμφορμάτοις διφρηλασία. Thebes was renowned for its chariots. Hence πᾶλκιππος Θήβα Pind. Ol. vi. 85. And its inhabitants are often called εὐάρματοι, χρυσάρματοι, πολνάρματοι. The Kadmeiones are κέντρορες ἵππων (Il. iv. 391). Cf. on Ant. 149, τῇ τε

φεύγοντες ἀμιλλαις.

ἀλώσεται δεινὸς ὁ προσχώρων Ἄρης,

1065

δευὰ δὲ Θησειδᾶν ἀκμά.

πᾶς γὰρ ἀστράπτει χαλινὸς, πᾶσα δ' ὀρμᾶται κατὰ  
ἀμπυκτῆρια [φάλαρα] πῶλων

ἄμβασις, οἱ τὰν ἱππίαν

1070

μέτω — Θήβα. 844, Θήβας τ' ἰάντων. ῥιμφορμάτας (ῥιμφ.) B. V. ἱμαρτος L. From ῥιμφοθα (which is from an Ionic form ῥιμπτω), whence ἰλέος. V. Blomf. Gl. Ag. 397.

64. ἀλώσεται. 'He (Creon) will be' or 'worsted.' So Arist. Vesp. ἔσονται ἀλώσεται, 'how he will be cast!' same subject (Creon) is perhaps to apply before ἐνδύσειν 1076 (where see note). Schneid. explains it totally, 'there will be a capture, a capture will be made' (ἄγρᾳ being understood). Elmsley in this sense, ἀλώσεται ὅν (coll. 1148). The colon after ἔσεται is omitted in V. Farn. Turn.

δεινός. δεινός γ' Tric., to agree σενναῖ in v. str. 1050. The omission of γὰρ after δεινός adds to the force of passage. Cf. 247. Oed. R. 1061. 85. προσχώρων. 'Of the natives,' colonus. Schol.: ὁ τῶν ἐπιχωρίων. χωριτῶν (Fr. 22. 219).

προσχώρων Ἄρης. 'The prowess of inhabitants of this place' (Colonus). 193. Eur. Ph. 1081, ἀλλ' ὁ Καδ' Ἄρης | κρείσσων κατέστη τοῦ Μυρσίου δорός. Her. 275, πολλὴν Ἀρεος ἔδωκεν — αἰχμήν.

56. Θησειδᾶν. I. e. of the inhabitants. Cf. on Oed. R. 1. So 'Aeneas of the companions of Aeneas in Virgil. 57 f. πᾶσα δ' — πῶλων ἄμβασις. true: πᾶσα δὲ πῶλων ἄμβασις ὀρμᾶται. That the riders, not the horses selves, is meant, is evident from follows, οἱ τὰν ἱππίαν &c. 'And mounted horseman speeds, giving reins to (χαλῶν) his steed,' i. e. ῥυτῆρος, 'effusus habenis' (900). 98 f. Eur. Suppl. 584, ὀρμᾶσθαι | πάντ' ἄνδρ' ὀπλίτην ἄρμάτων τ' ἰάτην, | μοναμπύκων τε φάλαρα κι-μ, στόμα | ἀφρῶ καταστάζοντα.

8'. Perhaps πᾶσι δ', 'by all.' 18. κατ' ἀμ. κατὰ ἀμπυκτῆρια Dind. (who for the hiatus compares 25. Tr. 510). κατ' is certainly cor-

Hermann with much probability tutes χαλῶν ('laxans habenas').

Cf. Eur. Inon. Fr. xxi. μήτ' ἐντεχοῦσα πᾶσαν ἥνιαν χάλα. And so Schneid., who however suggests as preferable καθείσ', according to the phrases 'detrahere frenas, demittere habenas.' Perhaps παρεῖω ('letting go'). Cf. Eur. Cress. Fr. ii. οὐ γὰρ ποτ' ἄνδρα τὸν σοφὸν γυναικὶ χερὶ | δοῦναι χαλινούς, οὐδ' ἀφέντ' ἔαν κρατεῖν. Or λαβοῦσ'. Reisig: κατ' ἀμπυκτῆρια φάλαρ' ἄμβασις πῶλων. Hart: κρατοῦσ' ἀμπυκτῆρια πῶλων. Bergk conj: πᾶσα δ' ὀρμᾶται καταστάζουσ' ἀμπυκτῆρι (i. q. χαλινούς) ἀφρῶ.

Ἀμπυκτῆρια is evidently an adjective, agreeing with φάλαρα, expressed or understood. 'Head-trappings,' here put for the trappings in general of riding horses (ἵπποι μοναμπύκες). Aesch. Sept. 461, ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβρομώμενας | διει — Eur. Suppl. 588. Hel. 1587. Χρυσάμπυξ is the epithet of a horse in Homer Il. ε'. 358.

1069. φάλαρα πῶλων the mss. Dind. ejects φάλαρα πῶλων, as a mere interpretation. Bothe had already condemned φάλαρα, led by a gloss of Hesychius, Ἀμπυκτῆρια: τὰ φάλαρα. Σοφ. Oid. ἐν Κολ. In this he is followed by Herm. Wundt. For πῶλων, which is contrary to the metre, Hermann with probability replaces πωλικά. Qu. ἀμπυκτῆρια πῶλων (del. φάλαρα), if we read in v. str. 1054, ἐνθ' οἶμαι τὸν ἄρειον (or ἄριστον). It may seem doubtful whether πῶλων is to be connected with ἀμπυκτῆρια or with ἄμβασις. Most probably with the latter. Cf. on 1068. Comp. Arist. Ran. 963, Μίμενος καὶ νοσοφαλαροπῶλος. In which epithet καὶ νοσοφες mean the bells usually attached to the horse trappings of ancient warriors.

1070. ἄμβασις. Qu. ἔμβασις. Cf. Eur. Bacch. 780, κέλευε πάντας ἀσπίδων φόρους | ἵππων τ' ἀπαντὰν ταχυπόδων ἐπεμβάτας &c. This usage of ἔμβασις to signify 'mounted horsemen' is noticeable. Wunder compares Hom. Il. ε'. 623, δέισε δ' ἐγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων.

οἱ refers to ἔμβάται, implied in ἄμβασις (cf. 731. 866) according to the figure called πρὸς τὸ σημα-

τιμῶσιν Ἀθάναν  
καὶ τὸν πόντιον γαῖαρχον  
ῥέας φίλον υἱόν.  
ἔρδουσιν, ἢ μέλλουσ';  
ὥς προμνᾶται τί' μοι  
γνώμα τάχ' ἀνσώσειν\*  
τῷ δεινῷ τλάσα, δεινὰ δ' εὐρούσατ' πρὸς αὐθαίμων πάθη.

στρ. β'. 1074

όμενον. Cf. on Tr. 280, πόλιν — τὴν Εὐρυτείαν τόνδε γὰρ &c. τὰν ἱππίαν — Ἀθάναν. V. Pind. Ol. xiii. 115. Wund. ad Argum. p. 22 f. An altar of Ποσειδῶν ἱππίος and Ἀθηνᾶ ἱππία, situated in Κολωνὸς ἱππίος, not far from the Academy, are mentioned by Paus. i. 30. 4. The latter, though not expressly mentioned in this play, is perhaps alluded to in 898, πρὸς τοῦδε βωμοῦς. As Elmsley remarks on Her. 845, ἱππίος means 'fond of horses' or 'riding,' φιλίππος (Lat. 'equestris'); ἱππεῖος 'pertaining to horses' (Lat. 'equinus'). Hence Athene is here called ἱππία, but we have ἱππεῖον γένος Ant. 341.

1072 f. Cf. on 55.

1072. πόντιον. Eur. Hel. 1584, ὁ ναίων ἔλα | πόντιε Πόσειδον. γαῖαρχον. Aesch. Sept. 310, Ποσειδῶν ὁ γαῖαρχος.

1073. ῥέας is here a monosyllable, as in Hom. Il. ο'. 187, οὐς τέκετο ῥέα. Indeed Pherecydes (ap. Herodian. κ. μ. λ. p. 7), cited by Dind., uses the contracted form ῥῆ. Cf. 1058.

1074—5=1085—6. Ischiorrogic verses, metre — — — — —, and — — — — —.

1074. ἔρδουσιν, ἢ μέλλουσ'; 'Are they actually engaged, or about to be?' The note of interrogation was added by Burt. Heath. &c. ἔρδουσιν Br. ἔρδουσιν Ald. ἔρδουσ' Elmsl. This is perhaps corrupt. ἢ μέλλουσιν; ὥς | προμνᾶται vulg. ἢ μέλλουσ'; | ὥς προμνᾶται Herm. Dind. Hart: ἢ μέλλουσιν; (del. ὥς).

1075. προμνᾶται. 'Presages.' Xen. Anab. vii. 3. 18, τοιαῦτα προμνᾶτο. Qu. ὥς προμνᾶται γέ μοι —. Cf. on 45.

1076. γνώμα. 'My mind.' Cf. 316, ἢ γνώμη πλανᾷ; ἂν δώσειν vulg. ἀνδῶσειν (thus) L. in lemm. Schol. ἐνδῶσειν marg. Turn. Reisk. Elmsl. Dind. Wund. Herm. Hart. Bergk. ἂν σφῶσειν Emper. Schol: τάχ' ἀνδῶσειν (ἂν δ. R.). τάχα ἐνδῶσει, φησὶν, ὁ Κρέων. Gl. A: τάχα, φησὶν, ἐνδῶσει ὁ Κρέων τὴν τὰ πολλὰ δεινὰ τλάσαν παρθένον, ὃ ἐστὶ τὴν Ἀντιγόνην. Cf. on 1065. Elmsley explains ἐνδῶσειν by ἀνῆσειν ('remissura

esse,' 'will cease'), and construes, τάχ' ἐνδῶσειν πάθη τῶν δεινὰ τλάσαν &c. Gramm. Bekk. p. 405, ἀνιέντα: ἐνδῶσιντα ἀνῆσιν: ἐνδῶσιν. So also Dind: τάχα ἐνδῶσει, ἢ ἀνῆσει, ἢ παύσεται, τὰ πάθη τῶν παρθένων τῶν δεινὰ παθεῦσάν. Perhaps ἀμπαύσειν. But I have little doubt the true reading is ἀνσώσειν, 'will recover' (the maidens). Lat. 'recuperatus,' the subject being the same as before ἔρδουσιν &c. Cf. 1117. I find Schneidewin has hit upon the same correction, who remarks that ἀνσώσειν is constantly used of the recovery of captives.

1077. τὰν — τλάσαν — ἐρούσων the mss. τὰν — τλάσαν — ἐρούσων Reisk. Elmsl. Dind. Wund. Bgk. Which reading is also mentioned by the Schol. As the Chorus was aware that both maidens (1055, τὰς διστόλους — ἀδελφάς) were carried off, it was more natural that it should here speak of both than of only one. Cf. 933. Schneidewin: τὰν — τλάσαν &c., who understands it of Antigone alone, she being the more prominent person throughout, having been forcibly carried off under the eyes of the Chorus; whereas the abduction of Ismene was only reported by Creon. Cf. 1117. 1123. So Schol: τὴν πολλὰ ἀνατλάσαν, τὰς παρθένους ἀπὸ τῆς ἐτέρας δηλῶν. Hart: τὰ τὰν — τλάσαν &c. Whether we read ἐνδῶσειν ('that he will give up,' sc. Creon), or ἀνσώσειν ('that they will recover'), I think we should read τὸ δεινὸν τλάσα, δεινὰ δ' ἐρούσα &c. The corruption probably arose from the supposed feminine form being substituted for τὰ: which is a common error of the copyists. δεινὰ — δεινὰ δ'. For the anaphora cf. Phil. 827, ὅππ' ὀδύνας ἀδελφῆ, ὅππ' ὀδύνας. For δεινὰ δ' ἐρούσων perhaps δεινὰ δὲ σχοῦσάν, the grammarians constantly explaining ἔχειν by ἐρίσκειν (v. Ant. 225, &c.). But cf. Tr. 284, ἐξ ὀδύων ἄχληον ἐρούσαι βίον.

1078. αὐθαίμων Both. Reisk. Elmsl. Wund. &c. αὐθαίμων the mss. ἀμείμων Br. Though the plural is used,

τελεῖ τελεῖ Ζεύς τι κατ' ἄμαρ"  
 μάντις εἴμ' ἐσθλῶν ἀγώνων.  
 εἴθ' ἀελλαία" ταχύρρωστος" πελειὰς  
 αἰθερίας νεφέλας κύρσαιμι τῶνδ' ἀγώνων"  
 θεωρήσουσα† τοῦμὸν ὄμμα.

1080

Creon is meant. Cf. 813. Qu. εὐρούσα 'ξ δμαιομένων πάθῃ. We find equally δμαιομος and δμαιομον, σύναιμος and συν-αίμων. Hermann conjectures αἰθομαι-μῶν (om. πάθῃ with Schol.).

1079. τελεῖ — κατ' ἄμαρ. 'Jupiter will accomplish something this day.' So Reisig, Wunder, and Schneid. (who refers to Aj. 740. El. 1414. Tr. 1128) explain κατ' ἄμαρ, but can it bear this signification? Perhaps: 'Jupiter accomplishes something daily' (and therefore will to-day). κατ' ἄμαρ A. B. T. κατῆμαρ V. κατῆμαρ L. κατ' ἄμαρ K. Ald. μάντις τῶδ' ἄμαρ, 'this day.'

1080. μάντις — ἀγώνων. Hom. Il. α'. 106, μάντι κακῶν. Eur. Hel. 345, πρό-μαρτις ἀλγέων. Phoen. 808, οἱ γὰρ τά-λαυα, μάντις εἶπὶ τῶν κακῶν.

1081. εἴθ' —. 'Would that like a swiftly rushing or darting dove I might from a cloud of heaven light upon (witness) these conflicts' (or 'Would that I might light upon a cloud of heaven'), to give my eye a sight of this contest. Schneid. renders: 'Would that I could reach the clouds, having raised mine eye aloft above the fight.' Compare with this the Psalmist's prayer, 'O that I had wings like a dove; for then would I flee away and be at rest.' "Wishes of this kind," observes Schneid., "are not uncommon. Soph. Oenom. Fr. 423, γενοίμαν αἰετὶς ἐπιπτήγας, ὡς ἀν ποταθείην [read ὡς ἀμ-ποταθείην] ὅπῃ ἀτρογέτου γλαυκῆς ἐπ' οἴδμα λίμνας. Eur. Ph. 163, ἀνέμωκεος εἴθε δρόμον νεφέλας ποσσὶν ἐξανύσαιμι δι' αἰθέρος &c. Hipp. 737." ἀελλαία ταχύρρωστος. I. e. 'rushing (βωομένη) swiftly as the storm.' The flight of the dove is characteristic. It starts off with a fluttering noise, and then quietly with hovering wings skims the air, as beautifully described by the great Latin poet, Aen. v. 216, 'Mox acré lapsa quieto | Radit iter liquidum, celeres neque com- movet alas.' In allusion to this peculiarity no doubt the descent of the Holy Spirit on the Son of Man at his baptism, is likened by the Evangelists (Matth. iii. 16, &c.) to the rustling and rapid flight of a dove. For ἀελλαία perhaps ἀελλὰς ὡς,

or ἀελλὰς τις. The form ἀελλὰς is found Oed. R. 467, ἀελλὰδων ἱππων. Fr. 614, &c. ταχύρρωτος (supr. οθ)

K. Perhaps rightly. ῥάεσθαι means 'to move rapidly, to rush' in Homer and others. Compare the epithet ταχύρροθος.

1082. αἰθερίας νεφέλας. 'A cloud of heaven.' The genitive, as it would seem, after κύρσαιμι. Cf. 247. Oed. R. 1513. Ant. 870. Perh. αἰθερίων (or -ίων) νεφελῶν, the plural being more generally used. Dind. explains: αἰθερίας νεφέλας 'ex aetheria nube.' Who however in his note prefers αἰθερίᾳ νεφέλῃ. Hart: αἰθερίας νεφέλαις.

1083. κύρσαιμι αὐτῶν δ' ἀγώνων 'this mss. κύρσαιμι τῶνδ' ἀγώνων (i. e. 'assequar has pugnas') Wund. Dind. Hart. κύρσαιμι, τῶνδ' ἀγώνων — Bergk. κύρ-σαιμι ἔνωθ' ἀγώνων Herm. Schn. See on next v.

1084. θεωρήσασα the mss. θεωρήσας (i. e. 'having raised my eye, with my eye raised') Wund. Dind. Bgk. (Cf. Oed. R. 1264, πλεκταῖς εἰώρας (?)). θεωρήσειε Cant. Reisig: θεωρήσας ἔπουρον ὄμμα. Hart: θέξ πλησάσα τοῦμὸν ὄμμα. Kunhardt conjectures: θέξ κορέσασα [why not then θέας κορέσουσα?] τοῦμὸν ὄμμα, 'ad spectu satians oculum meum.' Qu. θέας πλησούσα τοῦμὸν ὄμμα. Cf. Eur. Andr. 1084, ὄμμα† ἐξεκίμπλαμεν. Or κύρσαιμι τὸν δ' ἀγῶνα | θεωρήσαιμι (or θεωρήσειε with Cant.) τοῦμὸν ὄμμα. Or κύρσασα τόνδ' ἀγῶνα θεωρήσαιμι &c. Or κύρσαιμι, ὅπως ἀγῶνα | θεωρήσαιμι (or θεωρήσειε) τοῦμὸν ὄμμα. But the following is the probably true reading: κύρ-σαιμι, τόνδ' ἀγῶνα | θεωρήσουσα τοῦμὸν ὄμμα. So Fr. 599, ὄχους Ἀκεσσαιόισιν ἐμβεβῶς πόδα. θεωρεῖν ὄμμα, as βαίνειν πόδα &c. V. Pors. ad Orest. 1427. Translate: 'to behold (or contemplate, or survey) with mine eye this contest.' Similarly Eur. Andr. 1087, θέξ διδόντες ὄμμα†. For θεωρεῖν cf. Xen. Anab. i. 2. 10, θεωρεῖ τὸν ἀγῶνα καὶ Κύρος. Herod. viii. 25, ὡς θεωροῖεν ἀγῶνα γυμ- νικὸν καὶ ἱππικόν. i. 59, θεωροῦντι τὰ Ὀλύμπια. Aesch. Prom. 302, ἥ θεωρήσων τύχας | ἐμὰς ἀφίξαι —; The feminine θεωρήσουσα for θεωρήσω, by assimilation to πελειὰς, the Chorus identifying itself

ὦ Ζεῦ, θεῶν πάνταρχ', ἀντ. β'. 1085  
 ὦ παντόπτα, πόροις  
 γὰς τᾶσδε δαμούχοις  
 σθένει 'πιωικίῳ τὸν' εὖαγρον τελειῶσαι λόχον,  
 σεμνά τε παῖς Παλλὰς Ἀθήνα. 1090  
 καὶ τὸν ἀγρευτὰν Ἀπόλλω  
 καὶ κασιγνήταν πυκνοστίκτων ὄπαδὸν  
 ὠκυπόδων ἐλάφω διπλᾶς ἀρωγὰς"

as it were with the dove. Schneid. compares a passage in Cicero, Brut. c. 75, "omni ornatu orationis tanquam veste detracta." Wunder's conjecture *ἐωρήσασα* appears to me worthless, and I doubt if such a form as *ἐωρεῖν* (for *αἰωρεῖν*) exists, or could exist, in Attic Greek.

1085. *ὦ* (δ. T.) Ζεῦ (Ζεῦ τε T.) πάνταρχε θεῶν, παντόπτα, πόροις the mss. The metre thus is imperfect. *παντάρχα θεῶν παντόπτα*, | *ὦ Ζεῦ, πόροις* Reisig. *ὦ πάνταρχε θεῶν*, | *παντόπτα Ζεῦ, πόροις* [Herm.] Dind. *ὦ Ζεῦ θεῶν πανταρχέτα*, | *πανόπτα, πόροις* Herm. Perhaps rightly. (θεῶν πανταρχέτα, 'thou of the gods that rulest all.' Cf. 868, θεῶν | ὁ πάντα λεύσων Ἥλιος.) *ὦ Ζεῦ, θεῶν πάνταρχε παντόπτα, πόροις* Hart. Qu: *ὦ* (or *ὦ Ζεῦ*), θεῶν πάνταρχ', | *ὦ παντόπτα, πόροις*. Which agrees better with vv. str. 1074—5. Cf. Arist. Av. 1058, ἦδη μοι τῷ παντόπτα καὶ παντάρχα θνητοὶ πάντες θύσουσ' —. Ach. 435, ὦ Ζεῦ διόπτα καὶ κατόπτα πανταχῇ. Soph. El. 209, μέγας ἐν οὐρανῷ Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει.

1087. γὰς τᾶσδε δαμούχοις. To the rulers of this land.' Cf. 1348. τῆσδε δαμούχος χθονός. The plural for singular as in 294. Oed. R. 1095, &c.

1088. ἐπιωικίῳ (ἐπιωικίῳ or -ειω K. L.) σθένει vulg. σθένει 'πιωικίῳ Herm. Dind. Wund. Schn. Bgk. Dind. compares the form ἐπινύμφειος restored by him Ant. 814. So also παρθένειος (Eur. Hipp. 1302), Κυκλώτειος (Eur. El. 1153), ὑπαιθρειος, Ἐφέσειος, ὁμάτειος, &c. Cf. Trach. 186, σὺν κράτει νικηφόρῳ. 497, μέγα τι σθένος ἃ Κύπρις ἐκφέρειται νίκας αἶε. Qu. σθένει τὸν εὖαγρον ἐπιωικίῳ &c. Or νικηφόρῳ σθένει. (Trach. 186, ἦξευ — σὺν κράτει νικηφόρῳ.)

1089. τὸν εὖαγρον τελειῶσαι λόχον. 'To effect the (a) successful ambushcade.' So Wunder explains, considering τὸν εὖαγρον to be put proleptically. But then the article would be superfluous. τὸν

εὖαγρον. Perhaps τιν' εὖαγρον, or τιν' εὖαγρον (?). The article, if used at all, would have been put before λόχον.

τελειῶσαι δὴ (to agree with ἀδομαίμεν 1078) Tricl. Vauv. explains εὖαγρον in an active sense, as πάνταρχος Il. ε'. 487, ἀφ' ὧν λίον ἄλόντε πανάγρου. Cf. Aesch. Sept. 311, δόρδς ἔγραν.

1090. In invoking a series of gods, instead of accumulating the direct form of address, the poets are fond of varying the expression. Thus Aesch. Prom. 68, ὦ διος αἰθῆρ — παμμήτορ τε γῆ. | Καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ, | Ἴδερθε &c.

1091. τὸν ἀγρευτὰν Ἀπ. Apollo ἀγρευτῆς or ἀγραιῶς was so called from his slaughter of the Python. Mention is made by Pausan. i. 41. 5, quoted by Bothe, of a shrine or temple of Diana ἀγροτέρα and Apollo ἀγραιῶς, who are also mentioned together in this passage. Apollo ἀγρευτῆς, and Artemis ἀγροτέρα of course are here especially invoked, because the question is about a successful capture.

1092. ὄπαδὸν — ἐλάφω. Hence called ἐλαφαβόλος Tr. 214. Diana ἀγροτέρα is meant, respecting whom they refer to Paus. i. 41. Schol. on Arist. Eq. 657. Eust. ad Il. p. 361. Bekk. Anecd. i. 334. Heind. ad Plat. Phaedr. p. 144.

1093. ὠκυπόδων. ὠκυπόδων B. V.

1094. στέργω. 'I entreat,' lovingly implore. Schol: ὅλον προσεῖμαι — προσκαλοῦμαι. So the Latins use 'amo,' as Plaut. Men. ii. 3. 71, 'Sed scin quid te amabo ut facias.' iii. 3. 1, 'Menaechme, amare te ait multum Erotium, ut' &c. Similarly 'venerari.' Plautus, 'Venero te, Apollo, ne me convenire senem sinas.' Cf. on Oed. R. 11. διπλᾶς ἀρωγῆς.

'A twofold succour.' In apposition with the entire sentence. Cf. on Oed. R. 663. Qu. διπλᾶν ἀρωγὰν, 'a twofold succour.' Or διπλᾶς ἀρωγούς. Cf. 1012. El. 454, εὐμενῇ ἡμῖν ἀρωγὸν — μαλεῖν. Aj. 633,

μολεῖν γὰρ τῇδε καὶ πολίταις.

1095

ὦ ξείν' ἀλήτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς  
ὡς ψευδόμαντις τὰς κόρας γὰρ εἰσορῶ  
τάσδ' ἄσπον αὐθις ὧδε προσπολουμένας.

OI. ποῦ ποῦ ; τί φῆς ; πῶς εἶπας ; AN. ὦ πάτερ πάτερ,  
τίς ἂν θεῶν σοι τόνδ' ἄριστον' ἄνδρ' ἰδεῖν 1100

δοίη, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι ;

OI. ὦ τέκνον, ἡ παρέστων ; AN. αἶδε γὰρ χέρες  
Θησεῶς ἔσωσαν φιλτάτων τ' ὀπαόνων.

OI. προσέλθετ', ὦ παῖ, πατρὶ, καὶ τὸ μηδαμὰ  
ἐλπισθὲν ἤξειν σῶμα βαστάσαι δότε.

1105

AN. αἰτεῖς ἂ τεύξει· σὺν πόθῳ γὰρ ἡ χάρις.

καλῶ δ' ἀρωγὰς τὰς αἰ — παρθένοισι &c.

1096. τῷ σκοπῷ μὲν οὐκ ἐρεῖς. 'To your watchman at least (i. e. me) you will not say.' Cf. 35. But I should prefer, what Elmsley also proposes, τὸν σκοπὸν —, 'you will not have to say of your watchman at least.' Or τὸν σκοπὸν γ' ἐμ' οὐκ ἐρεῖς &c.

1097. ὡς ψευδόμαντις. Sub. εἰμὶ ὁ ἐστὶ. 'That I am a false prophet.' For he had said 1085, μάντις εἰμ' ἐσθλῶν ἐγώνων. Cf. also 1075.

1098. τόδ' δ'. 'See them, here they are.' Lat. 'eccae.' προσπολουμένας. 'Approaching.' So explains Schaefer, 'accidentes.' Wunder with Matthiae interprets it, προσπόλοις φυλασσόμενας. So also Schneid., 'faithfully tended' (by πρόστολοι, the ὀπάδες of Theseus, mentioned 1103), comparing Aj. 539, καὶ μὴν πέλας γε προσπόλοις φυλάσσεται. In the former sense we should have expected rather the active προσπολούσας, after the analogy of περιτολεῖν. Eur. Tro. 264, προσπολεῖν τύμβῳ. Hart: προσ-τελουμένας. Bergk: προσπολουμένας (!).

1099. ὦ πάτερ, πάτερ B. T. V. ὦ πάτερ, ὦ πάτερ the rest, as Ald. 1100. τίς ἂν —; 'Would that some one' &c. As πῶς ἂν. τόνδ'. τῶνδ' L. M. Qu. τόν γ' —. Or rather τὸν φέριστον, ὅτ' τὸν κράτιστον.

1102. ὦ τέκνον, ἡ παρέστων; Cf. 1104, προσέλθετ', ὦ παῖ. 1112, ἐρείσας, ὦ παῖ. Phil. 369, ὦ σχετλί, ἡ τολμήσας —; Arist. Ach. 269, ὦ Εὐαθρία, σφῶν δ' ἐστὶν ὁρθὸς ἐκτός | ὁ φαλλός. Ran. 1479, χωρεῖτε τοῖνον, ὦ Διόνυσ', εἰσω. Δι. τί θαί; | Δι. ἴνα ξεῖνίσω σφῶν &c. Schol.

ad Arist. Pl. 66. Brunc. ad Ran. 1479. Lob. ad Ajac. p. 248. As Antigone takes the lead in speaking, he addresses himself more particularly to her. Hence the singular ὦ τέκνον 1104. 1112. αἶδε — χέρες. This is strictly true only of the followers of Theseus, not of Theseus himself, if indeed the latter took no part personally in the contest.

1103. τ' om. L. 1104. πρόσσελθ' K. L. M. (which also gives πατρὶ σου). Cf. 1112, ἐρείσας, ὦ παῖ. 1102. μηδαμὰ B. V. μηδαμὰ (or —ε) the rest. 1105. βαστάσαι. 'To handle, feel, embrace.' Lat. 'contractare.' Suid. Βαστάσαι δηλοῖ παρὰ τοῖς Ἀττικοῖς τὸ ψηλαφῆσαι. Hom. Od. φ'. 405. Aesch. Ag. 35. Cf. Phil. 657. El. 893. Eur. Cycl. 379. δότε A. V. Ald. τόδε B. K. L. M. R. T.

1106. αἰτεῖς ἂ τεύξει. I. e. αἰτεῖς ἐκεῖνα, ὧν τεύξει (Tr. 1116, αἰτήσομαι γὰρ σ' ὧν δίκαια τυγχάνειν). 'You ask what you shall obtain,' or as we should express it, 'what you ask you shall obtain.' Cf. Oed. R. 216, αἰτεῖς ἂ δ' αἰτεῖς — λάβοις ἂν &c. Catull. lxi. 204, 'quod cupis, capis.' For the construction cf. 839, μὴ τίτασθ' ἂ μὴ κρατεῖς. Ant. 546, μὴδ' ἂ (ἐκεῖνα, ὧν) μὴ θίγεις | ποιοῦ σεαυτῆς. But τυγχάνειν often governs an accusative. Cf. 1168, ὅστις ἂν σου τοῦτο προσχρήσῃ τοι τεύξειν. Oed. R. 598. Ph. 509, οἷα μηδεὶς τῶν ἐμῶν τέχοι (λάχοι;) φίλων. Ant. 778, τεύχεται τὸ μὴ θανεῖν. Eur. Med. 741, πρόξας' ἂ μέλλω, καὶ τυχοῦσ' ἂ (αἰ. ὧν) βούλομαι.

Where v. Elmsl. Ph. 515, τυχεῖν ἂ χερρεῖ.



- ΟΙ. ποῦ δῆτα, ποῦ ἔστων; ΑΝ. αἶδ' ὁμοῦ πελάζομεν.  
 ΟΙ. ὦ φίλτατ' ἔρνη. ΑΝ. τῷ τεκόντι πᾶν φίλον.  
 ΟΙ. ὦ σκῆπτρα φωτός. ΑΝ. δυσμόρου γε δύσμορα.  
 ΟΙ. ἔχω τὰ φίλτατ', οὐδ' ἔτ' ἂν πανάθλιος 1110  
 θανὼν' ἂν εἶην σφῶν παρεστώσων ἐμοί.  
 ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον  
 ἐμφύντε' τῷ φύσαντι, κάναπαύσατον'

999, κλέψας λόγισιν ὅσθ' ἂ βούλομαι τυχεῖν. 1666, οὐ γὰρ ἂν τύχοις τάδε. Hec. 51, τοῦμὲν μὲν οὐκ, ὅσονπερ ἤθελον τυχεῖν, ἴσται. But Hec. 42, καὶ τεύξεταί τοῦδ' (i. τόδ') —. 'Utraque constructio proba,' says Porson ad Med. i. l. οὐκ πόθω γὰρ ἢ χάρις. 'For with longing desire do I grant this request,' what thou desirest I long to grant, the favour I gladly accord. Cf. 333. 1204. 1678.

1107. αἶδ' —. 'Here we are approaching close to you.' ὁμοῦ. 'Near, at hand.' Ant. 1180.

1108. ἔρνη. I. q. βλαστήματα. Eur. Iph. A. 118, ὦ Ἀλκίαν ἔρνος. Ph. 191, ὦ Διὸς ἔρνος Ἀρτεμι. Tro. 770. Arist. Th. 321, Λατοῦς χρυσόπιδος ἔρνος. Eccl. 973, Κύπριδος ἔρνος. Similarly θάλος, κλάδος, σπέρμα, καρπὸς &c. τῷ τεκόντι πᾶν φίλον. 'To a parent whatever it has begotten is dear,' lit. to the person that has begotten it every thing is dear. A general assertion. Perhaps τοῖς τεκοῦσι, the plural as elsewhere. Τίττειν, though strictly applicable only to the mother, is occasionally used of the father; and contrariwise the aorist ἐγενάμην is used of the mother equally with the father. Some think Antigone in these words modestly alludes to the inauspicious union, to which she owes her birth, as though she said, Yes, dear father, for though born as thou full well knowest, still I am thy child, and therefore dear. But it is not necessary to suppose any allusion, even indirectly, to the circumstances of her birth. She merely speaks with becoming modesty, as not conscious of having done more than her duty to gain her father's affection.

1109. ὦ σκῆπτρα φωτός —. 'O ye supports of one —.' At φωτός the observation is cut short by Antigone. For σκῆπτρα cf. 848. γε ed. Lond. Reisk. Musgr. Br. &c. τε the mss. Cf. on 821.

1111. θανών. Qu. τανῦν, or τὰ λοιπ',

or οὐδ' ὅς (cf. on 1702). παρεστώσων ἐμοί. Qu. παρεστώσων γέ μοι.

1112. ἐρείσατ' — τῷ φύσαντι. Constructus, ἐρείσατε τῷ φύσαντι πλευρὸν ἀμφιδέξιον ἐμφύντε (αὐτῷ), 'rest, my child, your side on either side of your parent, keeping close.' Cf. Ant. 1236, ἐνεταβῆαι ἢ ἤρεισε πλευραῖς μέσσον ἔγχος. 1233. The commentators generally explain the passage otherwise, understanding πλευρὸν of the side of the father. But the construction is evidently as I have given it: for ἐρείδειν does not mean 'to support,' but to 'set against,' with a dative. Connect ἐρείσατε (ὅστε εἶναι) ἀμφιδέξιον. Schneid. correctly explains, ὅστε μοι ἀμφιδέξιον γενέσθαι τὸ πλευρὸν ὑμῶν. Cf. Eur. Or. 788, περιβαλὼν πλευροῖς ἐμοῖσι πλευρά. 224, ὑπόβαλε πλευροῖς πλευρά. The paronomasia in ἐμφύντε τῷ φύσαντι, if such was intended, may be preserved by translating, 'implanting yourselves on him that planted you.' Schneid. compares similar instances of paronomasia in Homer, χύντο χαμαὶ χαλάρδες, ὀρεῖαι δ' ὀδύναι δύνων μένος Ἀτρεΐδαο. ἀμφιδέξιον Mudg. Vauv. &c. ἀμφιδέξιν L. M. Vict. ἀμφὶ δέξιν K. T. and the rest. Cf. on Oed. R. 184. Vauv: 'utrumque latus.' Eur. Hipp. 780, ἀμφιδέξιον σίδηρον (i. e. ἀμφήκη, δίστομον). Herod. v. 92, ἀμφιδέξιον χρηστήριον (an ambiguous oracle). Cf. on Oed. R. 1243, ἀμφιδέξιοις ἀκαμαῖς.

1113. ἐμφύντε Mudg. Elmsl. &c. ἐμφύτε A. Ald. Br. ἐμφύσα (with gl. ἀντὶ τοῦ ἐμφύσαι) L. pr. ἐμφύσα L. sec. and the rest. Tricl: τὸ ἐμφύσα πρὸς τὴν μίαν τῶν παίδων νοστήειον, τὴν ἢ τὸ σε βραχὺ διὰ τὸ μέτρον. ἐμφύντε is here used for ἐμφύσα, as ἰδόντε for ἰδοῦσα 1678. The reading ἐμφύσα can hardly be warranted. The other one ἐμφύσα is due, I suspect, to the copyists, who were offended with the masculine termination ἐμφύντε, no less than with παθούσα 1676, ἰδόντε καὶ παθούσα (παθόντε?). Cf. Hom. Il. vi. 253, ἐν δ' ἄρα οἱ φῶ χειρὶ. i. 513,

τοῦ πρόσθ' ἐρήμου τοῦδε" δυστήνου πλάνου.  
καί μοι τὰ πραχθέντ' εἴπαθ' ὡς βράχιστ', ἐπεὶ 1115  
ταῖς τηλικαῖσδε σμικρὸς ἐξαρκεῖ λόγος.  
ὁδ' ἔσθ' ὁ σώσας· τοῦδε χρὴ κλύειν, πάτερ,  
καὶ σοὶ τε τοῦργον τοῦτ' ἐμοὶ τ' " ἔσται βραχύ.  
ὦ ξεῖνε, μὴ θαύμαζε πρὸς τὸ λιπαρὲς,  
τέκν' εἰ φανέντ' ἀελπτα μηκύνω λόγον. 1120

χετ' ἐμπεφυῖα. Od. v. 481. xliii.

The simple φόντε occurs Ant. 145.

απε ἐμφῦτε is the right reading.

ταῦσατον — πλάνου. 'And (thus) re- him (me) of this his former wretched lering in solitude.' The emphasis is on ἐρήμου, for during his daughters' xce from him he had felt, more espe- as being blind and aged, the evils litude. So Heath and Reisig ex- Others with Musgrave take ἀνα- ατον in a neuter sense, as ταῦς is times used (Arist. Ran. 688, ταῦς λόγου): and certainly πλάνος would y to the two maidens, who had been ed away, better than to Oedipus, does not appear to have altered his ion meanwhile. κἀναπαύσατον . V. κἀναπαύσατον the rest. Hence

pect the true reading is κἀναπαύσατε, 'having got into the wrong place.

14. τοῦδε Farn. and (supr. τε) L. T. Reis. &c. τοῦ τε vulg. Ben. Per- τόνδε (me). πλάνου. Cf. on R. 67.

16. ταῖς τηλικαῖσδε. 'For females ch an age,' so young. Cf. 735. 751. Ant. 726. Oed. R. 1508.

ρός. μικρὸς B. M. R. V.

18. τε L. ('in rasura,' acc. to Cobet). vulg. γε M. Turn. τοῦμὸν i Ald. and ('in rasura,' accord. to κ) L. τοῦμὸν ὡς ἔσται Br. and, I ose, most mss. τοῦμὸν ὥδ' ἔσται a. τοῦμὸν ἔσται δὴ T. Farn. Sch. 'ἐμοὶ τ' Elmsl. Herm. Dind. Wund.

Hart: οὐ κἀστὶ τοῦργον τοῦμὸν [ἔσται βραχύ. Bergk conj: καὶ σοὶ ἔργον οὐ μοῆς ἔσται μακρὰς (βραχύ a gloss). Arndt proposes: καὶ σοὶ ἔργον τοῦμὸν ἦνυσται βραχύ. Qu. οἱ τε τοῦργον χῆμιν (or χῆμιν τοῦρ- ὥδ' ἔσται βραχύ. Or καὶ σοὶ τε | τοῦργον ὥδ' —. But Elmsley's cture is satisfactory enough. Schneid- ares Phil. 1304, ἀλλ' οὐτ' ἐμοὶ τοῦτ' οὔτε σοὶ καλόν. Antiphon, τὰ ἄλλα λτερος ἂν εἴη λόγος ἐμοὶ τε διηγῆ-

σασθαι ὁμῶν τε ἀκοῦσαι. Plant. Pseud. 5, 'Duorum labori ego hominum parvissem lubens, | Mei te rogandi et tui respon- dendi mihi.'

1119. μὴ θαύμαζε πρὸς τὸ λιπαρὲς. 'Wonder not at my earnestness.' Cf. Tr. 1211, ἀλλ' εἰ φοβεῖ πρὸς τοῦτο. Ant. 376, ἐς δαιμόνιον τέρας ἀμφινού | τόδε. Eur. Hel. 456, τί βλέφαρα τέγγεις δά- κρυσι: πρὸς τίν' οἰκτρὸς εἰ; | Me. πρὸς τὰς παροῖθε συμφορὰς εὐδαίμονας. Others, as Wund. Dind., put a comma after θαύμαζε, and explain πρὸς τὸ λιπαρὲς 'earnestly,' as πρὸς βίαν, πρὸς ὀργὴν &c. So Cant. Heath, &c. Elmsley puts a comma be- fore and after πρὸς τὸ λιπαρὲς. Perhaps μὴ θαύμαζε μου —. τὸ λιπαρὲς. 'My earnestness, importunity.' Schol: τὸ λίαν προσκεκαθικὸς τῆς ψυχῆς τοῖς τέκνοις. El. 1378. Arist. Lys. 672. Cf. λιπαρεῖν Oed. R. 1435.

1120. τέκν' εἰ φανέντ' B. T. Schol. Heath. Br. &c. τέκν' εἰ φανόντ' V. τέκν' ἐμφανέντ' A. Ald. τέκνα φανέντ' R. τέκν' εἰ φανέντ' —. 'If on the unexpected appearance of my children I lengthen my discourse.' Τέκνα &c. is not a nominative or an accusative placed absolutely, but depends upon μηκύνω λόγον, equivalent to πολλὰ λόγῳ προσ- ηγορῶ, 'I address with many words.' Sophocles is partial to these sudden and rather capricious changes of construction, which to those who are unacquainted with the style of our author, are apt to cause difficulty. Schol: ἰδίως ἐσχημάτισε τὸν λόγον—οὐ γὰρ φησιν, ἀέλπτως φανέντων ἐμοὶ τῶν τέκνων μηκύνω τὸν λόγον, ἀλλὰ τὰ τέκνα φανέντα, εἰτα μηκύνω τὸν λόγον. Cf. 765 f. Oed. R. 60. Ant. 259 f. El. 123, τίν' αἰεὶ τάκεις — οἰμεγὰν τὸν — πρόδοτον. Tr. 208, ἴτω κλαγγὰ τὸν εὐφάρετραν —. 556, εἰ δέ μ' ὥδ' αἰεὶ λόγους ἐξῆρχες —. Eur. Andr. 1201, θανόντα δεσπόταν γόοις (γόους;) νόμφ τῷ νερτέρων κατάρξω. Med. 208, ἄχεα — τὸν ἐν λέχει προδόντα. Hipp. 22, τὰ πολλὰ δὲ | πόνου προκόψας, οὐ πόνου

ἐπίσταμαι γὰρ τήνδε τὴν ἐς τάσδε μοι  
 τέρψην παρ' ἄλλου μηδενὸς πεφασμένην  
 σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.  
 καὶ σοί τ' θεοὶ πόροιεν ὥς' ἐγὼ θέλω,  
 αὐτῷ τε καὶ γῇ τῇδ'· ἐπεὶ τό γ' εὐσεβὲς  
 μόνους παρ' ὑμῶν εὖρον ἀνθρώπων ἐγὼ  
 καὶ τοῦπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.  
 εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε''  
 ἔχω γὰρ ἄχω διὰ σέ κοῦκ ἄλλον βροτῶν.  
 καὶ μοι χέρ', ὦναξ, δεξιὰν ὄρεξον, ὥς

1125

1130

πολλοῦ με δεῖ. Ion. 572, τοῦτο κἄμ' ἔχει πόθος (i. e. κἀγὼ ποθῶ). Iph. A. 426, ταχεῖα δὲ | διῆξε φήμη παῖδα σὴν ἀφιγμένην. So in Thucydides, τρία μὲν ὅντα λόγου ἄξια τοῖς 'Ελλήσι ναυτικά, τοῦτων εἰ περιόψεσθε &c. Elmsley supposes some such verb as ὁρῶν understood, and the construction the same as in Aj. 136, σὲ μὲν εὖ πρόσσονται ἐπιχαίρω. He also compares Oed. C. 427. 765. 1436. Wunder explains the passage rather differently, taking λόγον μηχανεῖν τινα to mean, 'to speak at length concerning any one.' ἔλεπτα. 'Unexpectedly' (1104—5). I. q. ἀέπτως. So ἄπυστα 489, ἐκπαγλα 716, ἄλεκτρα (γηράσκουσαν) El. 962, κοινὰ Ant. 546. Cf. Eur. Ph. 320, ἰὼ ἰὼ μάστις φανεῖς | ἔλεπτα κἀδόκητα ματρὸς ὠλέαις. Cf. Trach. 203. Possibly however ἔλεπτα may be an adjective, to be closely connected with φανέντα. Cf. Tr. 203, ὥς ἔλεπτον (i. e. ἔλεπτά γ') δμῶ' ἐμοὶ | φήμης ἀνασχὼν τῆσδε νῦν καρπούμεθα. μηχανὴν λόγον vulg. Schol: εἰ μακρογορήσω. Whence Elmsley would read μηχανῶ. Cf. 648, ἐμμενείς (ἐμμένεις the mss.). But the long address to his children alluded to had already taken place 1102—1116.

1121. τήνδε τὴν Musgr. τήνδε σὴν the mss. 'This pleasure as regards (from) them.' ἐς τάσδε μοι. ἐστᾶς δέ μοι L. ἐς τὰς δέ μοι A. ἐς τὰδέ μοι M. Ald. Perhaps ἐς τῶδε μοι.

1123. σὺ γὰρ — οὐκ ἄλλος. So Phil. 980, ἐγὼ, σάφ' ἴσθ', οὐκ ἄλλος. Cf. on 1129 below. νιν. 'Them,' as in El. 624.

1124. καὶ σοί. I prefer καὶ σοί. πόροιεν. πόρειεν K. and (supr. oi sec. m.) L. πόρειαν M. ὥς ἐγὼ θέλω. 'According to my wish, what I wish.' I should however prefer οἱ' ἐγὼ θέλω, as

Hart., I find, reads. Cf. El. 334, οἱ αὐτοῖς φρονῶ. Eur. Hel. 1421, θεοὶ δὲ σοὶ δοίεν οἱ' ἐγὼ θέλω. Arist. Ach. 445, σὺ δαίμονοις Τηλέφω δ' ἐγὼ φρονῶ (from Eur. Teleph. Fr. xvi.). Schaefer observes that Greek writers often use ὥς, where we should have expected to find ὅσα, &c, or the like, as in Hesiod. Op. 688, φράζεσθαι τάδε πάντα μετὰ φρεσίν, ὥς ἀγορεύς. And Schneid. compares Hymn. Cer. 137, ἡνὶ θεοὶ δοίεν — τέκνα τεκέσθαι, ὥς ἐθέλωσι τοκῆς.

1125. αὐτῷ τε καὶ —. Cf. 461. 888. 951. 1909. τό γ'. τόδ' M. τοῦτέ γ' K. L. Cf. on 110.

1127. τοῦπιεικὲς. 'Consideration, moderation, kind indulgence.'

1128. 'And knowing this full well (by experience) I requite with these words this treatment.' But can ἀμύνειν mean 'to repay?' Should we read, εἰδὼς δὲ τοῖσδε τοῖς λόγοις σ' ἀμύνομαι (or ἀμύβομαι)? Cf. 873, ἐργοῖς πεπονηθὲς ἡμασὶν σ' ἀμύνομαι. But Phil. 602, οἷον ἐργ' ἀμύνουσιν (ἀμύνονται) κακὰ. We have τιμωρεῖν (instead of the more usual τιμωρεῖσθαι) τινα in Oed. R. 107. 146, and contrariwise τιμωρεῖσθαι τινι El. 349. 399. Cf. on 134 above.

1129. ἔχω γὰρ ἄχω διὰ σέ. Compare the language of the Apostle, 'By the grace of God I am what I am.' Cf. 1123, σὺ γὰρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν. Phil. 980, ἐγὼ, σάφ' ἴσθ', οὐκ ἄλλος. Eur. Hipp. 355, σοῦ τὰδ', οὐκ ἐμοῦ, κλέεις ἄχω. I. e. ἄ ἔχω. The same crasis occurs El. 451. διὰ σέ γ', ὥς ἄλλον Burges on Phil. p. 113.

1130. καὶ μοι χέρ'. καὶ μοι χαῖρ' E. L. καὶ χαίρε' μ' B. T. καὶ μοι χαῖρε' μ' V. ὦναξ. ὦ'ναξ B. K. V. ὦναξ L. δεξιάν. δεξιάν τ' B. K. L. T. V. Vict.

ψαύσω φιλήσω τ', εἰ\* θέμις, τὸ σὸν κάρα.  
καίτοι τί φωνᾷ; πῶς σ' ἂν ἄθλιος γεγὼς  
θιγεῖν θελήσαιμ' ἀνδρὸς, ᾧ τίς οὐκ ἐνι  
κηλὶς κακῶν ξύνοικος; οὐκ ἔγωγέ σε,  
οὐδ' οὖν' ἔασω τοῖς γὰρ ἐμπείροις βροτῶν 1135  
μόνοις οἷόν τε συνταλαπωρεῖν τάδε.  
σὺ δ' αὐτόθεν μοι χαῖρε καὶ τὰ λοιπά μου  
μέλου δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.

ΘΗ. οὐτ' εἰ τι μῆκος τῶν λόγων ἔθου πλέον,  
τέκνοισι τερφθεῖς τοῖσδε, θαυμάσας ἔχω, 1140  
οὐτ' εἰ πρὸ τοῦμοῦ προὔλαβες τὰ τῶνδ' ἔπη·

1131. τ' εἰ θέμις vulg. Br. Herm. Schn. Hart. τ' ἢ θέμις K. and (τ' ἢ 'in ratura' acc. to Cobet) L. θ' ᾧ (or ᾧ) B. T. V. Dorr. ad Char. p. 535. Elmsl. Dind. Wund. τ' ᾧ marg. Turn. Phot: ᾧ θέμις ἄς νόμος, ἄς προσήκων. For ᾧ thus used Doederl. refers to El. 338. Tr. 550. 676. But the Homeric ᾧ, ᾧτε (ἄς, ὅστε) θέμις, as Schneid. observes, is unknown to the Tragedians. Cf. below 1556 and Tr. 809. Ph. 661. Fr. 678. Bergk conjectures θ', ᾧ θέμις.

1133. καίτοι τί φωνᾷ; Aesch. Pr. 101, καίτοι τί φημί; πῶς δ' ἂν the mes. vulg. πῶς σ' ἂν Herm. Dind. Wund. Schn. Hart. πῶς ἂν conj. Bergk. Cf. on 893. ἄθλιος γεγὼς. Cf. 974, δόστηρος φανεῖς. An euphemism for 'an impure wretch,' as Musgrave observes, who compares the similar caution taken by Hercules to avoid contaminating Theseus in Eur. Herc. 1231 f. Similar is the language of the Thyestes of Ennius: 'Nolite, hospites, ad me adire! illico istum! | Ne contagio mea bonis umbrave obstat: | — tanta vis sceleris in corpore haeret.'

1133. θελήσαιμ'. Perhaps θέλοιμ' ἂν. τίς Herm. tis vulg. Cf. Oed. R. 1526, ὅν τίς οὐ ζήλων πολυτῶν τῆς τύχης ἐπέβλεπεν; Fr. 782, ὅπου τίς ὄρνις οὐχὶ κλαγγάνει;

1134. κηλὶς κακῶν. 'Stain of evil.' Cf. on Oed. R. 833. 1384. Eur. Iph. T. 1200, κηλὶς μητροκτόνος. Hipp. 820, κηλὶς ἀφραστos. ξύνοικος. Cf. 514. 1238. El. 785, ᾗδε γὰρ μέλζων βλάβῃ | ξύνοικος ἦν μοι. Oed. R. 1206. Ph. 1168. οὐκ ἔγωγέ σε. Supply θελήσαιμ' ἂν θιγεῖν ἐμοῦ.

1135. οὐδ' οὖν ἔασω. 'Nor yet will I allow you,' even if you are willing. I should prefer οὐδ' οὖν σ' ἔασω with Musgrave. τοῖς γὰρ — τάδε. Similarly Oed. R. 1416, τὰμὰ γὰρ κακὰ | οὐδεὶς οἶδ' τε πλὴν ἐμοῦ φέρεω βροτῶν. He means his daughters, so conversant with their father's misfortunes, and whom in consequence he had not feared to embrace 1105. συνταλ. τάδε. 'To assist in enduring these evils.'

1137. 'But thee may good luck attend forthwith,' which would not be, if thou wert to defile thy hands by touching an accursed object like me. αὐτόθεν. 'Forthwith,' lit. from the spot, where thou standest. In Latin 'illico' (in loco).

1138. ἐς τόδ' ἡμέρας. Lat. 'ad hoc temporis.' So Eur. Phoen. 436. 1101. Alc. 9. Hipp. 1007. Matth. § 319. Similarly Ant. 1529, ἐν τῷ ξυμφορᾷ διεφθάρης. Eur. Or. 566, ἐς τόδ' ἤξουσιν θράσους.

1139. οὐτ'. οὐδ' Wund. If we retain οὐτ' here, we must correct οὐτ' for οὐδ' 1141. Cf. on 450. 421. Oed. R. 1422. μῆκος τῶν λόγων ἔθου. I. e. ἐμήκυνας τοὺς λόγους (cf. 1120). 'Hast prolonged thy discourse.' Cf. on 466, οὐδ' οὖν καθαρμόν.

1141. οὐδ' vulg. Herm. Wund. οὐτ' Elmsl. Dind. Schn. Hart. If οὐδ' be right here, we must read οὐκ instead of οὐτ' 1139. Translate: 'Nor if in preference to me you choose to converse with them.' πρὸ τοῦμοῦ. Nearly equivalent to πρὸ ἐμοῦ. τῶνδ'. τοῦδ' B. V. and T. pr.

βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.  
οὐ γὰρ λόγοισι τὸν βίον σπουνδάζομεν  
λαμπρὸν ποιέισθαι μᾶλλον ἢ τοῖς δρωμένοις.  
δείκνυμι δ' ὃν γὰρ ὤμοσ' οὐκ ἐψευσάμην 1145  
οὐδὲν σε, πρέσβυ τάσδε γὰρ παρέμι' ἄγων  
ζώσας, ἀκραυφνεῖς τῶν κατηπειλημένων.  
χῶπως μὲν ἄγων ἤρεθ' ἡ τί δέῃ μάτην"  
κομπεῖν, ἃ γ' εἰσεὶ καὐτὸς" ἐκ ταύταιν ξυνών;  
λόγος δ' ὃς ἐμπέπτωκεν" ἀρτίως ἐμοὶ 1150

1142. Schneid. thinks this verse might well be spared. Its force, if it be correct, certainly is not very clear.

1143 f. Aesch. Sept. 574, οὐ γὰρ δοκεῖν ἄριστος ἀλλ' εἶναι θέλει. Compare the Latin, 'esse quam videri.'

1145. δείκνυμι δ'. So 146, δηλῶ δ' οὐ γὰρ ἂν —.

1147. ἀκραυφνεῖς. 'Unscathed, unharmed.'

1148. ἄγων. 'ἄγων Elmal. 'ἄγων Heath. ἄγων οὗτος the mss. and Ald. 83' ἄγων Br. χῶπως ἄγων μὲν οὗτος ἤρεθ' τί δέῃ (del. μάτην, as in K.) Turneb.

ἄγων ἤρεθ'. 'The contest was brought to a successful issue.' Musgr: 'certamen profligatum est.' They compare Herod. ix. 35, ἄγωνας τοὺς μεγίστους συγκαταίρει. vii. 50, μεγάλα πρήγματα μεγάλοις κινδύνοισι θέλει καταίρεσθαι. Plut. Cimon. c. 13, Κίμων δ', ὅσπερ ἀθλητῆς δεινός, ἡμέρᾳ μὴ δύο καθηρηκῶς ἀγωνίσματα &c. i. 432 A., συνηρηκῶς τὸν Μιθριδατικὸν πόλεμον. 574 E., συναίρησαν τὴν πολιορκίαν. Cf. also on Eur. Ph. 530. μάτην κομπεῖν. Herod. vii. 103, ὅρα μὴ μάτην κόμπος ('an idle boast') ὁ λόγος οὗτος ὁ εἰρημένος εἴη (l. εἴη). V. 41, κομπεῖν ἄλλως. Fr. 618, πολλὴν γλώσσαν ἐκχέας μάτην.

1149. ἃ γ' εἰσεὶ (ἀγ' ὅση V.) καὐτός. Qu. ἃ πεύσει γ' αὐτός (or καὐτός). καὐτός. 'Even yourself,' without any intervention. Sophocles, in order to avoid giving a description of the encounter in a play so rich in incident, which would thus have been extended to an unreasonable length, makes Theseus, to whom Oedipus had already been referred by Antigone for the details, refer again the aged father to his daughters: and so the matter drops. ταύταιν. Qu. τούτων.

1150. λόγος all the mss. and Suid. v.

στείχειν. Sch. Elmal. Wund. Dind. Herm. Schn. Hart. λόγον Ald. Turn. Heath. Br. Vauv. λόγον conj. Steph. Bened. The nominative is put by attraction to agree with the following relative ὃς, for which construction they refer to Porson ad Orest. 1645. Λόγος is rightly preferred by Porson. Λόγον could only have a place, if the following relative were in the accusative, as in Eur. Or. 1645. Oed. R. 448, τὸν ἄνδρα τοῦτον, ὃν πάλαι ζητεῖς — οὗτός ἐστιν ἐνθάδε. Trach. 283, τάδε δ' ὅσπερ εἰσορᾷς — χωροῦσι πρὸς σι. Aesch. Sept. 400, καὶ νύκτα ταύτην ἡ λέγεις ἐπ' ἑσπείδος | ἑσπείροις μαρμαρουσαν οὐρανοῦ κυρεῖν, | τάχ' ἂν γένετο μάντις ἡννοία τινί. Arist. Lys. 408, τὸν ὄρμον ὃν ἐπεσκεύασας. — ἡ Βάλωνος ἐπέπτωκεν ἐκ τοῦ τρήματος. Cf. on Oed. R. 449. Pl. 200, ὅπως ἐγὼ τὴν δύναμιν ἣν ὑμεῖς φατέ | ἔχειν με, ταύτης δεσπότης γενήσομαι. Virg. Aen. i. 577, 'Urben quam statuo, vestra est.' For in all such passages the accusative is not, I conceive, what is usually called 'absolute,' but is made to agree by attraction or apposition with the subjunctive relative. More usually the relative precedes the noun substantive it attracts, as above 56, ὃν δ' ἐπιστείβεις τόπον, | χθονὸς καλεῖται — 224. Schneid. thinks the poet here chooses the nom. λόγος, in order that he may be able to add συμπερὶς μὲν εἰπεῖν &c. The comma has been properly removed between λόγος δ' and ὃς. Λόγος here means 'a matter' (πράγμα, 'res'), as 443, φάτις Tr. 693. Translate: 'But as to a matter just reported to me, as I was on my way hither, give thy attention' or 'consideration.' ἐμπέπτωκεν. Phil. 965, ἐμοὶ μὲν οἷστος δεινὸς ἐμπέπτωκε τίς. Perhaps ἐμπέπτωκεν (El. 902).

στείχοντι δεῦρο, συμβαλοῦ γνώμην ἐπεὶ  
σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι.  
πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών.

ΟΙ. τί δ' ἔστι, τέκνον Διγέως ; διδασκέ με,  
ὥς μὴ εἰδὸτ' αὐτὸν μηδὲν ὦν σὺ πυνθάνει.

1155

ΘΗ. φασὶν τω' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν'  
οὐκ ὄντα, συγγενῇ δὲ, προσπεσόντα πως"  
βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ  
κυρῶν ἔθνον,† ἡνίχ' ὠρμώμην ἐγώ".

1151. στείχοντι. στίχοντι (or στίχειν  
τf) K. L. Cf. on Ant. 1129. συμβαλοῦ  
γνώμην. Lit: 'collect' or 'concentrate  
your thoughts,' give your attention to, re-  
flect upon. For this and similar expres-  
sions v. Valck. ad Hipp. 500. γνώμην.  
γνώμη Suid. v. στείχειν.

1153. 'For a man should make light  
of no matter.' Schol: ἄνθρωπον δὲ, φησὶν,  
ὅσα οὐ δεῖ πράγματα κακίζειν ἀεὶ (οὐδὲν  
πρᾶγμα κακίζειν δεῖ Pors.). ἀτίζειν.  
Aesch. Sept. 441, θεοὺς ἀτίζων. Eum.  
540. Suppl. 733. Eur. Suppl. 19, νόμιμ'  
ἀτίζοντες θεῶν.. οὐδὲν A. K. M.  
Schol. and Suid. v. πρᾶγος. Mudg.  
Musgr. Vauv. Br. &c. οὐδέν' L. B. T.  
V. Ald. ἀνθρώπων the mss. ἄν-  
θρωπον Musgr. Br. Markl. ad Suppl. 19.  
Pors. Adv. p. 167 &c. And so read the  
Schol. With πρᾶγος πρᾶγμα compare  
βλέπτος βλέμμα, δέρος δέρμα, λέπτος λέμμα,  
κλέπτος κλέμμα &c.

1155. ὥς μ' εἰδὸτ' K. L. ὥς μηδὸτ'  
V. ὥς μὴ εἰδὸτ' the rest (?). ὥς εἰδὸτ'  
conj. ed. Lond. i. On the crasis μὴ  
εἰδὸτα v. Monk. ad Hipp. 1331. Cf. Ant.  
263. 635. Tr. 321. αὐτόν. 'Of  
myself.' Cf. 1149. Oed. R. 221.  
ὦν σὺ πυνθάνει. 'Of those things whereof  
thou art informed,' hast been apprised.  
Schneid. compares the similar use of  
κλέβειν, ἀκούειν (cf. on 240). I doubt  
however if the common reading be cor-  
rect. Qu. ὦν λέγεις περί, or something  
like.

1156. σοὶ μὲν ἔμπολιν (πόλει add. K.)  
οὐκ ὄντα —. 'Not indeed of the same  
country as yourself, but of the same kin.'  
Schol: ἐν τῇ αὐτῇ πόλει οἰκοῦντα. Poly-  
nices, though by birth a Theban, had, by  
marrying a daughter of the king of Argos,  
become an Argive citizen. ἔμπολιν has  
been restored above 637. With σοὶ —  
ἔμπολιν cf. 1167, εἰ τις ὅμιν ἐγγενής.  
Though σοὶ seems more especially to

refer to συγγενῇ. But the position of  
σοὶ, thus placed emphatically, when the  
emphasis is really on ἔμπολιν, appears  
objectionable. I should at least prefer  
σὸν μὲν ἔμπολιν &c. From the reading  
in K. one may conjecture, φασὶν τιν'  
ἄνδρα σῇ μὲν ἔμπολιν πόλει —, or φασὶν  
τιν' ἡμῖν ἄνδρα σῇ μὲν ἐν πόλει (or σῆς  
μὲν ἐκ πόλεως). The words ἐν πόλει  
would first be written ἐμπόλει (cf. on Tr.  
615), and then ἔμπολιν. But I suspect  
the true reading to be σύμπολιν μὲν οὐ |  
σὸν ὄντα —. If however ἔμπολιν be  
right, we may compare it with ἔντοπος,  
ἐγχωρος, ἐγχθόνιος, ἐγγαῖος &c. An  
oracle having declared that the side to  
which Oedipus should attach himself,  
should prove victorious, Polynices comes  
in the hope of winning over his father to  
himself.

1157. προσπεσόντα πως βωμῷ. 'Hav-  
ing for some reason or other (Trach. 695,  
ρίψασά πως) prostrated himself before the  
altar.' So Trach. 904, βωμοῖσι προσπί-  
πτουσα. Aj. 1181, προσπεσὼν ἔχου. Oed.  
R. 16, προσήμεθα | βωμοῖσι τοῖς σοῖς.  
Below 1754, προσπίπτονέν σοι. Arist.  
Eq. 31, κράτιστα — νῶν | θεῶν ἰόντε  
προσπεσεῖν του πρὸς βρέτας. πως.  
'For some reason, I know not why.' But I  
do not see the force of πως here. I sus-  
pect the true reading is τῷ (τῷ) βωμῷ.  
For the article at the end of a line cf. on  
Ant. 409.

1158. τῷ V. Cf. on 1369.  
καθῆσθαι. Sitting being considered a  
suppliant posture. Cf. on Oed. R. 2.  
Hence θακῆματι 1160. Cf. also 1163.  
1166.

1159. θύων ἔκυρον vulg. θύων ἔτυχον  
V. and (corr. ἔκυρον) B. Schol: ἔκυρον.  
ἀντὶ τοῦ ἐκύρου, ταυτὸν τῷ ἐτόγγχων.  
Suid: Ἐκύρου (sic): ἐτόγγχων. "Βωμῷ  
θύων ἐκύρου." As Elmsley appears with  
reason to proscribe the barytone form

- ΟΙ. ποδαπόν; τί προσχρήζοντα τῷ θακήματι; 1160  
 ΘΗ. οὐκ οἶδα πλὴν ἔν σοῦ γὰρ, ὡς λέγουσί μοι,  
 βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.  
 ΟΙ. ποῖόν τιν'; οὐ γὰρ ἦδ' ἔδρα σμικροῦ λόγου.  
 ΘΗ. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μόνον\*  
 αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. 1165  
 ΟΙ. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν;

κύρειν from ancient authors (though its aorist *ἔκυρσα* frequently occurs), and the quantity (*ū*) will not admit of our substituting *ἔκυρον*, I propose to invert and read *κυρῶν ἔθνον*. Cf. Phil. 542, *τόνδε — ἐκέλευσ' ἔμοι σε ποῦ κυρῶν εἴης φρέσαι*. 371, *πλησίον γὰρ ἦν κυρῶν*. Dindorf (whom v. ad Aj. 314) endeavours to defend *ἔκυρον*. Hermann also would read *κύρω*. (Aesch. Eum. 398, *κύρων* Eur. Hipp. 746.) Elmsley, with his usual ingenuousness, thus delivers himself, "omnia valde incerta mihi videntur." The sacrificing of Theseus in question was mentioned 888. *ἡνίχ' ὁρμήμην* (ὁρμ. K. L. M.) *ἔγώ*. 'As I was setting off hither.' To be connected with *προσπεσόντα καθῆσθαι*, as Elmsley directs. As *ἔγώ* seems superfluous, perhaps we should read *ἡνίχ' ὁρμήμην μολαῖν*. Cf. Arist. Nub. 607, *ἡνίχ' ἡμεῖς δεῦρ' ἀφορμᾶσθαι παρεσκευάσμεθα*.

1160. *προσχρήζοντα*. I. q. *προσαιτοῦντα*. 'Asking in a suppliant manner.' τῷ θακήματι. For τῇ θακήσει, 'by that suppliant posture.' Cf. 1179. 1166. 1380. So ἦδ' ἔδρα 1163. Gl. A: τῇ *ἱκετείᾳ*.

1162. οὐκ ὄγκου πλέων. 'Not bulky, not lengthy' or 'prolix.' An amplification of *βραχύν*. Perhaps however οὐδ' ὄγκου πλέων would be preferable. Schneid. translates, 'without causing much trouble.' For *ὄγκος* cf. 1341, *βραχεῖ σὺν ὄγκῳ καὶ πόνῳ*. El. 1142, *σμικρὸς — ὄγκος*. πλέων. πλέων A. Ald. Farnhaber's conjecture *πλέως* is improbable.

1163. οὐ γὰρ —. 'For this suppliant posture (supplication) is not of small account (a matter of trifling import).' Musgrave quotes Herod. i. 120, *λόγου οὐδενὸς γινώμεθα πρὸς Περσέων*. iii. 4, *ἐόντα λόγου οὐ σμικροῦ*. iii. 139. For *ἔδρα* cf. on Oed. R. 2.

1164. *σοὶ* being the emphatic word, is properly placed at the commencement of the sentence. Cf. 1006. 1309. Oed. R.

546. 677. 789. 840. 1006. Aj. 1323. 1371. Ant. 469. *μολόντ'* the mss. Br. Sch. Herm. Dind. Wund. Schn. Hart. *μόλον* Ald. *μόνον τ'* Musgr. *μόνον* Vaut. Both. Elmsl. Schol: *φασὶν αὐτὸν μολόντ' αἰτεῖν ἐς λόγους σοὶ ἐλθεῖν*. The phrase *ἐς λόγους ἐλθεῖν τινι*, 'to hold a conversation with any one' is common enough. The passage, as usually read, we must construe: *φασὶν αὐτὸν μολόντα αἰτεῖν ἐς λόγους ἐλθεῖν σοὶ, ἀπελθεῖν τε ἄς*. The apostrophe at the end of the verse as in 17. Oed. R. 339 &c. But I have little or no doubt the true reading is *μόνον*, the τ' having been wrongly inserted here from the margin instead of after *ἀπελθεῖν*. A similar error is found Ant. 1006, *βαλὼν κότῳ | ψυχὴν τ' ἀτίμως* (I. *ψυχῇ, ἀτίμως τ'*) — *κατοικίσας*.

1165. *ἀπελθεῖν*. τ' was added by Heath. Br. Elmsl. edd. recc. Porson ad Arist. p. 97. Cf. on prec. v. The complete restoration of the true reading *μόνον | αἰτεῖν ἀπελθεῖν τ'* is due to Vaut. Cf. 1288, *διδούς ἔμοι | λέξαι τ' ἀκούσαι τ' ἀσφαλεῖ ξὺν ἐξόδῳ*. τῆς δεῦρ' ὁδοῦ. 'The way thither, the way I came.' Cf. Oed. C. 1019, *ὁδοῦ κατὰρχειν τῆς ἐκεί*. 663, *τὸ δεῦρο πέλαιος*. Xen. Cyr. v. 1. 25, *τῆς δεῦρο στρατείας*. For the genitive τῆς δεῦρ' ὁδοῦ, which depends on the verb *ἀπελθεῖν*, cf. Arist. Ran. 174, *ἐπάγῃ ὁμῆς τῆς ὁδοῦ* ('proceed on your way'). Pac. 1155, *τῆς αὐτῆς ὁδοῦ* ('on the same journey, on the way'). Matthiae wrongly connects *ἀσφαλῶς τῆς δεῦρ' ὁδοῦ* (i. e. *μὴ σφαλέντα τῆς δεῦρ' ὁδοῦ*, 'not frustrated in the object of his journey').

1166. *τῇδ' — ἔδραν*; 'Who then can it be that is sitting in this suppliant posture?' Lat. 'hanc sedens sessionem.' Ἔζεσθαι, ἔδρα, θέσσειν &c., are used of suppliants and supplications. Cf. on Oed. R. 2, *τίνας ποθ' ἔδρας τάσδε μοι θεάζετε* (*προσθάσσετε*); The addition of *πρὸς* conveys a notion of 'supplication.' Cf. the words *πρόστροπος*, *προστρέπαι*, *προσπίπτειν*, *προσάιτειν*, *προσχρῆζειν* &c.

- ΘΗ. ὄρα κατ' Ἄργος εἴ τις ὑμῶν\* ἐγγενής  
 ἔσθ', ὅστις ἂν σου τοῦτο προσχρήζοι τυχεῖν.  
 ΟΙ. ὦ φίλτατε, σχέες οὐπερ εἰ. ΘΗ. τί δ' ἔστι σοι;  
 ΟΙ. μή μου δεηθῆς. ΘΗ. πράγματος ποίου; λέγέ'. 1170  
 ΟΙ. ἔξοιδ' ἀκούων τῶνδ' ὅς ἐσθ' ὁ προστάτης.

Reisig aptly compares Eur. Herc. 1205, *θάσσοντα δυστήνους ἔδρας*. Heracl. 55, *καθῆσθαι τήνδ' ἔδραν καλὴν δοκεῖς*; Aesch. Prom. 389, *θακούντι παγκρατεῖς ἔδρας*. *προσθακῶν*. *προσθακῶν* A. B. V. Ald. Qu. *προσθάσων*. 'Sitting as suppliant.'

1167. *ὅμῶν* vulg. *ὅμῶν* Elmal. Rightly, *ὅμῶν ἐγγενῆς*. 'Akin to you.' Oed. R. 1016, *ἦν σοι Πόλυβος οὐδὲν ἐν γένει*. 1430, *τοῖς ἐν γένει*. 1168. 1506. Ant. 659, *τὰ — ἐγγενῆ φύσει*. Similarly 1156, *σοὶ μὲν ἔμπολιν*.

1168. *ἔσθ', ὅστις ἂν σου*. Qu. *δοτὶς τέχ' ἂν σου* —. Or, as *δοτὶς* after *εἴ τις* is unusual, perhaps we should read *ἔσθ', ὅς τέχ'* —. V. Elmal. and Herm. ad Med. 775. The same critic on Her. 977 remarks that though *ὅστις ἔστιν* *ὅς* and *οὐκ ἔστιν* *δοτὶς* constantly occur, he knows but of one instance where *ὅστις ἔστιν* *δοτὶς* is found, Eur. Med. 793, which passage he corrects. The same reasoning probably holds good of *εἴ τις ἔστιν* *δοτὶς*. We find however *ἦν τις* *δοτὶς* Eur. Andr. 916. For *ἔστι* in the beginning of a line Elmsley compares Eur. Tro. 380, *οὐδὲ πρὸς τάφοις | ἔσθ', ὅστις αὐτῶν αἶμα γῇ διαρῆσεται*. *δοτὶς* — *τοῦτο προσχρήζοι τυχεῖν*. 'Who might desire to obtain this favour from thee.' For *τυγχάνειν* with an accusative cf. Eur. Iph. A. 995, *ταῦτα τεύξομαι σέθεν*. Phoen. 999, *κλέψας λόγισιν, ἔσθ' ἂν βούλομαι τυχεῖν*. 1666, *οὐ γὰρ ἂν τύχοις τάδε*. Cf. also on 1106 and Oed. R. 1155, *τί προσχρήζων μαθεῖν*; Phil. 1315, *ἔν δέ σε τυχεῖν ἐφίεμαι*. σου — *προσχρήζοι*. σοι — *προσχρήζει* B. T. V.

1169. *φίλτατε, σχέες* Heath. Vauv. Furg. Reis. Sch. Elmal. &c. *φίλτατ' ἰσχυς* B. K. L. V. *φίλτατ' ἰσχε* M. *φίλτατ' εἰσχε* T. *φίλτατ' ἐπίσχυς* A. Ald. Pierson on Moer. p. 423 thinks it not improbable Sophocles may have written, *ὦ τῶν, ἐπίσχυς* —. Moeris: 'ὦ τῶν, Ἀττικῶς. ὦ σὺ, Ἑλληνικῶς. σχέες οὐπερ εἰ. 'Stop (speaking) where thou art.' So we say 'hold, stay, stop.' Cf. 856, *ἐπίσχυς αὐτοῦ*. Oed. R. 782, *κατέσχον* (sub. *ἐμαυτὸν*). After *οὐπερ εἰ*

we may understand *λόγων*. Elmsley compares Eur. Hipp. 1354, *σχέες, ἀπειρηκὸς σῶμ' ἀναπαύσω*. Iph. A. 1467, *σχέες, μή με προλήπης*. Hec. 962. For *σχέες* cf. also Soph. El. 1013. Upon the mention of Argos (cf. 378 f.), he begins to recognize in the suppliant his own son. οὐπερ. οἷπερ (corr. ead. m.) L. ἥπερ T. V.

1170. *μή μου δεηθῆς. μή μοι δεηθῆς* Dobree, unless we are to understand *περὶ* before *πράγματος ποίου*. Benedict: *μή μου δεηθῆ* ('ne me precibus adeat' Polynices), coll. 1178. *πράγματος ποίου*; *δεῖσθαι* governs the genitive of the thing, as well as of the person; though the two combined, as here, are unusual. Yet so Herod. v. 40, *τῆς γυναικὸς οὐ προσδεσμεθὰ σευ τῆς ἐξέσις*. viii. 144, *οὐδὲν ποιήσομεν τῶν ἐκείνος ἡμῶν προσδέετο*. The usual construction is *δεῖσθαι τί τινας*. Perhaps therefore the words mean, 'in respect of what matter?' For Sophocles is partial to uncommon uses of the genitive. Cf. 513, *ἔραμαι πυθέσθαι* —. τί τοῦτο; — *τῆς δειλαίας ἀπόρου φανεύσας ἀληθόνος* &c. Or perhaps he wrote, *πράγμα ποίου; οὐκ ἐρεῖς* (or *οὐ λέγεις*); When once *ποῖον* *οὐ* had passed into *ποίου*, the change of *πράγμα* into *πράγματος* would necessarily follow.

1171. *ἀκούων τῶνδ'*. 'Hearing from these' my two daughters. Perhaps *ταῖνδ'*, which Elmsley also would prefer, or *τῆσδ'*. Or *ἔξοιδ' ἀκούων* (or *ἔξοιδα τούτων*, or *τούτων*) *δοτὶς* —. Ismene is more particularly meant, who had given an account of Polynices' doings 377 f. *ὅς* for *δοτὶς* or *τις*, as elsewhere. Matth. § 485. *ὁ προστάτης*. 'The suppliant.' Schol: *ὁ ἱκέτης, ὁ προσεσσηκὸς τῷ βασιλῇ*. Cf. 1278. The word is thought to come, not from *προσστήναι*, as the analogy of *προστρόπαιος, προστρέπειν, προσπίπτειν, προσθακύν, προσχρήζειν, προσαιεῖν* &c. might lead one to suppose, but from *προστήναι* ('to stand before' as a suppliant). Cf. El. 1378, *ἦ σε πολλὰ δὴ — λιπαρεῖ προσστην (?) χερὶ*. Which passage however is probably corrupt. Perhaps however the true orthography of the



- ΘΗ. καὶ τίς ποτ' ἐστὶν, ὃν γ' ἐγὼ ψέξαίμι τί' ;  
 ΟΙ. παῖς οὐμὸς, ὄναξ, στυγνὸς, οὐ λόγων ἐγὼ  
 ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.  
 ΘΗ. τί δ' ; οὐκ ἀκούειν ἐστὶ, καὶ μὴ δρᾶν ἂ μὴ 1175  
 χρήξεις ; τί σοι τοῦδ' ἐστὶ λυπηρὸν κλύειν ;  
 ΟΙ. ἐχθιστον, ὄναξ, φθέγμα τοῦθ' ἥκει πατρί·  
 καὶ μὴ μ' ἀνάγκη προσβάλλης τάδ' εἰκαθεῖν.  
 ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει  
 μὴ σοι πρόνοι' ἧ τοῦ θεοῦ φυλακτέα. 1180

word is προστάτης (as if προσεστῶς, 'approaching' in a suppliant manner). A single sigma is often found in place of a double one in the mss. Hartung gives πρόστροπος.

1172. ὃν γ' ἐγὼ. ὃν τ' ἐγὼ M. ὃν ἐγὼ K. ὃν ἂν ἐγὼ Br. ὃν γ' ἐγὼ ψέξαίμι τι ; 'Whom I should have to rebuke at all, that I should rebuke him at all?' Aesch. Prom. 299, οὐκ ἐστὶν ὅτ' ἡμεῖς μοῖραν | νείμαμι ἢ σοί. Cho. 170, οὐκ ἐστὶν ὅστις πλὴν ἐμοῦ κείρατό νιν. Ag. 629, οὐκ ἐστ' ὅπως λέξαιμι τὰ ψευδῆ καλῶ. Eur. Alc. 52, ἐστ' οὖν ὅπως Ἀλκυστὶς εἰς γῆρας μῶλοι ; 115, ἐστ' ὅποις τις — παραλύσαι ; Med. 586, μὴδ' ὀλβος (γένοιτό μοι), ὅστις τὴν ἐμὴν κνίζοι φρένα. Oed. R. 72, ὡς πύθοιθ' ὅ τι | δρῶν ἢ τι φωνῶν τήνδε βυσσάλμην πόλιν. Oed. C. 561, δεινὴν γὰρ τιν' ἂν πρᾶξιν τύχοις | λέξας, ὅποιος ἐξαφισταίμην ἐγὼ. Ant. 271, οὐ γὰρ εἴχομεν — ὅπως δρῶντες καλῶς | πράξαμεν. Arist. Ran. 96, γόνιμον δὲ ποιητὴν ἂν οὐχ εὐροῖς ἐτι | ζήτων ἂν, ὅστις ῥῆμα γενναῖον λάκοι. Theognis 374, οὐδ' ὀδὸς, ἣν τις ἰὼν ἀθανάτοισιν ἄδοι. In such passages as these, not only is the particle ἂν not required, but it would give a different sense from that intended. But the common reading is hardly satisfactory. Qu. ὅττινα ψέξαίμι τι (or σοι), or ὃν γέ σοι ψέξαίμι τι, or ὃν γέ τι ψέξαίμι σοι, or ὃν τί σοι ψέξαίμι ἐγὼ, or ὃν ψέγοιμ' ἐγωγέ τι (or σοι), or ὃν θέλεις ψέξαι μέ σοι. Wex and Hart: ὃν γ' ἐγὼ ψέξαίμι σοι. Compare Aj. 1130, ἐγὼ γὰρ ἂν ψέξαίμι δαυμόνων νόμους ; τι. τοι Ald.

1174. ἐξανασχοίμην κλύων. Ph. 1355, πῶς — ἐξανασχίσσεσθε — ἐμὲ ξυνόντα παῖσιν ;

1176. τί σοι τοῦτ' — vulg. After λυπηρὸν Doederlein places a comma, coll. Aesch. Sept. 244, τοῦτ' γὰρ Ἀρης βόσκεται, φόνος βροτῶν. Suppl. 278,

ὅπως τόδ' ὑμῖν ἐστὶν, Ἀργεῖον γένος. He is followed by Schneid., who explains, 'Why is this painful to thee, to hear?' But I doubt not that for τοῦτ' we should read τοῦδ', as Elmsley had proposed, i.e. 'Why is it painful to thee to hear this man?' Cf. 1117, τοῦδε χρὴ κλέω, πάτερ.

1177. ἐχθιστον. Translate: 'This speech (the speech of this man) is (has come to be) most hateful to me.' For ἐχθιστον ἥκει in this sense cf. on Oed. R. 1519, ἀλλὰ θεοῖς γ' ἐχθιστος ἥκει. Below 1265. τοῦθ'. Here again we should perhaps correct τοῦδ', as proposed by Lenting ad Med. 1374.

1178. μὴ μ' ἀνάγκη προσβάλλης. 'Do not lay me under, do not impose on me, the necessity.' Equivalent to μὴ μ' ἀναγκάσῃς : whence the infinitive εἰκαθεῖν. The usual construction would require καὶ μὴ μοι ἀνάγκη προσβάλλης. Cf. El. 974, ἐκκλειαν — σπαντῇ τε κλέει προσβαλεῖς. Tr. 42, ἐμοὶ τιμὰς ἰώδους αὐτοῦ προσβαλὼν ἀποίχεται. 255, ἔγωγ' αὐτῷ προσβαλὼν διώμοσεν. 1138, σπέργμα — προσβαλεῖν σέθεν (σοι). Perhaps therefore we should read, μὴ τήνδ' ἀνάγκην προσβάλλης (sub. μοι) —. Qu. μὴ μὴ μ' (or μὴ μ' οὐδ') ἀνάγκη δεσ. Cf. Aesch. Pr. 108, ἀνάγκαις ταῖσδ' ἐπίσπῃμαι. εἰκαθεῖν Elmsl. εἰκάθειν the mss. On this aorist (for there is no present εἰκάθειν in use) v. Elmsl. ad Med. 186. Similarly formed aorists are ἀμυνθεῖν, διωκαθεῖν, εἰργαθεῖν.

1179. τὸ θάκημ'. 'His sitting posture' (of supplication). We should have expected rather ἡ θάκησις, expressing the action. So σπέρμα for σπορά Oed. R. 1246.

1180. μὴ σοι all the mss. μὴ μοι edd. vett. Both. Reisig. Elmsley too seems in favour of the old reading. Translate: 'Whether reverence for the god ought

AN. πότερ, τιθεῖς μοι, καὶ νῦν παραχρῆμα  
 τὸν ἀνδρ' ἔπαιον τάνδε τῇ θ' αὐτοῦ ὄρεσι  
 χάριν παρασχέω τῷ θεῷ θ' ἃ βούλεται.  
 καὶ νῦν ὕψαιε τὸν κασιγνήτον μολεῖν.  
 οὐ γάρ σε, θέρσει, πρὸς βίαν παραστήσει 1183  
 γυνῆς, ἢ μή σοι ζημιόφροντα λήξεται.  
 λόγῳ δ' ἀκούσθαι τίς βλάβη; τὰ τοι κακῶς

not to be observed by you.' The tenor of Theseus' remark is this: "Even if I do not insist upon your allowing an interview to the suppliant, yet consider whether out of respect to the god, whose suppliant he is, you should not yield."

1181. *αι.* and cf. L. M.

1182. *νῦν ὕψαιε* — *νῦν* *αι.* Theseus, as Mangrove, Keating, and Bothe rightly understand; as is evident, I think, even from *νῦν κασιγνήτον* (not *αὐτὸν* or *αὐτῶν*) in v. 1184, where a new subject is clearly introduced. Cf. also 1201—3, where in conclusion the same petition is urged afresh, as is elsewhere often the case. Besides how can the words *τῷ θεῷ θ' ἃ βούλεται* apply to Polynices? In what sense could he be said 'to accord to the god what he wished?' Or who wished to prevent his doing anything of the sort? Hermann on the contrary and Schneid. think the passage applicable only to Polynices.

*τῇ* — *φρεσὶ* *χάριν παρασχέω*. 'To gratify his own feelings' or inclination. Cf. 856, *ἵργῃ* *χάριν* *θεοῦ*. 1497, *δικαίαν* *χάριν* *παρασχέω*. *τῷ θεῷ θ' ἃ βούλεται*. Repeat *παρασχέω*, 'and (to grant) to the god what he wishes.' But the meaning of this clause is by no means clear. Kunhardt explains it thus: 'et, quae facere eum jussit Deus, exsequi.' Perhaps we should explain: 'and thanks to the god (as regards those things, for obtaining those things) which he wishes.' Or stop thus: *χάριν παρασχέω τῷ θεῷ θ' ἃ βούλεται*. There is probably some error here.

1184. *καὶ νῦν*. *καὶ νῦν* R., a ms. of no authority. *καὶ νῦν* *ὑψαιε* —. 'And yield to us this point (grant us this favour) that our brother be allowed to come.' Lat. 'hoc indulge nobis ut frater veniat.' Ant. 1029, *ἀλλ' εἰκε τῷ θανόντι*. Aj. 804, *σπεύσαθ' οἱ μὲν Τεύκρον — μολεῖν*. Ant. 233, *θεῖρ' ἐνίκησεν μολεῖν*. Oed. C. 1286, *ἐνθεν μ' ὧδ' ἀνέστησεν μολεῖν*.

1185. 'For, rest assured, those things will not forcibly turn you from your fixed

resolution, which shall be said by him not agreeable to you (to your taste), or 'unrepugnant in your eyes.' " *Ἀντίφρων* urges her intercession with the consideration, first, that he need not fear to be shaken from his purpose by aught that Polynices can say; next, that he must not forget that Polynices is, after all, his own; further, that he bears in his own person a sad testimony to the terrible consequences of *μεγακρίτης* anger; lastly, that it is not good to be a receiver of benefits without requiting them." SCAN.

*θέρσει* phrased parenthetically, as in Eur. Hec. 876, *τὰ δ' ἄλλα, θέρσει τάντ' ἐγὼ θέσω καλῶς* (so Elmsl.). Similarly *μή* *τρεῖσι*. Eur. Her. 715, *οἳ' οὐ πρόβλεποντι σε, μή* *τρεῖσι*, *ζῶσι*. Med. 301, where v. Elmsl. *παραστήσει*, *παραστήσει* K. Qu. *οὐ γὰρ σε, θέρσει, μὴ βίῃ παραστήσει*.

1186. *γυνῆς*. 'Fixed purpose.' Arist. Vesp. 983, *ἐγὼ γὰρ ἀπεδέκασα νῦν γυνῆ μιν ἐμῇ*. *λήξεται*. Passively, as in Eur. Hec. 901. Alc. 332. Hec. 822. Iph. T. 1047. Cf. on Phil. 48. The Schol. expressly states that *λήξεται* is for *λεχθήσεται*. V. For. ad Hec. 207.

1187. *τὰ τοι καλῶς εὐρημέν' ἔργα* *τῷ λόγῳ* *μηνύται* vulg. I. e. 'cleverly conceived designs are discovered by words,' and therefore if he entertains any such, he will probably divulge it in his conversation. Such would appear to be the sense of the words, if they are genuine. But I suspect that for *εὐρημέν'* we should correct *κεκρυμμέν'* (opp. to *μηνύται*), in this sense: 'cleverly concealed designs are apt to be disclosed in conversation.' And perhaps also *ἔργα* *καὶ* *λόγῳ* for *ἔργα* *τῷ* *λόγῳ*, in this sense: 'cleverly concealed designs are usually revealed (or disclosed) in deed, not in words.' And this I am inclined to think is the right interpretation, for Antigone's object is to satisfy her father that, as Polynices only wishes to exchange words (1164), there can be no harm in his simply hearing what he has to say. I find Kunhardt

εὐρημέν' ἔργα τῷ λόγῳ μὴνύεται.  
 ἔφυσας αὐτόν ὥστε μὴδὲ δρᾶντά σε  
 τὰ τῶν κακίστων κἀσεβαστάτων, πάτερ,  
 θέμις σέ γ' εἶναι κεύνον ἀντιδρᾶν κακῶς.  
 ἀλλ' αὐτόν\*· εἰσὶ χᾶτέροις γοναὶ κακαὶ  
 καὶ θυμὸς ὀξὺς, ἀλλὰ νοουθετούμενοι  
 φίλων ἐπφδαῖς ἐξεπάδονται φύσιν'.

1190

proposes a like correction: τὰ τοὶ κακῶς | εὐρημέν' ἔργα τοῦ λόγου μὴνύεται, i. e. 'Verba audire quid nocet? Quas dolose excogitata sunt, factis, non verbis produntur.' Hermann reads κακῶς for καλῶς, in this sense: 'facta mala mente instituta dictis produntur.' But καλῶς may safely, I think, be retained, if we explain it, 'cleverly, artfully.' τὰ τοὶ καλῶς. Perhaps τὰ καὶ καλῶς, but then I think καὶ τὰ καλῶς would have been written. καλῶς vulg. Br. Elmal. καλὰ B. V. κακῶς Herm. Dind. Wund. Hart. Schn. Bgk.

1188. εὐρημέν'. εἰρημέν' M. Qu. κεκρυμμέν'. Cf. on prec. v. ἔργα. ἔργον B. V. Perhaps therefore ἔργον τοῦ λόγου (or ἔργοις, οὐ λόγοις), ἔργον and λόγος, as usual, being contrasted with one another. Cf. on prec. v. The juxtaposition of εὐρημέν' and ἔργον naturally led to the corruption, and κοῦ or οὐ would then easily be exchanged for τῷ.

1189. μὴδὲ Dawes M. C. p. 342. Br. &c. μήτε the mss.

1190. τὰ τῶν κακίστων δυσσεβαστάτων, πάτερ the mss. τὰ τῶν κακίστων δυσσεβίστατ', δὲ πάτερ Dawes M. C. p. 342. Dind. Wund. Schn. Bgk. Reisig reads: τὰ τῶν κακίστων δυσσεβίστατ' ἄν, πάτερ, | θέμις σέ γ' εἶναι. Musgrave's neglected emendation, τὰ τῶν κακίστων κἀσεβαστάτων, πάτερ, is far preferable. The same is proposed by Toup Em. i. 323, who aptly quotes Plato Legg. x. p. 228, κακίστος καὶ ἀσεβέστατος. Perhaps τὰ τῶν μάλιστα δυσσεβαστάτων, πάτερ. Cf. on 743.

1191. θέμις — εἶναι. θέμιν Elmal. Wrongly. Θέμις is here, as elsewhere, undecidable. Aesch. Suppl. 340, πότερα κατ' ἔχθραν ἢ τὸ μὴ θέμις λέγεις; Plat. Gorg. 505 C. ἀλλ' οὐδὲ τοὺς μύθους φασὶ μεταξὺ θέμις εἶναι καταλείπειν. Xen. Oecon. xi. 11, πῶς θέμις εἶναι σοὶ καὶ ἐκ πολέμου καλῶς σώζεσθαι; Dindorf adds Aelian N. A. i. 60, μὴ γὰρ θέμις (so two mss. θέμιν vulg.) εἶναι τὸν ἀρχοντα —

κακὸν ἐργάσασθαι. V. Butt. Gr. i. 232. Hart: σοὶ θεμιτὸν εἶναι. Perhaps θεμιστὸν (or θεμιστὰ γ') εἶναι. σέ γ'. 'You at least,' being his father. Lat. 'to quidem, qui pater sis.'

1192. ἀλλ' αὐτόν B. L. T. (ἀλλ' αὐτόν L. sec. Cobet.) ἀλλ' αὐτόν M. Ald. and (supr. σε) A. Elmal. ἀλλὰ σκατὸν R. ἀλλ' αὐτόν Dawes M. C. p. 343. prob. Fritzsch. ad Arist. Ran. 1243. ἀλλ' αὐτόν Br. ἀλλ' αὐτόν Bergk. ἀλλ' αὐτόν Schneid. ἀλλ' αὐτόν ed. Lond. i. Reis. Dind. ἀλλ' αὐτόν or ἀλλ' αὐτόν Dobr. ἀλλ' αὐτόν Wund. (who however would not object to ἀλλ' αὐτόν, coll. Arist. Ran. 1243.) Herm. Hart. ἀλλ' εἴσω conj. Musgr. Elmsley (from Arist. Lys. 736) proposes to write in full, ἀλλ' αὐτόν, as μὴ εἰδὸτα &c. Cf. on Arist. Ran. 1243, αὐτόν (αὐτόν). Lys. 945, αὐτόν (αὐτόν). Oed. R. 1451, ἀλλ' αὐτόν —

1194. ἐξεπάδονται. ἐξεπάδονται J. M. Schol: καταπραυνονται. 'Are charmed, soothed.' Compounds beginning with ἐξε— are of rare occurrence. ἐξεπνέχουσθαι (?) occurs Phil. 668, ἐξεπομβρεῖν (?) Fr. 407, ἐξεπαίρειν (?) Arist. Lys. 624. Perhaps ἐκπράττονται, or ἐκμαλίσσονται. The comma after ἐπφδαῖς is properly omitted by Schaefer and others. Cf. Aj. 330, φίλων γὰρ οἱ τοιοῦτε νικῶνται λόγοις. Aesch. Fr. 378, ὀργῆς νοσοῦσης εἶναι λατρεῖ λόγος. 172, καὶ μ' οὐτι μελινγλάσσοις πειθοῦς | ἐπαιδαῖσιν | θέλξει. Eur. Hipp. 478, εἰσὶν δ' ἐπφδαὶ καὶ λόγοι θελκτήριοι. Pind. P. iv. 385, λυγρὰ ἐπαιδαῖς. Hor. Ep. i. 1. 34, 'Sunt verba et voces, quibus hunc lenire dolorem | possis, et magnam morbi deponere partem.' Milton, Sam. Ag. 180, 'We come thy friends . . . apt words have power to swage | The tumors of a troubled mind, | And are as balm to fester'd wounds.' 604, 'be calm | And healing words from these thy friends admit.'

φύσιν. 'In nature, disposition.' Perhaps φρένας.

σὺ δ' εἰς ἐκεῖνα, μὴ τὰ νῦν, ἀποσκόπει  
πατρῶα καὶ μητρῶα πῆμαθ' ἄπαθες.  
κὰν κείνα λεύσσης, οἷδ' ἐγώ", γνώσει κακοῦ"  
θυμοῦ τελευτὴν ὡς κακὴ προσγίγνεται·  
ἔχεις γὰρ οὐχὶ" βαιὰ τάνθυμήματα,

1195

1195. Schol: εἰς ἐκεῖνα, τὰ περὶ τὴν  
ῥήσιν λέγοι ἄν. οὐ γὰρ τὰ ἐξ ἀρχῆς  
γραχθέντα διειδίζει αὐτῷ, ἀλλ' (ἀλλ' ἂ?)  
πρὸ τῆς ἔγαν ὁργῆς ἀπέβη. τοῦτου γὰρ  
ἔτιδ' ἀποσκόπειν βούλεται. εἰς  
κεῖνα μὴ τὰ νῦν — vulg. εἰς ἐκεῖνα μὴ  
αὐτῶν — Br. Elmal. ἐκεῖνα, μὴ τὰ νῦν,  
προσκόπει. Doed. Herm. Dind. Wund.  
Ichn. εἰς ἐκεῖνά μοι τανῦν — [Herm.].  
Perhaps εἰς ἐκεῖνα, μὴ τὰ νῦν, —. But  
f. 78, τοῖς ἐνθάδ' αὐτοῦ, μὴ κατ' ἔστυ,  
ἡμῶνται. Translate: 'And do you look  
o those former troubles in connexion  
with your father and your mother which  
you endured, not on present ones.' A  
delicate allusion to the self-inflicted mutil-  
ation of his eyes, in consequence of his  
unhappy relations with his parents.  
Schol: τὰ περὶ τὴν ῥήσιν λέγοι ἄν.  
By τὰ νῦν (τῆματα) Antigone means  
the present troubles that Oedipus has to  
endure in consequence of his sons' undu-  
tiful behaviour, the consideration of which  
ambers him just now against Polyneices.  
So Kunhardt. The old reading of this  
passage was σὺ δ' εἰς ἐκεῖνα μὴ τὰ νῦν  
προσκόπει —, i. e. 'and do not you just  
now dwell on those misfortunes' &c.  
[The advice of Antigone to her father  
according to this reading would be that  
he should not suffer his feelings to be  
exacerbated by looking back to the evils  
he has endured; but dismissing them from  
his mind, should act in the present case  
with calmness and moderation, knowing  
as he must do how fatal are the conse-  
quences of passion. But the context, I  
think, shows that the former reading and  
interpretation is the correct one.

1196. πατρῶα — πῆμαθ'. The misfor-  
unes connected with and resulting from  
his murder of Laius and his alliance with  
his mother are meant, more especially his  
loss of sight.

1197. κὰν κείνα (ἐκεῖνα V.) λύσσης the  
pass. Heath. Vauv. Elmal. Bened. κὰν  
κεῖνα λεύσσης (corresponding with ἀπο-  
σκόπει 1195) Pierson Verisim. p. 260.  
Herm. Dind. Wund. Schn. Hart. Bgk.  
κὰν κείν' ἔδωγς Toup Em. iii. 145 (who  
renders: 'si illa taceas, tamen alia sunt,  
ex quibus cognoscas irae exitum esse

tristam.' Cf. 361, ἐγὼ τὰ μὲν παθήμαθ'  
ἔπαθον, πᾶτερ, | παρεῖς' ἔδωκον). So also  
Reiske. κὰν κείνα ('vel recentia') λεύσ-  
σης Musgr. κὰν κείν' ἀλύξης ('quod si  
illorum recordationem devitaveris') Reisig.  
Heath retains and thus explains the old  
reading, κὰν κείνα λύσσης, 'atque etiam si  
ea purgaveris, i. e. si vel injuste ea tibi  
accidisse innocenti probaveris.' Cf. Phil.  
1224, λύσων δσ' ἐξήμαρτον. Oed. R.  
100, φόρον φόρῳ πάλιν | λύσσης. Eur.  
Hipp. 1460, λύω δὲ νείκος πατρί. Bene-  
dict thus: κὰν κείνα λύσσης, 'si haec  
missa feceris.' Perhaps κὰν κείν' ἀθήσσης,  
'if you carefully consider, reflect on those  
events.' Or κὰν ταῦτ' ἀλεύσσης Fr. 825,  
ἀλεύσω, i. e. φυλάξω. Or κὰν τοῦτο  
ἔδωγς. But Pierson's conjecture is prob-  
ably right, though at one time I had  
great confidence in Toup's emendation,  
κὰν κείν' ἔδωγς, 'and if you will only  
dismiss those' from your thoughts, and  
use your unbiassed judgment. Cf. 705,  
λεύσσει (λεύσει K.). Oed. R. 1254,  
ἐλεύσομεν (ἐλεύσομεν L. pr.). 1376,  
προσλεύσομεν (προσλεύσομεν P.). 1524,  
λεύσσει' (al. λεύσει'). Tr. 897, ἐλεύσσει  
(al. ἐλεύσσει). Eur. Ph. 1772, λεύσσει'  
(λεύσει' Ald. λεύσει' in some mss.).  
Λεύσσειν often means not only 'to see,'  
but 'to look steadfastly at, to consider,  
contemplate.' Ph. 815, τί τὸν ἄνω λεύσ-  
σεις κύκλον; 716. Tr. 992. οἷδ'  
ἐγώ, γνώσει. Qu. οἷδ' ὅτι γνώσει.  
κακοῦ — κακῆ. I suspect κακοῦ is cor-  
rupt. Qu. κενῷ (i. q. ματαίῳ). El.  
331, θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά.  
Ant. 753, κενὰς γνώμας.

1198. θυμοῦ τελευτὴν —. The putting  
out of his eyes. Compare what Creon  
says of Oedipus' habitual anger above  
852—5, ὁργῇ χάρω δοῖς, ἥ σ' ἀεὶ λυμαί-  
νεται. Similarly Ant. 1221, δειξας ἐν  
ἀνθρώποις τὴν ἀβουλαν, | δσῳ μέγιστον  
ἀνδρὶ πρόσκειται κακόν. 1252. As Plu-  
tarch Mor. p. 460 observes, ὡς δὲ ὁμί-  
χλης τὰ σώματα, καὶ δι' ὁργῆς τὰ πράγματα  
μειζονα φαίνεται. προσγίγνεται. So  
πρόσκειται Ant. 1243. προσείναι 1252.

1199. ἔχεις γὰρ οὐχὶ βαιὰ —. 'For  
the grounds for reflection, or considera-  
tion, which you have (of this) are not

τῶν σὼν ἀδέρκτων ὁμμάτων τητῶμενος.  
 ἀλλ' ἡμῖν εἴκε' λιπαρεῖν γὰρ οὐ καλὸν  
 δίκαια προσχρήζουσιν, οὐδ' αὐτὸν μὲν εὖ  
 πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τί νειν.

1200

ΟΙ. τέκνον, βαρεῖαν ἡδονὴν νικᾷτέ με

alight (trifling or insignificant), deprived as you are of your sightless eyes.' Others explain *ἐνθυμήματα* to mean 'proofs.' Matthiae doubts whether *ἐνθύμημα* ever means an 'argumentum' or 'documentum,' and reads and explains thus: *ἔχεις γὰρ οὖν βίαια τάνθ.*, 'violentes enim sunt cogitationes tue, ex quo oculis privatus es' [i. e. for your feelings are embittered &c.]. Oedipus' feelings had been exasperated by his sufferings, and he was therefore less likely to act dispassionately in the present case. Cf. on 1195. This interpretation seems to me highly probable, except that with a trifling alteration I should prefer, *ἔχεις γὰρ οὖν οὐ βαῖα τάνθυμήματα*, 'for you have no trifling grounds for reflection' (grief, remorse), those which you have are not trifling ones. It is probable that *οὐ* first slipped out after *οὖν*, and that then, to sustain the metre, the two readings *οὐ βίαια* and *οὐχὶ βαῖα* were contrived. For γὰρ οὖν cf. 985. Ant. 489. 741. 771. 1255. Ph. 766, &c. Porson ad Med. 585. Bruck refers hither a gloss of Hesychius, *Βαῖον: ὀλίγον, μικρόν*. Σοφοκλῆς δὲ Οἰδίποδι *Τυράννη*, ἀντὶ τοῦ ἔφθορος καὶ πολλός (— Οἰδίποδι ἐν Κολωνῶ: οὐ βαῖα, ἀντὶ τοῦ ἔφθορα καὶ πολλὰ Bruck). Elmsley corrects ἀφίλος καὶ μῶνος, and refers the gloss to Oed. R. 750. *οὐχὶ βίαια* K. L. *οὐ βίαια* the rest and Ald. Bened. *οὖν βίαια* Heath. Pors. (ad Med. 585) Sch. Reis. Elmsl. Matth. *οὐχὶ βαῖα* Musgr. Br. Dind. Wund. Schn. Hart. Bgk. Gl. A: οὐκ ἀπόκρυφα τὰ παραδείγματα. Trach. 44, χρόνον γὰρ οὐχὶ βαῖον — τάνθυμήματα. 'Subjects of thought, anxiety.' Cf. 292.

1200. τῶν σὼν ἀδέρκτων — ἀδέρκτων added proleptically. Cf. 259, τί δῆτα δόξης — μήτηρ θεούσης ὠφέλημα γίγνεται; 528, μητρόθεν — δυσώνυμα λέκτρ' ἐπλήσω (l. ἔτλησ — ὦ); Ant. 108, φυγάδα πρόδρομον — κινήσασα. 791, σὺ καὶ δικαίων ἀδίκους | φρένας παρασπᾶς. 881, τὸν δ' ἐμὸν πότμον ἀδάκρυτον οὐδέις φίλων στενάζει. 974, ἀρατὸν ἔλκος ἀραχθὲν — ἀλαδν ἀλαστό-οισιν (ἀλαστον τοῖσιν;) ὁμμάτων κύ-

κλοις. 1013, φθίνοντ' ἀσήμεν ὄργων μαρτεῖα. 1183, κλῆθρ' ἀνασταστού πύλης | χαλῶσα. 1275, λακτώτητον ἀντρέπων χαρὸν. 1302, λυεῖ κελευαὶ βλάφα. Aj. 402, δλιθρίον αλκίσει. 828, πεπνῶτα τῆδε περὶ νεογνῶν ξίφει. 899, κείται κρυφαῖν φασγάνῳ περιετυχῆς. Tr. 106, οὐποτ' εὐνάζειν ἀδακρότων βλεφάρων πόθον. 120, ἀλλὰ τις θεῶν αἰὲν ἀμπλάκτητον "Αἰδα σφε δέμους ἐρᾷκει. 914, καγὼ λαθραῖον ἔμμ' ἐπεσκιασμένη | φρούρου. El. 141, γούρην ἐκτίμους ἰσχουσα πτέρυγας δρυόντων γούρην. 1207, ἰσχον ὄργαν ἀναυδοῦ. Oed. R. 58, ἐρημος ἀνδρῶν μὴ ξυνοικίστηται ἔσω. Eur. Ph. 974, γῆρην ἐφθογγον σχάσας. Iph. A. 543, μεταβαλὼν ἄλλους τρόπους. Aesch. Pers. 296, ἀναδρον τῆδε ἡρήμου θανάτῳ. Hom. Il. xiv. 6, εἰσέκει θερμὰ λαστρά — θερμήνῃ. Hor. Epist. i. 10. 17, 'Cum semel accepit solem furibundus acutum.' So our Thomson iii. 1013, 'and dies the purple seas with gore.' ἀδέρκτων. Cf. 130, ἀδέρκτως, 'with shut eyes.'

1201. λιπαρεῖν γὰρ (μὲν B. V.) οὐ καλὸν δίκαια προσχρήζουσιν vulg. 'For it is not well for persons to press, when they only ask what is just; nor that you yourself should receive benefits, and having received them not know how to requite them.' Cf. 776, λιπαροῦντι — τυχεῖν. Oed. R. 1435, καὶ τοῦ με χρεῖας ἔδε λιπαρεῖς τυχεῖν. The article is omitted before *προσχρήζουσιν*, because the assertion is made of persons in general. But qu. *λιπαρεῖν γὰρ* — *προσχρήζοντας* (sc. ἡμᾶς), or *λιπαροῦντα δ' οὐ καλὸν δίκαια προσχρήζειν τι* (of Thebes). 1203. τί νειν. 'To requite,' by according a hearing to Polyneices. Schol: ἀμείβεσθαι. Cf. 230.

1204. βαρεῖαν ἡδονὴν νικᾷτέ με vulg. 'Ye extort from me by your words a reluctant pleasure' (favour, χάρις), i. e. a favour I am loath to grant. The double accusative, of person and thing, put, as in ποιεῖν, λέγειν, ἀφαιρεῖν τινα τι &c. So ἡδονὴν νικᾷν, as μάχην, γράμην νικᾷν &c. V. Heind. ad Plat. Gorg. 24. ἡδονὴν and βαρεῖαν are placed in significant contrast with one another, to imply that the same thing that is agreeable to one party

- λέγοντες ἔστω δ' οἶν ὅπως ἡμῶν φίλον. 1215  
μόνον, ξύν', εἴπερ κεύθεος ὧδ' ἐλείσεται  
μηδεὶς κρατεῖτω τῆς ἐμῆς ψυχῆς ποτέ  
ΘΗ. ἅπαξ τὰ τοιαῦτ', οὐχὶ δὲ, χρήζω κλύειν,  
ὧ πρόσβυ. κομπῶν δ' οὐχὶ βουλομαι· σὺ δ' ὦν  
σῶς ἴσθ', ἔάν περ κάμῃ τις σῶζῃ θεῶν. 1210  
ΧΘ. ὅστις τοῦ πλέονος μέρους χρήζει τοῦ μετρίου  
πέρατ' στρ

is unpleasant to the other. On the contrary 1106, αἰεὶς ἀ τρεῖς σὺν τότῃ γὰρ ἡ χάρις. But the expression seems forced and unnatural. Qa. βαρεῖον δὲ χάρις (or δόσις) κατ' ἐμῇ.

1206. ἔστω δ' οἶν — 'But nevertheless let it be as you wish.' Cf. 1444. Plat. Symp. c. 8, ἀ δ' οἶν ἐκτερες εἴληχε, τειρανέων εἰπεῖν. Aesch. Ag. 39. Cf. on Trach. 1157.

1208. μένον — Arist. Av. 1315, τέχῃ μένον προσείη. ἐλείσεται. This future occurs again Trach. 595. In the Epic poets it is common enough, in the Dramatic it is rarely found.

1207. 'Let no one ever (i. e. do not let any one ever) have control over my life,' or take possession of my person. For τότε Elmsley proposes τότε. Oedipus evidently has a suspicion that Polynices has not come single-handed, and that, if an interview be granted, he may be carried off by force. Cf. 1342.

1208. ἔραξ — As Theseus has already promised his protection 656 f. Cf. Phil. 122.

1209. σὺ δὲ or σὺδε (supr. δέσσε, i. e. σὺ δὲ, in L.) σὺν ἴσθ' the ms. σὺ δὲ | σῶς ἴσθ' Scal. Br. Musgr. Bergk. prob. Valck. ad Hipp. 304. σὺ δ' ἄν | σῶς ἴσθ' Dind. Wund. Hart. σὺ δὲ | σὺν ἴσθ' Reis. Herm. Schn. σὺ δὲ | σὺν σ' ἴσθ' conj. Schn. Valck. ad Hipp. 303 supposes here the suppression of ἄν, comparing Eur. Her. 597, πασῶν γυναικῶν ἴσθι τιμωμένη (sc. οὐσα). But the participle seems required, as in Oed. R. 1181, ἴσθι δούκτομος γυνάς. We find a trace of the ἄν in σὺν (for σῶς). The ἄν might easily have slipped out from its resemblance to σῶς.

1210. σέξῃ. σέζει K. M. σάζει L. Cf. on 1213. Theseus hereupon leaves to call Polynices, as well as to finish the sacrifice, in which he had been interrupted. On the καὶ cf. on Oed. C. 35.

1211 f. In this exquisitely touching

and pathetic ode the chorus, deeply impressed with the spectacle of the troubles, which like so many successive waves have fallen upon the head of the unhappy Oedipus, take occasion to comment on the folly of wishing for length of days, seeing that every period of life has its portion of trials and sorrows, and that old age in particular is fraught with every kind of ill. Being themselves advanced in years, they are the better able to appreciate and commiserate the evils incident to old age. Schol.: κατὰ θελός ἐστιν ὁ Χάρης — ἀλλήγοριζον περὶ τῆς τῶν ἀνθρώπων ἀπληστίας, καὶ τοῦ τῷ ἥσυχον εἶναι [Op. 30.] Νήπιος οὐδ' ἴσασιν ὅσῃ πλέον ἡμῖν παντός. τῶν δὲ ταῦτα εἰς τὴν δυστοκίαν Οἰδίπου. Cf. Aj. 473, αἰσχροὺν ἄνθρωπον τοῦ μακροῦ χρήζειν βίου. | πακοῖσιν ὅστις μὴδὲν ἐξαλλασσεται. Eur. Ph. 206. Elmsley approves of Doederlein's interpretation: ὅστις χρήζει τοῦ πλέονος μέρους (ὅστις ζῶει), παρῆς (χρήζειν) τοῦ μετρίου. The genitive after χρήζειν, as in Aj. 473. Eur. Ph. 203. For τοῦ μετρίου can hardly depend on παρῆς. Lit: 'whoso covets the greater portion (of life) to live to.' The noun that ought strictly to follow ζῶειν in the accusative, is attached to χρήζειν in the genitive. In fact there appear to be two constructions blended in one, ὅστις τὸ πλεον μέρος ζῶειν χρήζει, and ὅστις τοῦ πλέονος μέρους χρήζει (ζῶειν αὐτό). So El. 364, τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν. Aj. 987, ἄν γὰρ ἡράσθη τυχεῖν. Fr. 109, ἄν ἐρῶ τυχεῖν. Below 1497. 1755. Eur. Med. 1308, φίλιον χρήζω στόματος παῖδων — προσπτόσθαι. Herod. iii. 38, ἔδει συμμάχους τινὲς οἱ μεγάλης ἐξυρεθῆναι. But there appears to be some error in the text. Cf. on next line. Heath rightly understands this passage to apply not to the immoderate desires of men in general, but to the inordinate love of a long life.

1212. τοῦ μετρίου παρῆς the ms. τοῦ

ζώειν, σκαιοσύναν φυλάσσω  
 ἐν ἐμοὶ κατὰδηλος ἔσται".  
 ἐπεὶ πολλὰ μὲν αἱ μακρὰ ἡμέραι κατέθεντο" δὴ 1215  
 λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἂν ἴδοις ὅπου,  
 ὅταν τις ἐς πλεόν πέσῃ"  
 τοῦ σθένοντος†. ὁ δ' ἐπίκουρος" ἰσοτέλεστος, 1220

μετρίου πάρος Both. τὰν μετρίου παρὲς ζῶαν Hart. Wunder, in favour of the common reading, aptly compares Plat. Legg. iii. p. 691, ἐάν τις μείζονα διδῷ τοῖς ἐλάττωσι δύναμιν, παρὲς τὸ μέτριον. But Schneidewin's emendation τοῦ μετρίου πέρα (derived from the paraphrase of the Schol. on 1220, ὁ πλεονεκτεῖν ἐθέλων παρὰ τὸ καίριον καὶ τὸ μέτριον), is extremely probable. I. e. 'beyond what is moderate.' So Oed. R. 74, τοῦ γὰρ εἰκότος πέρα. At the same time it must be observed that τοῦ πλέονος μέρους placed thus absolutely, without mention of a definite object, is open to suspicion. Qu. ὅστις τοῦ πλέονος χρόνου (or βίου) χρῆζει τοῦ μετρίου πέρα. Or ὅστις τοῦ πλέονος μέρους χρῆζει τοῦ μετρίου χρόνου (or βίου).

1213. ζῶειν. ζῶειν L. ζῶειν V. The poetic form ζῶειν, as Elmsley remarks, occurs again El. 157, οἷα χρυσόθεμις ζῶει — (where the metre is epic), and no where else in Attic writers. σκαιοσύναν φυλάσσω. 'Fostering, pertinaciously clinging to, folly' (holding a foolish opinion), as opposed to the accidental entertaining of a single error of judgment. Τρέφειν is used in like manner. Cf. Oed. R. 382, ὅσος παρ' ὁμῶν ὁ φθόνος φυλάσσειται. So θυμὸν, γλῶσσαν, νοῦν τρέφειν (Aj. 1124. Ant. 1089 &c.). Perhaps however in φυλάσσω there may lie concealed the participle of the verb δφλισκέειν. Qu. δφλὼν ὥς παρ' ἐμοὶ —. δφλὼν αἰὲν ἐμοὶ (v. on Phil. 1031) —.

1214. ἐν ἐμοί. 'In my opinion.' Cf. 153. Oed. R. 677. Ant. 459, ἐν θεοῖσι τὴν δίκην | δάσειν. 913, ἐν θεοῖς καλῶ. Eur. Hipp. 1310, σὺ δ' ἐν τ' ἐκείνῳ κἀν ἐμοὶ φαίνει κακός. V. Valck. ad Hipp. 324. Perhaps παρ' ἐμοί, as in Tr. 589, δοκεῖς παρ' ἡμῖν οὐ βεβουλεύσθαι καλῶς. κατὰδηλος. 'Very manifest.' Perhaps μάλα δήλος. Musgrave thinks ἔσται tame, and proposes αἰεὶ. Why not then rather ἔστιν?

1215 f. Literally: 'Since many things length of days brings (or gets) nearer to sorrow' (than to joy). Cf. Dem. de Cor.

231, 16, φανεροὶ πᾶσιν ἦσαν ἀνεγκαθησόμενοι. αἱ μακρὰ ἡμέραι. 'Length of days.' Oed. R. 561, μακροὶ παλαιοὶ τ' — χρόνοι. Oed. C. 7, χρόνος — μακρός. Aesch. Pr. 448, τὸν μακρὸν χρόνον. So in Latin, 'longa dies.' The phrase αἱ μακρὰ ἡμέραι Doederlein thinks is made up of αἱ πολλὰ ἡμέραι and ὁ μακρὸς βίος, as 'longi anni' in Virg. Aen. x. 549. The hiatus after μακρὰ is to be observed. Cf. 1202. Seidler in Eur. El. 153. Perhaps αἱ μακρὰ γ' —.

1216. κατέθεντο. The gnomic aorist. This does not seem to be right. Perhaps τάχ' (or κἀκ') ἔθεντο, or προσέθεντο, or παρέθεντο, 'acquire' (lit. place near themselves). The middle appears to be used, because in αἱ μακρὰ ἡμέραι is implied the subject οἱ ἐν γῆρᾳ ὄντες. Elmsley explains κατέθεντο 'lay up.' Schneid. explains it by ἔθεντο παρὰ πόδας, i. e. 'bring to one.' But then the middle would be unsuitable. δῆ. Connect δὴ with πολλὰ μὲν, unless for κατέθεντο we read τάχ' ἔθεντο, in which case τάχα δὴ must go together, 'soon indeed.'

1217. λύπας ἐγγυτέρω. 'Nearer to sorrow' (than to joy, ἢ τέρψεως, χαρᾶς). Ant. 933, οἶμοι, θανάτου τοῦτ' ἐγγυτέρω τοῦτοπος ἀφίκεται. Eur. Her. 904, ἐγγὺς μανιῶν ἐλαύνει. Wunder compares Demosth. pro Cor. p. 305, 21, οἱτοὶ παρεσκευάκεισαν τοὺς περιχώρους ἐχθρὰς ἢ φίλας ἐγγυτέρω. c. Mid. p. 555, 10. Brunck and Matthiae wrongly take λύπας for an accusative.

1218. τὰ τέρποντα δ' —. 'And as for the things that give pleasure you cannot see where' they are. For θνῶν thus used cf. on Oed. R. 926. Arist. Ach. 748, ἐγὼν δὲ καρυξῶ Δικαιοπόλιν θνα. θπου, ὅταν Herm. Elmsl. Mus. Crit. i. 352. γρ. θπου θτ' ἂν in L. ὁπότ' ἂν (ὁπόταν A. B. T. V.) vulg. Ald. ὁπότ' ἂν K. ὁπό-τε γ' ἂν Br. πέρσ. For προπέσρ, 'has advanced.' Lat. 'prolapsus sit, provectus sit.' Cf. 156, ἴα — μὴ προπέσρς γάνει &c. But I suspect πέρσ thus used. Qu. πέρσ, or βιφ.

1220. τοῦ θέλοντος the mss. vulg. τοῦ

"Αἶδος ὅτε μοῖρ'" ἀνυμέναιος  
 ἄλυρος ἄχορος ἀναπέφηνε",  
 θάνατος ἐς τελευτάν.

*δέοντος* conj. Burt. Faehse Syll. p. 332. Kunhardt. Hart. Elmsley understands τὸ θέλον as equivalent to θέλημα, and explains the passage: 'Quando quis senectutem, quam vult, attigerit.' But it is plain the words cannot admit of that sense. Τὸ θέλον can only mean i. q. τὸ βουλόμενον, 'what he wishes,' Lat. 'voluntas,' as in Eur. Iph. A. 1270, οὐδ' ἐπὶ τὸ κείνου βουλόμενον ἐλήλυθας. Cf. below 1604, τοῦ — δρώντος (?). Trach. 196, τὸ — ποθοῦν. Eur. Hec. 299, τῷ θυμουμένῳ. Arist. Vesp. 1455, τὸ τρυφῶν. Thuc. i. 142, ἐν τῷ μὴ μελετῶντι. id. v. 2, τοῦ μένοντος. For the participle thus used in place of the noun v. Matth. Gr. § 570. Reisig Conj. p. 143. But what suitable sense does τοῦ θέλοντος thus yield? Perhaps therefore τοῦ δέοντος (with Burt. &c. coll. Schol.), or τοῦ πρέοντος, or τοῦ μεσούντος (i. q. τοῦ μετρίου 1212) or (which I suspect is the only true reading) τοῦ σθένοντος, in this sense, 'when a man has outlived his strength.' For the Chorus is lamenting the miseries attached to old age. And this very correction I find has been already proposed by Musgrave. Schol: τοῦ μετρίου, τοῦ ἱκανοῦ, τοῦ προσήκοτος. οὐδ' ἐπὶ κοῦρος K. L. and (γρ. κόρος) Schol. οὐδ' ἐπὶ κόρος M. R. T. οὐδέπικρος B. οὐδ' ἐπὶ κόρος Farn. οὐδ' ἐπὶ (ἐπὶ A.) κόρος A. V. Ald. Br. Elmsl. Wund. Hart. οὐδ' ἐπὶ κόρος Musgr. δ' δ' ἐπὶ κόρος Herm. Dind. Schn. Bgk. Elmsley and Wunder explain the passage thus: 'nor does satiety supervene (as in one weary of life), when the common lot of Hades, without bridals, without the harp, without the dance, to wit death, appears at last.' And so Schol: οὐ παύονται τοῦ κόρου πρὶν εἰς θάνατον ἐλθωσιν. With which we may compare Fr. 280, τὸν 'Αἶδαν γὰρ οὐδὲ γῆρας οἶδε φιλεῖν. 64, τοῦ (ᾧ γὰρ οὐδὲς ὡς δ' ἡγρᾶσκων ἐρῶ. But this sentiment is not in accordance with the lesson the Chorus would convey, which is that, in consequence of the many troubles accompanying advanced age, death should be looked upon rather as a welcome deliverer from trouble (παῖαν κακῶν, Phil. 797. Oed. C. 956, &c.). I therefore incline to Hermann's excellent emendation, δ' δ' ἐπὶ κόρος, ἰσοτέλεστος —. Which is confirmed by the metre of

the corresponding line 1234, καὶ φόβος τό τε κατόμεμπτον. At the same time I venture to propose what seems to me a still better reading δ' δ' ἀκόρεστος, 'the insatiable.' So Gratius Fal. Cyneg. 347, 'avidissimus Orcus.' In Hermann's conjecture the position of the article seems objectionable. Or some verb for ἐπὶ-κόρος.

1221. Matthiae explains ἰσοτέλεστος, 'omnibus aequae destinata,' h. e. 'omnibus communis.' Cf. Ant. 519. Pind. N. vii. 30, ἀλλὰ κοινὸν γὰρ ἔρχεται κῆρ' (κοινὰ — μοῖρ' ?) 'Αἶδα. Hor. Od. i. 4. 13, 'Mors aequo pulsat pede pauperum tabernas | regumque turres.' Ep. ii. 2. 178, 'metit Orcus grandia cum parvis.' The Schol. connects ἰσοτέλεστος θάνατος, taking the rest as parenthetical (διὰ μέσου). After ἰσοτέλεστος Dind. places a comma, and removes the one usually placed after 'Αἶδος, thus connecting closely the words 'Αἶδος ὅτε μοῖρ' — ἀναπέφηνε, which are διὰ μέσου, as the Schol. also explains, who connects ἰσοτέλεστος with θάνατος.

'Αἶδος ὅτε μοῖρ'. Qu. μοῖρ' δτ' 'Αἶδος (υ υ υ). Cf. v. ant. 1235. Or thus: ἰσοτέλεστος, | ἄλυρος, ἄχορος, ἀνυμέναιος, | μοῖρ' δτ' 'Αἶδος ἀναπέφηνε. Cf. vv. ant. 1235—7. Or: δ' δ' ἀκόρεστος ἰσοτέλεστος, | ἄλυρος, ἄχορος, ἀνυμέναιος, | μοῖρδ' γ' 'Αἶδος, ἀναπέφηνε | θάνατος ἐς τελευτάν. The metre thus harmonizes exactly with 1236—8. For 'Αἶδος μοῖρα Elmsley compares θανάτου μοῖρα in Aesch. Pers. 920, μοῖραν θανάτου Eur. Med. 987. Add Aj. 516 f. Macho Athen. 341 C, καλεῖ δὲ μοῖρα νόχιος, ἧς κλέβειν χρεῶν. So also in Homer, θάνατος καὶ μοῖρα, θάνατος καὶ πότμος.

1222. Similarly 'Αρης is called in Aesch. Suppl. 665 (coll. 628), ἄχορος, ἀκίθαρις, δακρυογόνος.

1223. ἀναπέφηνε. ἀναπέφηνη Doed. Hart.

1224. θάνατος, skilfully reserved till the close of the sentence, is added in explanation of the preceding 'Αἶδος μοῖρα, as we often find a figurative expression followed by the proper one in illustration, e. g. Aesch. Theb. 207, ἱππικῶν ἄπνυν πηδάλων διὰ στόμα πυργεγετᾶν χαλινῶν. Cf. 1578.



μη φῦναι τω'τ ἅπαντα νικᾷ λόγον τὸ δ', ἐπεὶ  
 φανῇ, ἀντ.  
 βῆναι κείθεν" ὅθεν περ ἦκει 1226  
 πολὺ δεύτερον ὡς τάχιστα.  
 ὡς εὖτ' ἂν τὸ νέον παρῇ κούφας ἀφροσύνας  
 φέρον, 1230

1225. μη φῦναι τὸν —. Read μη φῦναι τιν' —, 'that a person never should have been born.' Thus a subject is supplied before φανῇ, which otherwise would be wanting. Schol.: πάντων ἀριστον ἀνθρώποις τὸ μη φῦναι. The same sentiment is found in Theognis 425 (quoted by Schol.), πάντων (ἀρχὴν Schol.) μὲν μὴ φῦναι ἐπιχθονίοισιν ἀριστον | μηδ' εἰσιδεῖν αὐγὰς ἐξέως ἡελίου | φύντα δ' ὅπως ἔκιστα πύλας Ἀΐδαο περῆσαι, | καὶ κείσθαι πολλὴν γῆν ἐκαυμάμενον [qu. γαῖαν ἐφεισόμενον]. Similar was the advice given by the captive Silenus to king Midas, as recorded by Cicero Tusc. i. 48 (where see Davis): 'non nasci homini longe optimum esse, proximum autem quam primum mori.' Eur. Bell. Fr. xx. ἐγὼ, τὸ μὲν δὲ πανταχοῦ θρυλούμενον, | κράτιστον εἶναι φημι, μη φῦναι, βροτῶ. Lact. iii. 304, 'Non nasci longe optimum, nec in hos scopulos incidere vitae: proximum autem, si natus sis, quam primum tanquam ex incendio effugere.' They also refer to Plato Theat. p. 176. Val. Max. ii. 6. 12. Mela ii. 2. Solin. Polyhist. c. 10.

1226. ἐπεὶ φανῇ. 'After having appeared' (when once he has been born). Cf. 974, φανὲς δόστηρος. The subjunctive with ἐπεὶ, as with εἰ, is properly used in speaking of general contingencies, and where no definite application is intended. Cf. on Oed. R. 198. So Ant. 1025, ἐπεὶ (ἐπὴν Br.) δ' ἀμάρτυρ ('should he at any time err'). Oed. R. 874, ὅβρις, εἰ (ἦν T. Br.) πολλῶν ὑπερπλησθῇ &c. 198. Plato Legg. xii. 958 D, εἴτε τις ἄρρην εἴτε τις θῆλυς ᾖ. Bekk. Anecd. p. 129. 11. Matth. § 521, n. 1. Herm. ad Vig. p. 929. Brunck too hastily, especially in a choral piece, corrects ἐπὴν φανῇ. Elmsley considers the Attic form would be, not ἐπὴν, but ἐπὺν: but the analogy of ἦν (ἐάν, εἰ ἂν) favours ἐπὴν. However the tragedians do not appear to use either.

1227. βῆναι κείθεν (κάκειθεν B. V.). ὅθεν περ — vulg. Elmsley considers κείθεν put for κείσε by a kind of attraction similar to that in 1150, λόγος δ' ὅς ἐμπεπτόκεν —. He adds, ἐκείθεν and ἐκείσε

no more differ in signification, than do different cases of nouns, which are ordinarily interchanged by attraction. This change, however, I imagine, is confined to relatives, not to the preceding nouns to which those relatives refer. Hermann calls this "usitatissima attractio," referring for similar examples to Viger. p. 941. Linwood also says: "Attractione usitata pro κείσε ὅθεν." Schneid. likewise considers κείθεν put for κείσε by assimilation to ὅθεν, comparing Plat. Crit. 45 B, τολαχοῦ καὶ ἄλλοις τοιοῦτον ἂν ἄφραγ ἀγαπήσουσί σε. But this example is not to the point, and is probably not free from error. Apitz (ad Trach. 683) tries to defend κείθεν by Hom. Od. ὧ. 30, σχεδόνθεν δέ οἱ ἦλθεν Ἀθήνη, | οὐρανόθεν καταβᾶσα. Notwithstanding Hermann's assertion that this is 'usitatissima attractio,' and the respectability of the authorities just mentioned, I must beg permission to express my doubt whether even a single genuine instance of such an attraction can be found. The shade of Sophocles would blush, methinks, if blush shades can, at such language being attributed to him. What Englishman would say, 'I go thence, whence, &c.?' Vauv. proposes: βῆναι ἐκείσ' ὅθεν περ ἦκει. But this the metre will not allow of. Dobree conjectures: κείσ' ὅθεν ἂν περ ἦκερ, comparing Menand. Stob. cxxii. ἀπῆλθεν ὅθεν ἦλθεν ταχύ. Eur. Herc. 1247, θανά, ὅθεν περ ἦλθεν, εἰμι γῆς ὅπο. Alexis Athen. p. 124 B. Add Epicharm. Fr. 126, ἀπῆνθεν ὅθεν ἦνθεν πάλιν, | γὰ μὲν εἰς γᾶν, πνεῦμα ἂν. Qu. βῆναι κείσ' αἶ (or κείρον, or φροῦδον, or ὕτειδον) ὅθεν περ ἦκει. Or κείσε (or κείσ' αἶ) βῆναι —. Or βῆναι κείσ' ἐπὶ ὅθεν περ ἦκει.

1228. πολὺ δεύτερον. 'By far the next best.' Connect ὡς τάχιστα with βῆναι.

1229. εὖτ' ἂν. I. q. ὅταν (ὅτε ἂν). Cf. El. 627. Tr. 287. τὸ νέον. Schol.: ἡ νεότης. 'Youth.' So τὸ νεδόν Tr. 144. παρῇ. παρῆς Hart.

1230. κούφας ἀφρ. Ant. 617, κουφόνων ἐράττων.

τίς πλάγχθη πολύμοχθος" ἔξω; τίς οὐ καμάτων ἐνι;  
 φόνοι, στάσεις, ἔρις, μάχαι  
 καὶ φθόνος· τό τε κατὰ μεμπτὸν ἐπιλέλογχε 1235  
 πύματον ἀκρατὲς ἀπροσόμιλον  
 γῆρας ἄφιλον, ἵνα πρόπαντα  
 κακὰ κακῶν" ξυνοικεῖ.

1231. τίς πλάγχθη (τοῦ add. V.), πολύμοχθος ἔξω; vulg. Schol: Τίς πλάγχθη: τοῦτο ἰδίως ἐξηγεῖται. βούλεται δέ τι τὸ τοιοῦτο σημαίνειν τίς ἀνπλαγχθεῖν τῶν πολλῶν μόχθων; — Τίς ἔξω τοῦ πολύμοχθος εἶναι ἐκλήθη; Very ἰδίως indeed! "Nemo unquam ex hoc versa sensum eliciet," justly observes Vauvilliers, who himself proposes, τίς πλάγχθη πολύμοχθος ἔξω; Bothe gives: τίς πλαγκτὴρ πολύμοχθος; — Dobree is of opinion that in the place of πλάγχθη some substantiue should be restored; and he proposes πάθη. Dind. considers the sense to be, τίς πλάγχθη ἔξω πολλῶν μόχθων; but acknowledges the singularity of the mode of expression, which is also remarked upon by the Schol. Schneid. explains thus: τίς πολύμοχθος (κάματος) πλάγχθη ἔξω (τοῦ νέου), τίς καμάτων οὐκ ἐνι (αὐτῷ); Or for πολύμοχθος he conjectures ποτὶ μόχθος. Hart: ὡς εὖτ' ἀν — τις πλαγχθῇ &c. Bergk ventures to give "certa conjectura" ταῖς (i. e. αἰς) for τις. Doed. illustrates from Pind. p. iv. 510, φαντὶ δ' ἔμμεν τοῦτ' ἀνιάρτατον, καλὰ γινώσκοντ' ἀνάγκη ἐκτός ἔχειν πάθα. The common reading is undoubtedly corrupt. I would correct, τίς μόχθος πολυπλαγκτος ἔξω; So Eur. Hel. 1335, πολυπλαγῆτων — πόνων. Aj. 1185, πολυπλάγκτων ἑτέων. Ant. 615, ἃ — πολυπλαγκτος ἐλπίς. The copyists perhaps blundered, as they often do in this way, writing πλαγκτὸς πολύμοχθος for μόχθος πολυπλαγκτος, and then a further change of πλαγκτὸς into πλαγχθῇ took place. Or τίς φεύγει (or some similar verb) πολύμοχθος εἶναι; Or (with Vauv.) τίς πλάγχθη πολύμοχθος ἔξω; Cf. 165, δ πολύμοχθ' ἀλάτῃ. Musgrave conjectures τίς πλίχθη (πλίχθῃ;) —, explaining ἔξω (τῶν ἀφροσυνῶν), coll. Eur. Bacch. 853, ἔξω τοῦ φρονεῖν. Plutarch. ii. 460, τοῦ πάθους ἔξωθεν ὄντα &c.

1232. τίς οὐ καμάτων ἐνι; Doed. compares Eur. Tro. 544, τίς οὐκ ἔβα νεανίδων, τίς οὐ γεραίς ἐκ δόμων; Arist. Pl. 786, ἐμὲ γὰρ τίς οὐ προσεῖπε; ποῖος οὐκ ἐχλος | περιεστεφάνωσεν —; Cf. on Oed. R. 1526. φόνοι — φθόνος. φθόνος —

φόνοι Faehae Syll. p. 332. Perhaps στάσεις, φόνοι, ἔριδες, μάχαι &c. Reisig compares Cic. de Fin. i. 44, 'Ex cupiditatibus odia, dissidia, discordiae, seditiones, bella nascuntur.'

1234. κατὰ μεμπτὸν. 'Detested, abhorred.' Cf. 1695. It might perhaps mean 'discontented' actively as μεμπτὸς Tr. 446. ἐπιλέλογχε. 'Supervenes, falls to him afterwards.' Elmsley cites Pind. Ol. i. 84, ἀκέρδεια λέλογχε θαμνὰ κακαγόρους. Or we might perhaps explain ἐπιλέλογχε 'he afterwards gets for his lot' (old age). Eur. Iph. T. 914, τίνα πότμον εἶλες βίῳ; Tro. 281, μισαρφ — λέλογχα φωτὶ δουλεύειν. The Chorus, as Schn. observes, passes over the age of manhood, distinguishing only youth and old age, with Mimmernus Fr. v. 4, ἀλλ' ὀλεγοχρόνιον γίγνεται ὥσπερ ὄναρ | ἦβη τιμήεσσα· τὸ δ' ἀργαλέον καὶ ἔμορφον | γῆρας ὑπὲρ κεφαλῆς αὐτίχ' ὑπεκρέμαται | ἐχθρὸν δμῶς καὶ ἄμιον.

1236. ἀκρατὲς. 'Powerless, imbecile, infirm.' Schol: ὡς μὴ ἔχοντα τὸν γέροντα κρατεῖν ἑαυτοῦ. In the same sense we find ἀκράτωρ (f. ἀκρατῆς) Phil. 486. Our poet playfully (ὀριμέως, says Eust. ad Il. κ'. p. 790) calls old age ἀκρατὲς, not in its usual sense of ἀκόλαστον, but in that of 'infirm, imbecile.' Elmsley notices the same equivocal in the Latin 'impotens.'

1237. ἵνα πρόπαντα —. Qu. § πρόπαντα — ξυνοικεῖ, 'with which are associated (lit. dwell with, 1134. 1259. Ph. 1168) all the direst of evils possible.' Unless we translate: 'where (ἵνα) are congregated all the direst of evils.' Oed. R. 57, ἔρημος ἀνδρῶν μὴ ξυνοικοῦντων ἔσω. Cf. Fr. 500, πάντ' ἐμπεφύκε τῷ μακρῷ γῆρα κακὰ πρόπαντα. 'Omnia omnino.' Stronger than the simple πάντα.

1238. κακὰ κακῶν. Diocles com. ap. Phot. p. 124, 17: πλυνεῖ τε τὰ κακὰ τῶν κακῶν ὁμάς. Incert. ap. Plutarch. Consol. ad Apoll. p. 115, τοιδε θνητοῖς κακὰ κακῶν ἀμφὶ τε κῆρες εἰλεύνται. Cf. on Oed. R. 465, ἀρρητ' ἀρρήτων. Phil. 66, ἔσχατ' ἐσχατῶν κακὰ. Eccles. i. 2, ματαιότης ματαιοτήτων, τὰ πάντα μα-

ἐν φ' τλάμων ὄδ', οὐκ ἐγὼ μόνος",  
 πάντοθεν βόρειος ὥς τις  
 ἄκτὰ κυματοπλήξ χειμερία κλονεῖται,  
 ὥς\* καὶ τόνδε κατάκρας  
 δειναὶ κυματοαγεῖς  
 αἶται κλονέουσιν αἰεὶ ξυνοῦσαι,  
 αἰ μὲν ἀπ' αελίου δυσμᾶν,  
 αἰ δ' ἀνατέλλοντος",  
 αἰ δ' ἀνὰ μέσσαν ἄκτῳ",  
 αἰ δ' ἐννυχίᾳ\* ἀπὸ 'Ριπᾶν\*.

1240

1245

ταιότης. Perhaps κακῶς or κακῇ ('wretched').

1239. ἐν φ'. 'In which' old age. οὐκ ἐγὼ μόνος. I do not see any meaning in these words. Qu. εἴκεται (or ἔγκειται) τάλας. After μόνος Benedict, perhaps rightly, places a full stop. Perhaps the poet, through the Chorus, speaks of his own experience as to the evils of a long life.

1240. πάντοθεν —. From Homer Il. ii. 394, ὥς ἔτε κύμα | ἀκτῇ ἐφ' ὀψήλῃ, ὅτε κινήσῃ νότος ἑλθὼν, | προβλήτι σκοπέλῳ· τὸν δ' οὐποτε κύματα λείπει | παντοίαν ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένηνται. Cf. also Il. xiv. 394, οὔτε θαλάσσης κύμα τόσον βοᾷ ποτὶ χέρσον | ποτὶόθεν ὀρνύμενον πνοιῇ βορέω ἀλεγείνῃ. From which passage and Ant. 590, where we find βυσσόθεν, Reisig proposes ποτὶόθεν for πάντοθεν. That this latter however is the true reading sufficiently appears from the context 1245—8, which lines form a comment upon πάντοθεν. After πάντοθεν Bergk places a comma. Similar passages occur in Ant. 586—92. Tr. 112—9. Compare also Il. i. 4. λ'. 305. ν'. 795. Virg. Aen. ii. 416. xi. 297. βόρειος — ἄκτδ. 'A rugged shore facing and exposed to the north wind.' 'Ἀκτῇ means a projecting rugged shore, against which the waves break (ἄγνυται). Tr. 752, ἀκτῇ τις ἀμφίκλυτος — ἔστιν. Ant. 592, ἀντιπλήγες ἄκται. Hence probably Attica derived its name, as if ἄκτικῇ (χώρα).

1241. κυματοπλήξ χειμερία. 'Lashed by the stormy waves.' κλονεῖται. 'Is agitated, beaten.' Tr. 146. Pind. P. xi. 85, χάπτοσαι ἐν θαλάσῃ — ψάμαθοι κύμασιν ῥιπαῖς τ' ἀνέμων κλονέονται.

1242. ὥς the mss. Dind. ὥς Br. &c. Cf. on El. 1085. ὥς καὶ τόνδε —. We expected κλονεῖται, or something similar; but the sentence takes a different turn, as in 1574. κατάκρας. Lat. 'fan-

ditus.' κατ' ἄκρας probably all the mss. Elmsl. Suidas explains the word by δι' ὅλου, παντελῶς. Cf. on Ant. 201. Eur. Hipp. 1366. Hom. Il. ε'. 557. Herod. vi. 18. In accordance with the metaphor, we may translate, 'rolling over his head' (with overwhelming force). Borrowed probably from Od. ε'. 313, ὥς ἄρα μιν εἰπὸντ' ἐλασεν μέγα κύμα κατ' ἄκρας ('a vertice') | δεινὸν ἐπεσσύμενον.

1243. κυματοαγεῖς. I. e. κυματοφαγεῖς, 'breaking like waves' over him.

1244. αἶται. αἶτε B. K. M. V. κλονέουσιν. κλονέουσιν Farn. κλονοῦσιν Elmsl. 'Harass, vex him.' Cf. on Tr. 146.

1246. ἀνατέλλοντος. By a poetic variation of construction for ἀπ' ἀνατολῶν. Qu. ἀπὸ τέλλοντος. El. 699, ἥλιος τέλλωντος.

1246—8. The marked and appropriate gradation of the rhythm in these lines, each swelling out as it were beyond the one immediately preceding, is noticed by Dind. and Schneid., who compare a similarly produced picturesque effect in Oed. R. 173—5.

1247. ἀνὰ μέσσαν ἄκτῳ. Lit: 'in the direction of the midday ray of the sun,' i. e. the south. Are we to supply ὄντος τοῦ ἡλίου from the preceding? For ἀνὰ by itself cannot imply motion from a place. Moreover the metre seems at fault, for at the end of the line we require apparently — — —, instead of — — —. Bergk. thinks Soph. may have written 'νομό more' μέσσαν. Qu. αἰ δὲ μέσῃ ἀπ' ἄκτινων (or μέσας ἀπ' ἄκτινος), or αἰ δ' ἄκτιν' ἀνὰ μέσσαν.

1248. αἰ δὲ νυχίᾳ B. V. and (supr. ων) T. Reis. Elmsl. Herm. Dind. Wund. Schn. &c. αἰ δὲ νυχᾶν Farn. αἰ δὲ νυχίᾳ the rest. αἰ δ' ἐννυχίᾳ Hart. Bergk. (Schol: λέγει δὲ αὐτὰ ἐννυχία.) Qu. αἰ

AN. καὶ μὴν ὁδ' ἡμῶν, ὡς ἔοικεν, ὁ ξένος  
 ἀνδρῶν γε μούνος", ὦ πάτερ, δι' ὀμματος 1250  
 ἀστακτὶ λείβων δάκρυον" ὥδ' ὁδοιορεῖ.  
 OI. τίς οὗτος; AN. ὄνπερ καὶ πάλαι κατείχομεν

δ' αὖ νυχίαν. For the accentuation of νυχίαν v. Elmal. ad Med. 1230, κυανέαν (al. κυανέων) — Συμπληγδών. This question of accentuation is a doubtful one; but I am inclined to think Elmsley is right, there being a contraction in such genitives feminine of *δων*. νυχίαν.

'Dark, gloomy.' Gl. A: ἦτοι ἀρκτῶν, ἢ τῶν κατὰ τὸ μεσονύκτιον. ἀνάλογα γὰρ ἔμφο. Schol. Apoll. Rh. iii. 846, νύκτα τὸν ἀφώτιστον τόπον φασί. Cf. 1559, ἐννυχίων ἑναξ, 'ruler of the dead.' Tr. 501, τὸν ἐννυχον "Αἰδα. Orithyia, according to Soph., was carried away by Boreas Νεφεὺς ἐπὶ πηγὰς, as Schn. remarks. Vauv. thinks the ancients may well have fixed the seat of Night in those regions, which the Sun was supposed never to visit. V. Hesych. with annot.

ῥεῖαν Burt. Heath. Br. Dind. Hart. Pwān Schol. Musgr. Vauv. Both. Reisig. Elmal. Herm. Wund. Schn. Bgk. Schol: τὰ ἀπὸ τῶν ὄρων φησὶ τῶν προσαγορευομένων Ῥιπαίων. οὕτω δὲ καλοῦσι Ῥιπαία ἔρη. λέγει δὲ αὐτὰ ἐννυχία διὰ τὸ πρὸς τῇ θύσῃ κείσθαι. μέμνηται δὲ καὶ Ἀλκμαν λέγων οὕτως Ῥιπᾶς ('Ρίπας?) ὄρος ἐνθεον ὄλας, νυκτὸς μελαίνας στέρνον. καὶ ἐν Ἠλιδίῳ Διοχύλος Ῥιπαὶ μὲν δὲ πατρός. In confirmation of the assertion that the Rhiphaean mountains were sometimes called Ῥίπαι, Musgrave refers to Arist. Meteor. i. 13, ὅπ' αὐτὴν δὲ τὴν ἄρκτον ὑπὲρ τῆς ἐσχάτης Ἰκθυίας αἱ καλούμεναι Ῥίπαι, &c. Eust. in Od. p. 843, ὄρος Ῥίπαι. Lucan iii. 273 places among them the source of the Tanais. At the present day this chain is called the 'Ural' or 'Oural.' If you read Ῥιπᾶν, translate, 'from the gloomy Rhiphaean mountains' (regions of the north). Burton and Heath explain νύχαια ῥεῖα ἐν τῷ twinkling of the stars at night, comparing El. 105, παμφεγγεῖς ἑστέρων ῥεῖας. As the mid-day sun ('meridies') is used to denote the South, so they think the North may well be designated by the stars of night. Dind. explains ῥιπαὶ of blasts or breezes of wind. I prefer myself the reading Ῥιπᾶν.

1249—1446. "Oedipus, Antigone, Ismene, and Polynices are on the stage together all this time; but it is to be observed that Ismene is not only mute

during the presence of Polynices, but that in part of the play she does not speak a word from her entrance to the exit. The poet was at liberty to employ as many mutes as he thought proper." ELMSL. Quart. Rev. No. xiv. p. 449.

1249. Cf. 549, καὶ μὴν ἑναξ ὅδ' ἡμῶν Αἰγέως γόνος — πάρα. "Antigone, in announcing her brother's approach, manages it as gently as possible. By way of preparation she calls him ὁ ξένος, adding ὡς ἔοικεν, forbearing to mention his name until she is expressly asked." SCHN.

1250. ἀνδρῶν γε μούνος. 'And that too alone without attendants.' A rather peculiar phrase, which offends Hermann. Hart: ἀνδρῶν δίχα μόνος. I should prefer ἀνδρῶν ἑρημος. This observation she makes, in order to quiet the apprehension he had expressed 1206 f., that Polynices might come with an armed force of attendants. ὀμματος. Brank tacitly corrects ὀμμάτων. But the singular is also frequently used.

1251. ἀστακτὶ. 'Profusely, copiously.' Lit: 'not dropping.' Lat. 'largo imbree.' Suid: ἀστακτὶ: πολυδακρύτως. "Τὸν νεκρὸν παραπέμψαν ἔκλαιεν ἀστακτῖ." Hesych: ἀστακτορ: οὐ καταστάνον, ἀλλὰ ῥύδην. Plato Phaed. p. 117 C. ἀστακτὶ ἐχάρει τὰ δάκρυα. Philostr. Her. p. 714, ὅτε Πρωτεσίλαος ἀστακτὶ δακρύει. With ἀστακτὶ compare ἀτιμωρητῖ, ἀσκαρδαμυκτὶ, ἀκονιτῖ, ἀνιθωτῖ, ἀψοφητῖ, ἀκονητῖ, ἐγερτῖ &c. Below 1646 the final syllable of ἀστακτὶ, if the reading be correct, is lengthened. It is possible it may be common, according as it coincides with the arsis or thesis. But it is far more likely to be only short, as ἐγερτῖ Ant. 413. Otherwise one might easily correct here ἀστακτα λείβων δάκρυ. So Eur. Iph. T. 1242, ἀστάκτων μᾶτηρ ὀδᾶτων. Homer's heroes too, as Schn. observes, weep like children, ὥστε κρήνη μελάνυδρος. λείβων δάκρυον. Cf. Ant. 527, δάκρυα λειβομένα. So Hom. Od. θ'. 86, ὅπ' ὀφρύσι δάκρυα λείβων. δάκρυον. Qu. δάκρυ. Ant. 527, φιλάδελφα κάτω δάκρυ εἰβομένη. But El. 1231, ἔρπει δάκρυον ὀμμάτων ἄπο. Od. δ'. 164. θ'. 531.

1252. κατείχομεν γνῶμη. 'We had, entertained in our thoughts, supposed to be

γνώμη, πάρεστι δέυρο Πολυνείκης ὄδε.

ΠΟΛΥΤΝΕΙΚΗΣ.

οἷμοι, τί δράσω ; πότερα τὰμαντοῦ κακὰ  
 πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὄρων 1255  
 πατρὸς γέροντος ; ὃν ξένης ἐπὶ χθονὸς  
 ξὺν σφῶν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον  
 ἐσθῆτι σὺν τοιᾷδε, τῆς ὁ δυσφιλῆς  
 γέρων γέροντι συγκατῴκηκεν πίνος  
 πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστερεῖ 1260  
 κόμη δι' αὔρας ἀκτένιστος ᾗσσεται

the person. On καὶ πόλαι cf. Ant. 289. Phil. 966. 1218. Tr. 87.

1254 f. Imitated perhaps from Eur. Ph. 1330, οἷμοι, τί δράσω ; πότερ' ἔμειναν ἢ πόλιν | στένω δακρύσας &c.; where Valck. observes that one passage would appear to have been copied from the other, and adds that we should probably have more light on this subject, were the treatise περὶ τῆς τοῦ Σοφοκλέους κλοπῆς by Philostratus of Alexandria extant, mentioned by Euseb. Pr. Ev. v. p. 465 D. In fact it was natural enough that coeval and often rival poets, as well as writers in general, should now and then unconsciously and undesignedly hit upon one another's expressions and ideas. V. Clem. Alex. Strom. vi. p. 740, 12.

1258. σὺν τοιᾷδε, τῆς. σὺν τοιᾷδε γ', ἦς — is the needless conjecture of Toup Add. in Theocr. p. 394. The article is constantly used for the relative pronoun in Sophocles. δυσφιλῆς. 'Offensive, loathsome.' Aesch. Ag. 1641, ὁ δυσφιλῆς — λιμός.

1259. γέρων — πίνος. 'Old (in-grained) filth.' Cf. Fr. 862, σὺ γὰρ γέροντα (i. e. παλαιὰ) βουλεύεις. Aesch. Ag. 760, γέρων λόγος. Cho. 312, τρι-γέρων μῦθος. Sept. 622, γέροντα — νοῦν. Eur. Med. 1186, ἀρκας γεραῖς. Ion. 1213, γραιὺν ὀλέην. Herc. 450, γραιὺς δαῖτων — πηγὰς. So γέροντα μῦθον and γέροντα πράγματα in Etym. M. Aj. 510, νέας τροφῆς. Eur. Med. 48, νέα — φροντίς. Hec. 15, νέφ βραχίονι. Agatho Athen. 445 C. νέος τρόπος. Eur. Herc. 1095, νεανίαν θάρακα καὶ βραχίονα. Hel. 210, νεανίαν πόνον. 1562, νεανίαις ὁμοίσι. Ion. 480, νεάνιδες ἦβαι. Ph. 798, νεάνιδος ὄρας. Arist. Lys. 1207, ὁ δ' ἄρτος — ἰδεῖν μᾶλα νεανίας. Eur. Hel. 171, λίβυν λατὸν. EL 1134,

πένητας ἐς δόμους. Hipp. 1<sup>909</sup>. παλαιὴν ψυχὴν. Ion. 273, παρθένους χεῖρας. (Contrariwise παρθενική for παρθένος.) Or. 450, γέροντι — ποδὶ. 1163, δοῦλον — ὁ-νατον. Phoen. 1561, μαστὸν — ἰκέναι. Oed. R. 1070, πλουσίῳ χαίρει γέρονι. Tr. 53, γράμμαισι δούλαις. So 'senex' (Hec. Sat. i. 10. 67. ii. 1. 34). Cf. Valck. ad Phoen. p. 38. γέρων γέροντι. A similar parallelism occurs Fr. 653, γέρων γέροντα παιδαγωγῆσω σ' ἐγώ. συγκατῴκηκεν. Cf. 1238, ἵνα πρόπαντα κακὰ κακῶν ξυνοικεῖ. Phil. 1168, ἀδαῆς δ' ἔχειν μυρίον ἄχθος, ὃ ξυνοικεῖ. For the use of the perfect Wunder refers to El. 1101, Αἰγισθον ἐνθ' ἔφακεν ἱστορῶ πόλαι. πίνος Scal. Reisk. Burt. Musgr. Br. &c. Lat. 'equalor.' Cf. 1597, ἔλυσεν δασυνεῖς στολὰς. Aesch. Ag. 544, ἔμπεδον εἶνος (read ἔμπεδος πίνος, by a transposition or interchange of the two outside letters) ἐσθημάτων. Eur. El. 303, ἐγγελλε — οἷσις ἐν πέπλοις αὐλίζομαι, | πίνος θ' ἔσθ βέβριθ'. Arist. Ach. 426, δασυνῇ — πεπλόματα.

1260. πλευρὰν μαραίνων. Qu. πλοῆν' ἐκμαραίνων (or ἀπομ.). ὀμματο-στερεῖ. 'Sightless.' So in Eur. Ph. 330, ὁ δ' ἐν δόμοισι πρέσβυς ὀμματοστερῆς (Oedipus). 'Ὄμματοστερῆς is used in an active sense in Aesch. Eum. 933, as ἡλιοστερῆς above 314. Βιοστερῆς is passive 747.

1261. ᾗσσεται. 'Waves' or 'streams.' Lit: 'Is caused to flow' or stream. The passive of this verb, though frequently used in Epic poetry, is seldom found in Dramatic. "Hom. Il. iii. 368, ἤϊχθη παλάμφριν. Oppian. Hal. iii. 426. ἐς μυχλὸν ἤϊχθησαν." Musgr. Cf. on 1500, ἤχειται κτύπος. The active ᾗσσειν occurs Aj. 40, &c.

ἀδελφὰ δ', ὡς ἔουκε, τούτοιςιν φορεῖ"  
 τὰ τῆς ταλαίνης νηδύος θρεπτήρια.  
 ἀγὼ πανώλης ὄψ' ἄγαν" ἐκμανθάνω  
 καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς 1265  
 ταῖς σαῖσιν ἦκειν τὰμὰ μὴ 'ξ ἄλλων πύθη.  
 ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων  
 Δίδως ἐπ' ἔργοις πᾶσι, καὶ σοὶ πρόστ', πάτερ,  
 παρασταθήτω· τῶν γὰρ ἡμαρτημένων  
 ἄκη μὲν ἔστι, προσφορά' δ' οὐκ ἔστ' ἔτι. 1270

1262. ἀδελφὰ — τούτοιςιν. Schol: κοινὰ — τούτοις. Bekk. Anecd. p. 341, 'Ἀδελφὰ: ὁμοία, παραπλήσια. 'Akin to.' Lat. 'germana.' Cf. Ant. 192, καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω. For the dative Wunder refers to Matth. § 386, 5. Perhaps for τούτοιςιν the poet wrote τούτων αὖ οὐ τῶνδ' ἀελ. φορεῖ. φέρε: Ven. For ἔχει, as Elmsley observes: though the word sounds rather strange, when used with reference to food. Schneid. improbably explains: 'he gets' by begging. The passage is probably corrupt. Perhaps ἀδελφὰ — τοῖσδε συμφέρει ('agree').

1263. θρεπτήρια. 'Nourishment, support, sustenance.' θρεπτήρια is here used as synonymous with τροφεία (341). Its usual signification is 'a reward for the trouble of nurture,' as in Hesiod. Op. 186, οὐδὲ μὲν οἷ γε | γηράντεςσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖν. See Valck. ad Phoen. 45. Homer has θρέπτρα Il. δ'. 478. ρ'. 302. Cf. 341, τῆξε βίου τροφεία.

1264. ὄψ' ἔγαν. ὄψ' ἔγαν γ' B. T. Qu. ὄψ' γούν, 'late though it be.' Aesch. Ag. 1427, γνώσει διδασχθεὶς ὄψ' γούν τὸ σωφρονεῖν. Arist. Vesp. 217. Cf. Ant. 1270, ὄψ' τὴν δίκην ἰδεῖν. Tr. 934, ὄψ' ἐκδιδασχθεὶς.

1265. κάκιστος — ἦκειν. 'That I am (lit. have come to be) the basest of men.' Cf. 1177 and on Oed. R. 1519. Dindorf gives this as the sense, μαρτυρῶ κάκιστά σοι ἀποδοσκέιναι θρεπτήρια. τροφαῖς ταῖς σαῖσιν. 'In respect of (in the matter of) your support,' or mode of living. Cf. 362. The plural τροφαῖς, as in 238. 338. 446. Compare El. 1060, τροφᾶς κηδομένους ἀφ' ὧν τε βλάστωσιν &c.

1266. 'Learn not from others what concerns me' (my short comings), I confess all myself. Cf. El. 1226, μηκέτ' ἄλλοθεν πύθη. τᾶλλα (or τᾶλλα) the ms. Ald. τὰμὰ Reisk. Musgr. Reis.

Elmsl. Dind. Wund. Bgk. Dobr. and Porson Opusc. p. 217, who observes that the error arose from the similarity of ΛΑ and Μ. (So τᾶλλ' for τὰμ' Ven. in Oed. R. 329.) τοῦτο Br. Pors. Adv. p. 168. ταῦτα Elmsl. ad Her. 669. Kunhardt. Hart: — ἦκειν ταῦτα μὴ 'ξ ἄλλων πύθη.

1267. ἀλλ' ἔστι γὰρ καὶ Ζηνὶ — καὶ πρὸς σοί. Perhaps ἀλλ' ἔστι γὰρ τοι —. But καὶ is often thus repeated in contrasting two objects. Cf. on 63. The sense of the passage is, 'As there is mercy with Jove, so let there be also with thee.' Ζηνὶ σύνθακος θρόνων. 'Assessor with Jove upon his throne.' So 1382, Δίκη ξύνεδρος Ζηνὸς —. Arist. Av. 1753, καὶ πατέρον Βασίλειαν ἔχει Διός.

1268. Αἰδώς. 'Clemency, mercy, compassion.' Cf. 238. 247. Eur. Her. 461, πολλῆς γὰρ αἰδοῦς κάτονχης τις ἂν τύχοι. Herc. 301. Alc. 986. Hom. Il. ω'. 44. Musgrave observes this use of the word is confined mostly to the poets. πᾶσι om. B. M. V. καὶ πρὸς σοῦ K. and (supr. σοί) T. καὶ πρὸς σοῦ (sic) B. V. καὶ πρὸς σοί the rest, and vulg. Qu. καὶ σοί πρὸς —. Or καὶ σοί νῦν —. Or καὶ σοί γ', δ' πάτερ. Or παρὰ σοί γ' —. (Phil. 1056, πάρεστι — παρ' ἡμῖν.) Πρὸς seems to be used here adverbially, as often elsewhere.

1269. τῶν γὰρ ἡμαρτ. 'For of the faults that have been committed' &c. By whom? By Polynices, or by Oedipus? By the latter, I think. Cf. 439. Polynices' argument is that matters have reached their worst, but that they may by compliance with his proposal be bettered. For though, he says, your misfortunes may be so great that they cannot be added to, still there may be remedies to assuage and heal them. He thus also disavows any intention of inflicting any fresh injuries.

1270. ἄκη μὲν ἔστι. By your returning

τί σιγᾶς ;

φώνησον, ὦ πάτερ, τι μή μ' ἀποστραφῆς.  
οὐδ' ἀνταμείβει μ' οὐδέν ; ἀλλ' αἰτιμάσας  
πέμψεις ἀνανδος, οὐδ' ἂ μηνίεις φράσας ;  
ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες, 1275  
πειράσατ' ἀλλ' ὑμεῖς γε κινήσαι πατρός  
τὸ δυσπρόσοιστον κἀπροσήγορον στόμα,  
ὥς μή μ' ἄτιμον'', τοῦ'' θεοῦ γε προστάτην,

to your home and native land. Cf. 1342. Aesch. Pers. 623, εἰ γάρ τι κακῶν ἕκος οἶδε πλέον. Eum. 616, ἔστι τοῦδ' ἕκος. Eur. Hipp. 600, τῶν νῦν παρόντων πημάτων ἕκος μόνον. Alc. 136, οὐδ' ἔστι κακῶν ἕκος οὐδέν. Aj. 363, κακὸν κακῶ διδοῦς ἕκος. προσφορά δ' —. 'But addition to them there cannot be.' By which assurance he endeavours to reconcile his father to the plan he proposes, and at the same time to allay any apprehension on his part lest fresh troubles may be in store for him from his son. Heath explains προσφορά by βοήθειαν προσφέρειν ὥστε μηκέτ' ἡμαρτημένα εἶναι. I. e. 'there is no help for it.' Bruck: 'exprobratio.' Musgrave explains the passage: 'Remedia quidem adsunt, sed ea admovere non licet.' Schol.: ἐπανάλυσις. ἀντὶ τοῦ ἀνακαλέσασθαι αὐτὰ καὶ ἀναλῦσαι (ἀναλαβέσθαι οὐκ ἔστι Tricl.). Who perhaps read: ἕκη μὲν ἔστιν, ἀναφορά δ' (or ἔστ', ἐπαναφορά δ') οὐκ ἔστ' ἔτι. And so read Vauv. Hart. ἀναφορά 'a recovery or repairing,' as in Plut. Phoc. 2. Cf. Phil. 1249, τὴν ἀμαρτίαν | ἀσχερὰν ἡμαρτῶν, ἀναλαβεῖν πειράσομαι. Perhaps: ἕκη μὲν ἔστ', ἀποστροφή δ' οὐκ ἔστ' ἔτι. Cf. 1473, ἥκει — βίου τελευτῇ, κοῦκέτ' ἔστ' ἀποστροφή.

1271. τί σιγᾶς ; Here we must suppose a pause to be made, as in the similar passage in Phil. 804 f. τί φῆς, παῖ ; | τί φῆς ; τί σιγᾶς ;

1272. μή μ' ἀποστραφῆς. 'Turn not from me.' Cf. Arist. Pac. 683, ἀποστρέφεται τὸν δῆμον, ἀχθεσθεῖς ὅτι —. Eur. Hel. 77, τί — μ' ἀπεστρέφης ; Philo p. 172, τοὺς ἱκέτας οὐκ ἀποστρέφεται. Paul Ep. Tim. ii. 3. 5, τοῦτους ἀποτρέπου.

1273. οὐδ'. οὐκ Hart. αἰτιμάσας. 'Without deigning to hear me.' Cf. 49. 1273. Oed. R. 788. Ant. 22.

1274. ἂ μηνίεις. 'Wherefore (δὲ ἂ) thou art wroth.' Cf. 1291. So in Eur. Phoen. 263, δ καὶ δέδοικα μή με — οὐκ ἐκφρῶσ'. Or we may explain thus, φράσας

ταῦτα ὃν μηνίεις (ἂ by attr. with ταῦτα). Cf. on Ant. 546.

1275. σπέρματ'. σπέρμα γ' B. V. Qu. ὃ σπέρμα τῶνδρος τοῦδ'. But cf. 600, ἀπηλάθην | πρὸς τῶν ἑμαντοῦ σπερμάτων. ἀνδρὸς τοῦδ'. I. e. of me. Cf. 1428. 1618. Tr. 305. Eur. El. 43. Alc. 343. 706. 735. 1094. 1104. Aesch. Ag. 47. τοῦδ', ἐμαὶ δ'. Instead of — ἐμοῦ δ'. Cf. on Aj. 1174. Arist. Ran. 964. ἐμαὶ δ'. ἐμαὶ τ' would here be wrong. Cf. 322, παῖδα σὴν, ἐμὴν δ' ὀρᾶν | δμαμον. Tr. 741, τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω | πατέρα. Eur. Andr. 25, πλαθεῖς Ἀχιλλέως παιδὶ, δεσπότη δ' ἐμῶ. Med. 940, πατὴρ νέαν γυναῖκα, δεσπότην δ' (τ' the mss.) ἐμῶν. Where Elmsley has collected numerous examples. In the former clause μὲν is sometimes expressed ; but more generally, as in the above instances, is understood. Cf. on Tr. 406.

1276. ἀλλ' ὑμεῖς γε. 'At least ye.' Cf. 1405, and on Phil. 1041.

1277. δυσπρόσοιστον (δυσπρόσιτον B. T. V.). 'Unapproachable.' Schol.: τὸ δυσπροσπέλαστον. Aesch. Pers. 91, ἀπρόσιτος γὰρ ὁ Περσῶν στρατός. Eur. Med. 274, εὐπρόσιτος. Iph. A. 287, ναυβάταις ἀπρόσφοροι (Echinades). ἀπροσήγορον. Tr. 1093, λένον', ἄπλετον θρέμμα κἀπροσήγορον. The epithets, which strictly speaking belong to πατρός, are by poetic license transferred to στόμα. Cf. 794.

1278. ὥς μή μ' (μήτ' Ald.) — ἀφῆ με. On the repetition of the pronoun Reising compares Arist. Eq. 781, σὲ γὰρ, ὅς Μήδοισι διεξίφισα — οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως. Xen. Oecon. x. 4, οὐ γὰρ ἂν ἐγὼ γέ σε δυναίμην, εἰ τοιοῦτος εἴης, ἀσπασσάσθαι σε ἐκ τῆς ψυχῆς. But I suspect we should read ὥς μή ἄνέτιμον, which the copyists would write ὥς μ' ἀπόμενον, whence (from ὥς μή and ὥς μ' combined) the corruption ὥς μή μ' ἄτιμον, for the sake of the metre, would be ob-

οὕτως ἀφῇ μέ" μηδὲν ἀντειπὼν ἔπος.

ΑΝ. λέγ', ὦ ταλαίπωρ, αὐτὸς ὢν χρεῖα πάρει 1280

τὰ πολλὰ γάρ τοι ῥήματ' ἢ τέρψαντά τι,  
ἢ δυσχεράναντ', ἢ τι καὶ κνίσαντάτ' πως\*  
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.

ΠΟ. ἀλλ' ἐξερῶ· καλῶς γὰρ ἐξηγεί" σύ μοι 1285

πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος  
ἄρωγόν, ἔνθεν μ' ὦδ' ἀνέστησεν μολεῖν  
ὁ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ  
λέξαι τ' ἀκούσαι τ' ἀσφαλεῖ ξὺν ἐξόδῳ.

καὶ ταῦτ'" ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι 1290

καὶ ταῖνδ' ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοί.  
ἂ δ' ἦλθον ἥδη σοι θέλω λέξαι, πάτερ.

νίκας. For ἀπότιμος cf. Oed. R. 215. Similarly ἔξενος and ἀπόξενος. Cf. on next v. ἔτιμον. Cf. 49. 1273. τοῦ θεοῦ —. I would read, τὸν θεοῦ γε προστάτην, 'who am the suppliant of a god.' Cf. on 1389. Τὸν is far more required than τοῦ, and that the copyists should change τὸν θεοῦ into τοῦ θεοῦ is what was to be expected. Cf. 44, ἀλλ' ἄλλ' μὲ τὸν ἐκέτην δεξαίετο. προστάτην. Qu. προστάτην. Cf. 1171, and on El. 1378. Hart: πρόστροπον. Supply εἶντα. Cf. 83, ὡς ἐμοῦ μόνης πέλας (οὐσης).

1279. οὕτως σμ' ἀφῇ γε L. οὕτως μ' ἀφῆκε R. οὕτως ἀφῇ γε Turn. Br. οὕτως μ' ἀφῇ (or ἀφῇ) γε the rest with Ald. vulg. (So ἀφῆσσι Arist. Lys. 157.) οὕτως ἀφῇ με Dind. Wund. Schn. Bgk. οὕτως ἀφῇ Elmsl. Hart. Qu. οὕτως ἀφῆται, 'thus dismisses me from his presence.' (Cf. ἐκπεψαί 1347.) Or οὕτως ἀπεσθῇ. But cf. on 1278.

1280. ὢν χρεῖα. 'Through desire of what things.'

1281 f. Cf. Herod. i. 85, ἀφανος — θνδὲ δέους τε καὶ κακοῦ ἔρρηξε φωνήν· εἶπε δὲ, 'Ὁνθρῶτε, μὴ κτεῖνε Κροῖσον.

1282. κατακτίσαντα vulg. This can never possibly mean 'having excited pity,' Lat. 'misericordiam moventia,' as explained by Brunck and others. I would read κατακνίσαντα, 'having stung, nettled,' rather stronger than δυσχεράναντ', 'having annoyed.' We saw οἱ and αἰ interchanged already in 148, σμικρῶς (vulg. σμικροῖς). Cf. Oed. R. 786, ἐκνίξέ μ' αἰε τοῦθ'. Eur. Med. 598, μηδ' ἐλβος (γένετό μοι), δαῖς τὴν ἐμὴν κνίξοι

φρένα. 555. 568. Iph. A. 330. Andr. 208. Herod. vii. 10, ὅρῳ τὰ ὑπερέχοντα ζῶα ὡς κερανοῦ ὁ θεός, — τὰ δὲ σμικρὰ οὐδὲν μιν κνίξει. vii. 12, Ἐρῆσα ἐκνίξε ἢ Ἀρταβάνου γνέμη. Pind. N. v. 32, τοῦ ὀργάν κνίξον λόγοι. P. xi. 23, νιν ἐκνισεν ὄρσαι χόλον. I. iv. 65, ἐκνίσ' ἔπιν. Or ἢ τι καὶ κνίσαντα ('or perhaps in some way having stung'). Or ἢ τι κινήσαντα (cf. 1276). The comma after πως I remove with Wund.

1283. τοῖς ἀφωνήτοις. 'To the silent,' i. q. τοῖς ἀφάνοις. So ἀναύδηντος, ἀνάληγτος, ἀφθεγκτος, ἀδερκτος &c. Cf. on Oed. R. 969.

1284. καλῶς γάρ. γὰρ καλῶς γάρ L. καλῶς δ' R. Qu. καλῶς δὲ κἀξηγεί σὺ μοι, or καλῶς γὰρ οὖν ἡγεῖ σὺ μοι.

1286. ἔνθεν. 'Whence,' i. e. from whose altar. ἀνέστησεν (cf. 276) μολεῖν, 'raised up to come.' Cf. Phil. 60.

1288. λέξαι τ' ἀκούσαι τ'. Cf. 190. ἀσφαλεῖ. ἀσφαλῆ L. ἀσφαλῆ (supr. σ) V. ἀσφαλῆ others. ἀσφαλεῖ ξὺν ἐξόδῳ. 'With a safe pass or conduct.' Cf. 1165.

1289. ταῦτ'. Qu. ταῦτ'. This clause seems to answer to πρῶτον μὲν &c. 1285. βουλήσομαι. On this future cf. on Oed. R. 1048.

1291. ἂ δ' ἦλθον. 'The reasons of my coming.' Schol.: δι' ἃ ἦλθον. Cf. 1274, ἂ μνηΐεις. Oed. R. 1005, ταῦτ' ἀφικόμεν, ὅπως &c. Trach. 133. Eur. Hec. 13, δ καὶ με γῆς | ὑπεξέπεμψεν. Arist. Pl. 966, ὅ τι — ἐλήλυθας. Eur. Hec. 971, τί χρήμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα; ἥδη. ὦδε B. T. V. σοι. σοὶ Bergk.



γῆς ἐκ πατρώας ἐξελέηλαμαι φυγὰς,  
 τοῖς σοῖς πανάρχους οὐνεκ' ἐνθακεῖν θρόνοις  
 γονῇ πεφυκὼς ἡξίουν γεραίτέρα.  
 ἀνθ' ὧν μ' Ἑτεοκλῆς, ὧν φύσει νεώτερος, 1295  
 γῆς ἐξέωσέν', οὔτε νικήσας λόγῳ,  
 οὔτ' εἰς ἔλεγχον χειρὸς οὐδ' ἔργου μολῶν,  
 πόλιν δὲ πείσας'. ὧν ἐγὼ μάλιστα μὲν  
 τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω,  
 ἔπειτα ἀπὸ μάντεων ταύτῃ κλύω\*. 1300  
 ἐπεὶ γὰρ ἦλθον' Ἄργος ἐς τὸ Δωρικὸν,  
 λαβὼν Ἀδραστον πενθερὸν ξυνωμότας  
 ἔστησ' ἑμαυτῷ γῆς ὅσοιπερ Ἀπίας

1293. πανάρχους. I. q. παντόρχοις (1085). So πανόπτης and παντόπτης, πανούργος and παντοουργός. ἐνθακεῖν θρόνοις. El. 267, θρόνοις — ἐνθακοῦντα τοῖσιν πατρώοις. Phil. 18, ἐνθάκειν.

1294. γονῇ πεφυκὼς — γεραίτέρα. I. e. γονῇ (or φύσει) γεραίτερος ὧν. Hom. Il. xxi. 439, σὺ γὰρ γενεῇσι νεώτερος. Musgrave reads γονῇ — γεραίτέρα, coll. Hesych: γονάς. τέκνα. Cf. 374—6.

1295. ἀνθ' ὧν μ' — ἐξέωσεν. Perh. ἀνθ' ὧν — ἐξέωσέ μ'.

1297. εἰς ἔλεγχον — μολῶν. Cf. 834, τάχ' ἐς βάσανον εἰ χειρῶν. Phil. 98, εἰς ἔλεγχον ἐξιών. Fr. 92. Ἐλεγχος, it may be well to observe, is supposed to be derived from ελεῖν ἔγχος, because most matters of dispute were decided by an appeal to arms. Eust. ad Il. δ'. 467. 44. Compare Aj. 814, τάχος γὰρ ἔργου καὶ ποδῶν ἔμ' ἔψεται. χειρός. χειρῶν R. οὐδ' Herm. Dind. οὐν' the mss. Reisig reads χειρὸς αὐτοῦργου, coll. Ant. 52, αὐτοῦργῷ χειρὶ. El. 1019. Eur. Or. 1038, αὐτόχειρι — τρώπῳ. ἔργου. ἔργων B. T. V. ἔργον R.

1298. πόλιν δὲ πείσας. Qu. πόλεως δ' ἀπώσας, or πόλεως δ' ἀπελάσας.

1299. τὴν σὴν Ἐρινὺν. Cf. 1434, τῶν τε τοῦδ' Ἐρινύων. 788, ἀλάστωρ οὐμός. Ἐρινὺν Elmsl. ἐρινὺν L. ἐριννὺν or ἐριννὺν the rest.

1300. ἔπειτα. συνέλτε τε Hart. μάντεων. Of whom Amphiaraus, the famous soothsayer, no doubt was uppermost in his thoughts: hence he is enumerated first among the seven leaders 1313. ταύτῃ. 'So, thus.' ταύτῃ (supr. ην) T. κλύω B. K. L. T. V. Br. Kunh. κλύων A. M. R. Ald. Reis.

Elmsl. Herm. Dind. Wund. Schn. Hart. Schneid. understands κλύων (λέγω), the second member thus taking a different turn. Cf. Oed. R. 740—1. I prefer myself κλύω, as contrasting better with λέγω.

1301. ἐπεὶ γὰρ —. What does γὰρ explain here? Should we read ἐπεὶ δ' ἔρ' ἦλθον, or ἐπεὶ δ' ἀπῆλθον (or ἀνῆλθον), or δτε δὲ (δὴ) κατῆλθον, or δτε δὴ δ' ἀνῆλθον, or ἐγὼ δ' ἔρ' ἦλθον? Ἄργος ἐς τὸ Δωρικόν. To distinguish it from Amphiloehian Argos. Or Ἄργος Δωρικόν is the Peloponnese (Δωρίδα γῆν 696). Thus designated, says Hermann, to distinguish the Peloponnesians from those, ὅσοι τὸ Πελασγικὸν Ἄργος ἔκασον, | Μυρμιδόνες δὲ καλεῖντο καὶ Ἕλληνες καὶ Ἀχαιοί (Il. ii. 681).

1302. ξυνωμότας. 'Confederates.'

1303. γῆς — Ἀπίας. The Peloponnese is thus styled also in Aeschylus Suppl. 260 f., who tells us that it received this appellation from a certain physician of the name of Apis. Cf. ibid. 117. 127. Musgrave refers us also to Pausan. p. 123. Tzetz. in Lycophr. 176. Clem. Alex. p. 383. Arrian. ap. Eust. ad Dionys. Perieg. 415. Strab. p. 371 D. The Sicyonians, according to Pausan. ii. 5. 3, maintained that the country was so called from Apis, one of its kings. Plutarch ii. 303 A, derives the name rather from the great supply of pears (ἀπίων) produced in the country. Cf. Buttm. Lexilog. T. i. 19, p. 67. In the Tragedians the first syllable is long, as if the word were related to ἡπιος (Dor. ἄπιος); as in Aesch. Suppl. 260, αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε &c. So also Theoc. xxv. 183, καὶ Ἀπίδα (of the country). But in Epic

πρῶτοι καλοῦνται καὶ τετίμηνται δόρει,  
 ὅπως τὸν' ἐπτάλογχον ἐς Θήβας στόλον 1305  
 ξὺν τοῖσδ' ἀγείρας ἢ θάνοιμι πανδίκως",  
 ἢ τοὺς τὰδ' ἐκπράξαντας" ἐκβάλοιμι γῆς.  
 εἶεν τί δῆτα νῦν ἀφιγμένος κυρῶ ;  
 σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων,  
 αὐτός τ' ἔμαντοῦ ξυμμάχων τε τῶν ἐμῶν, 1310  
 οἱ νῦν ξὺν ἐπτά τάξεσι" ξὺν ἐπτά τε  
 λόγχαις τὸ Θήβης πεδῖον ἀμφεστᾶσι πᾶν  
 οἶος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν

poetry it is short, signifying 'distant' (from ἀπὸ, as ἀντίος from ἀντί). So in Il. α'. 270, τηλόθεν ἐξ ἀπῆς γαίης. γ'. 49. Od. η'. 25. π'. 18. Though some of the old grammarians understood this as the old name of the Peloponnese. V. Butt. Lexil. § 24. Cf. on 1685 below.

1304. δόρει Dind. Wund. δὲρὶ the mss. Cf. on 620.

1305. τὸν ἐπτάλογχον — στόλον. 'The expedition led by seven spears' (captains), the λόγχη representing, it would seem, the ensign or standard or force of each separate commander, as in 1311, ξὺν ἐπτά τάξεσι (ἐπτά τ' ἀσπίσι ?) ξὺν ἐπτά τε | λόγχαις. It is applied to a force in general in Eur. Ph. 445, δεῦρο μυριάς ἔχων λόγχην (Polynices). For τὸν (?) qu. ποτ' or τάχ'. ἐς all the mss. ἐἰς Ald.

1306. πανδίκως. 'In a fair and honest manner.' Tr. 1247. Aesch. Sept. 670. Cho. 681. Eum. 804. Cf. Tr. 611. Perhaps παντελῶς, 'entirely, utterly.' Vauv. reads: ἢ θάνοιμι, ἢ πανδίκως | τοὺς τοιαύτ' ἐκπρ. [qu. τοὺς τοιαύτ' μ' ἐκπρ., or ἐβρίσαντας, or ἀδικήσαντας].

1307. τοὺς τὰδ' ἐκπράξαντας. 'The authors of these things,' i. e. Eteocles. Eur. Alc. 299, ταῦτα θεῶν τις ἐξέπραξε. Perhaps we should read τοὺς τὰδε πράξαντας. Cf. on 739. El. 995.

1308—12. Schneid. suspects that these lines may be an interpolation made by the actors.

1308. εἶεν. 'Well !' This word marks the transition from one remark to another. Cf. 476. El. 534. Phil. 1308. Aj. 101. Reisig cites Arist. Nub. 176, εἶεν τί σὺν πρὸς τέλει μ' ἐπαλαμῆσται; Dem. Or. Phil. i. p. 46, εἶεν τί πρὸς τούτοις ἔτι; Eur. Suppl. 1094, εἶεν τί δὴ χρὴ τὸν ταλαίπωρόν με δρᾶν;

1309. σοί. Qu. σοῦ. Cf. 558.

δὲ πάτερ om. V. λιτὰς ἔχων. Qu. λιτὰς φέρων, or πέμπων λιτὰς (Phil. 495, ἱκεσίους πέμπων λιτὰς). But cf. 558, πόλεως — προστροπήν ἐμοῦ τ' ἔχων. 1310. τ' Reisk. Sch. Elmsl. Dind. &c. γ' the mss. Cf. on 821.

1311. σὺν ἐπτά τάξεσιν, σὺν L. For ἐπτά τάξεσιν Bergk ingeniously conjectures ἐπτά τ' ἀσπίσι, since ἀσπίδες and λόγχει are usually and indeed naturally mentioned together. Cf. 1524 f. Fr. 374, Ἄρης ὁ ληστής σὺν δόρει σὺν ἀσπίδι. Eur. Ph. 78, πολλὴν ἀβροσίαν ἀσπίδ' Ἀργείων.

1312. ἐπτά τε λόγχαις. Cf. on 1305, τὸν ἐπτάλογχον — στόλον. The Schol. explains λόγχη as put for σύστημα, 'a company,' as we find ἵππος used for a body of horse. Compare the use of ἀσπίδες for ἀσπιδηφόροι 1524.

1313—25. In the following description of the seven captains of the Argive force our poet agrees with Aeschylus in his Sept. c. Thebas. Euripides in his Phoenissae (100—200) enumerates them thus, Hippomedon, Tydeus, Parthenopaeus, Polynices, Adrastus, Amphiarus, Capaneus. The same poet in his Supplices (858 f.) gives them thus, Capaneus, Eteocles, Hippomedon, Parthenopaeus, Tydeus, Polynices, Adrastus (the only survivor). The enumeration of them given in the Phoenissae is followed by Diodorus Sic. iv. 64 f. and Apollodor. iii. 6; that given by Aeschylus and Sophocles was sanctioned by the Argives themselves, according to Pausan. ii. 20. 4. V. Reisig ad h. l.

1313. δορυσσοῦς Reisig. Dind. &c. δορύσσους vulg. 'Brandishing the spear, impetuous with the spear.' Hesych: Δορυσσόν: ἀνδρείον δόρυ ὀρμᾶν. ἢ δόρατι φοβούμεντα καὶ σοβούμεντα. Aesch. Suppl. 190, ἔχλον δ' ἐπασιπιστήρα καὶ δορυσσόν

δόρει κρατύνων', πρῶτα δ' οἰωνῶν ὁδοῖς  
 ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος  
 Τυδεύς· τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγώς  
 τέταρτον Ἴππομέδοντ' ἀπέστειλεν πατὴρ  
 Ταλαός· ὁ πέμπτος δ' εὐχεται κατασκαφῇ  
 Καπανεὺς τὸ Θήβης ἄστρῳ δηρώσειν πυρί·  
 ἔκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται,  
 ἐπώνυμος τῆς πρόσθεν ἀδμήτης' χρόνῳ

1315

1320

| λέουσιν. 985, ἐμοῦ δ' ὁπαδὸς τοῦδε  
 καὶ δορυσσοῦς | ἔταξαν &c. Sept. 125,  
 δορυσσοῖς σάγαις. (Where v. Blomf.)  
 Hom. Od. ο'. 244, λαοσσόν Ἀμφιάρῳ.  
 Pind. I. iv. 36, ἱπποσάα Ἰάλαος. P. ii.  
 65. Ol. iii. 27, ἱπποσά (Schol. ἡ τοὺς  
 ἱπποὺς σοβοῦσα — ἡ ἱππική). Compare  
 the epithets δορυφόρος, δορυδός, δορυκρά-  
 νος. Also ἰόμορος, ἐγχεσίμορος. τὰ  
 πρῶτα — Neue compares Aj. 1300,  
 στρατοῦ τὰ πρῶτ' ἀριστεύσας. 436, τὰ  
 πρῶτα καλλιστεῖ ἀριστεύσας στρατοῦ.  
 The meaning is: 'first in the art of war,  
 and also of divination.' Qu. ὁ πρῶτα μὲν  
 —. Compare what Pindar says of Am-  
 phiaraus Ol. vi. 17, ἀμφότερον μάντις τ'  
 ἀγαθὸς καὶ δουρὶ μάρασθαι. Nem. x. 9,  
 μάντις Οἰκλείδας, πολέμοιο νέφος.

1314. δορὶ the mss. δόρει Reis. Herm.  
 &c. ἐν δορὶ Br. Cf. on 1386. πρῶτα  
 δ'. Supply τὰ from the preceding τὰ  
 πρῶτα μὲν. Wunder refers to Seidler ad  
 Eur. El. 429. I would rather correct  
 δόρει κρατύνων, τὰ πρῶτα δ' —. οἰωνῶν  
 ὁδοῖς. 'In the ways (habits, knowledge)  
 of birds,' i. e. in soothsaying. A singular  
 expression.

1316. Ἀργεῖος γεγώς. Added to dis-  
 tinguish him from Eteoclus of Thebes,  
 the son of Iphis (Eur. Suppl. 873. 1040.  
 Paus. Phoc. p. 326). The anapaest in  
 the 'third' foot is excusable from the  
 word being a proper name. Cf. Phil.  
 793. For the same reason we find it in  
 the 'second' foot in Eur. Iph. A. 416,  
 ἦν Ἴφιγένειαν ὠνόμαζες ἐν δόμοις, in the  
 'fourth' Oed. R. 285, μάλιστα Φοῖβῳ  
 Τειρεσίαν, παρ' οὗ τις ἂν &c., in the  
 'fifth' in Ant. 11, ἐμοὶ μὲν οὐδεὶς μῦθος,  
 Ἀντιγόνη, φίλων. In the 'first' foot it  
 of course needs no excuse, as in Eur. Or.  
 614, Μενέλαε, σοὶ δὲ τὰδε λέγω &c. Aj.  
 1091.

1318. κατασκαφῇ — πυρί. 'That he  
 will burn the city to the ground, with an  
 utter destruction.' Lat. 'funditus.' Cf.  
 Aesch. Cho. 50. For κατασκαφῇ we

should probably read κατασκαφῆς (sub.  
 ὥστε εἶναι). Cf. Ant. 891. Also Phil.  
 998, Τροίαν — κατασκάψαι βίη. Or κατα-  
 σκαφέν. Cf. Aesch. Sept. 46, ἄρκε-  
 μέτησαν ἡ πόλει κατασκαφῆς | θέντες λα-  
 πᾶξιν ἄστρῳ Καδμείων βίη &c. For the  
 double dative Schn. compares Aesch.  
 Pers. 820, δίνες δὲ νεκρῶν καὶ τριτο-  
 σπόρῳ γονῇ | ἄφωνα σηματοῦσαν ἑρ-  
 μασιν βροτῶν.

1319. πυρί. τάχα A. R. Ald. Qu.  
 βίη. Cf. Phil. 998. Aesch. Sept. 47. But  
 Eur. Hel. 196, Ἰλίου κατασκαφῆν πυρὶ  
 μέλυνσαν δαίρ.

1320. Παρῶ. The Schol. remarks that  
 the Parthenopaeus in question, according  
 to the opinion of some, was not the son  
 of Atalante, but the son of Talaua, othe-  
 rwise called Calaua.

1321. ἐπώνυμος. Schol: παρὰ τὸ παρ-  
 θένος οὕτω κληθεῖς. 'So called after he  
 who was formerly a virgin, having a  
 length (χρόνῳ) been born of her as her  
 mother.' Such appears to be the literal  
 though not very elegant, rendering of this  
 passage. By the words χρόνῳ — λογι-  
 θεῖς appears to be intimated the fact of  
 Atalante's lengthened period of virginity.  
 Parthenopaeus is described by Aeschylus  
 Sept. 533, as μητρὸς ἐξ ὁρεσκέου | βέλ-  
 στημα καλλίπεφρον, ἀνδρόπαις ἀνέ-  
 ωμόν, οὐτι παρθέων ἐπώνυμος, | φρέσιν  
 γοργὸν δ' ἑμὲ ἔχων. Eur. Ph. 1123,  
 ὁ τὰς κυναγού Παρθενοπαιὸς ἐκγονεῖ. Of  
 Atalante Theognis writes 1287, ὅς ποτ'  
 φασιν | Ἰασίου κούρην Παρθένιον κατ' ἔρα  
 | ὥραϊν περ εἴσαν ἀναιονομένην γάμον  
 ἀνδρῶν | φεύγειν ζῶσαμένη δ' ἔργ' ἐπ'  
 λείστα τέλει | πατρὸς νοσφισθεῖσα δάμον  
 ξανθὴ Ἀταλάντῃ | φέχετο δ' ἄρ' ἔτι  
 ἐς κορυφὰς ὄρεων, | φεύγουσ' ἡμερῶν  
 γάμον, χρυσῆς Ἀφροδίτης | δῶρε· τῶν  
 δ' ἔγνω καὶ μάλ' ἀναιονομένη.  
 ἀδμήτης. So El. 1239, τὰν Ἀργεῖαν  
 τὰν αἰὲν ἀδμήταν. The other form ἀδμή-  
 occurs Oed. C. 1056, τὰς διατόλους ἀδ-  
 μήτας ἀδελφεάς. Ant. 353, ἀδμήτας τῶν

μητρὸς λοχευθεῖς, πιστὸς Ἀταλάντης γόνος  
 ἐγὼ δὲ σὸς, κεῖ μὴ σὸς, ἀλλὰ τοῦ κακοῦ  
 πότμου φυτευθεῖς, σὸς γέ τοι' καλούμενος,  
 ἄγω τὸν Ἄργους ἄφοβον ἐς Θήβας στρατόν. 1325  
 οἱ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,  
 ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι  
 μῆνιν βαρεῖαν εἰκαθεὺν ὀρμωμένῳ  
 τῷδ' ἀνδρὶ τοῦμοῦ πρὸς κασιγνήτου τίσω,  
 ὃς μ' ἐξέωσε κάπεσύλησεν πάτρας. 1330  
 εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,

Perhaps here too we should read *εἴητες*. χρόνῳ. This seems corrupt. rhaps *κόρης*.

1322. *μητρὸς λοχευθεῖς*. So 1323, τοῦ τοῦ | πότμου φυτευθεῖς. Phil. 3. Musgrave explains πιστὸς to mean 'undoubted, mine.' Elmsley, 'quia matri similis.' Jamnis Parthenopæi virtus," says Kuntze, "hoc uno continetur, quod vera ac genuina Atalantæ proles." If poet had meant to extol his 'trustiness,' he thinks ὁ πιστὸς would have been *τὸ*. I think there is some latent error these two verses.

1323. ἐγὼ δὲ σὸς. ἐγὼ δ' ὁ σὸς Br. A. 635, πάτερ, σὸς εἰμι. τοῦ τοῦ πότμου φυτ. Similarly Oedipus has himself a καὶ Τύχης Oed. R. 1080. *grave* compares Eur. Tro. 769.

1324. πότμου φυτευθεῖς. Cf. on Phil. σὸς γέ τοι. Rather σὸς γε μὴν.

1326. οἱ σ' ἀντὶ παίδων τῶνδε καὶ χῆς. 'Who (now we) by these thy children and by thy own life.' V. Herm. Viger. p. 856. Matth. § 572. Compare the verb ἀντιδρῖν 'to supplicate.' *τὸ* of πρὸς σε παίδων —, as in 1353. now at length introduces the *λυτα* mentioned 1309. παίδων τῶνδε. rhaps παίδων ταῦνδε. καὶ ψυχῆς.

is cannot be correct, either in the sense 'thy life,' or of 'my life,' for the addition of some pronoun would be necessary. rhaps therefore we should correct, τῆς χῆς, or σὼν ψυχῆς, or καὶ σουτοῦ, or τρας, or κάμαντοῦ, or φιλτάτων, or καὶ νεοῦ, πάτερ, or καὶ σουτοῦ γε (or κά- ντο γε) πρὸς, or καὶ ψυχῆς, πάτερ, τεύομεν σῆς πάντες (the isolated position of σῆς would favour the corruption *παντες*).

1328. μῆνιν —. 'To relax your heavy gear against me' &c. The dative seems

to depend upon μῆνιν. So Eur. Iph. A. 1609, πόσει πάρες χόλον. Hipp. 1440, λῶν δὲ νεῖκος πατρί. But this sense of *εἰκαθεὺν τι* is singular. For the genitive of the thing would be required, if *εἰκαθεὺν* meant here the same as ἀνεῖναι or χαλᾶσαι, 'remittere.' It will be better therefore, I think, to translate thus: 'to grant to me as a favour thy heavy anger,' i.e. the withdrawal of thy heavy anger. So Phil. 465, δπηνίκα' ἂν θεὸς | πλοῦν ἡμῖν εἴκρ. Cf. Ant. 718, ἀλλ' εἴκε θυμοῦ (al. θυμῷ), καὶ μετὰστασιν δίδου. Where we should expect θυμὸν to be the right reading, according to the analogy of the present passage. The words μῆνιν βαρεῖαν occur again Aj. 656. *εἰκαθεὺν* Elmsl. *εικαθεῖν* vulg.

1329. τῷδ' ἀνδρὶ. I.e. ἐμοί. Whence τοῦμοῦ. For this combination of two persons Schneid. refers to Aesch. Prom. 304, δέρκου τὸν Διὸς φίλον — οἷαυς ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι. Theocr. Ep. viii. So also below 649, θέρσει τὸ τοῦδ' ἄνδρός· οὐ σε μὴ προδῶ.

1330. ὃς μ' ἐξέωσε — πάτρας. The genitive πάτρας belongs strictly to ἐξέωσε, being only loosely connected with ἀπεσύλησεν. Cf. on Ant. 537, καὶ συμμετίσχω καὶ φέρω τῆς αἰτίας. El. 1005. For the usual construction is ἀποσυλᾶν τινα τι. Though perhaps ἀποσυλᾶν, like ἀποστειρεῖν &c. may govern both cases. Aesch. Fr. 171, ὅφ' ὅτου | σκῆπτρον τιμᾶς τ' ἀποσυλᾶται. 761. Soph. Phil. 413. 1365. But Eur. Hel. 675, τίς γάρ σε δαίμων ἢ πότμος συλᾷ πάτρας (f. πάτραν); Elmsley properly removed the comma after ἐξέωσε.

1331. 'For if there is any assurance to be derived from oracles.' Perhaps ἐστιν ἐν χρηστηρίῳ (—ωι), or ἐστι τῷ χρηστηρίῳ.

οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι κράτος.  
 πρὸς νῦν σε κρηνῶν καὶ θεῶν ὁμογνίων  
 αἰτῶ πιθέσθαι καὶ παρεικαθεῖν, ἐπεὶ  
 πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σὺ  
 ἄλλους δὲ θωπεύοντες οἰκοῦμεν σὺ τε  
 καγὼ, τὸν αὐτὸν δαίμον' ἐξείληχότες.  
 ὁ δ' ἐν δόμοις τύραννος, ὧτ' ἅλας ἐγὼ,  
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·  
 ὃν, εἰ σὺ τῇμῃ συμπαραστήσει φρενί'',  
 βραχεὶ σὺν ὄγκῳ καὶ χρόνῳ'' διασκεδῶ.

1335

1340

1332. οἷς ἂν σὺ προσθῇ. 'To which side thou shouldst attach thyself.' τοῖσδ'. Perhaps τῶνδ'. ἔφασκε.

The oracle, or the god that gave it. κράτος. κράτει T. Farn. κράτη marg. Turn. 'The victory.' Perhaps κρατεῖν.

1333. πρὸς νῦν vulg. πρὸς νυν Br. Elmsl. &c. πρὸς νῦν σε κρηνῶν.

'By our native fountains, the fountains that nourished thee.' Schol.: παθητικόν. — ὡς εἰ ἔφη, πρὸς τῶν ἐκθρεψάντων σε ὀδῶν. Cf. Phil. 468, πρὸς νῦν σε πατὴρ &c. Matth. § 465, n. 3. Schol. ad Arist. Av. 194, ὅτῳ δὲ τὰ προστυχόντα ἔμνηνον, μὰ κρήνας, μὰ γῆν, μὰ ποταμούς.

Wunder is wrong in supposing that ὁμογνίων refers also to κρηνῶν. Cf. Ant. 844, ἰὰ Διρακαῖαι κρηναί. Aj. 849. Phil. 1447. Bergk conjectures πρὸς νυν καρήνων (!).

Qu. πρὸς νῦν σε πάτρας (or πατέρων, or προγόνων). For the construction cf. 250.

Tr. 436, μὴ πρὸς σε τοῦ — Διὸς &c. Phil. 468, πρὸς νῦν σε πατὴρ &c. Eur. Iph. T. 1068, πρὸς σε δεξιᾶς — ἰκνούμαι. Ph. 1665, ναι πρὸς σε τῆσδε μητρός. Hipp. 600, πρὸς σε δεξιᾶς. 602, & πρὸς σε γονάτων. Suppl. 276, πρὸς σε γενειάδος.

Tibull. iv. 5. 8, 'per te dulcissima furta — rogo.' καὶ θεῶν B. L. T. V. Dind. πρὸς θεῶν A. B. vulg.

πρὸς θεῶν ὁμογνίων. 'By the kindred gods,' the gods that preside over family ties and relationship. Lat. 'per deos gentilitios.' V. Ruhnck. ad Tim. p. 192. Eur. Andr. 923, ἅλλ' ἄντομαί σε Δία καλοῦσ' ὁμόγνιον.

Arist. Ran. 750, 'Ὁμόγνιε Ζεῦ! Hermann thinks that the notion implied in this epithet is transferred to the fountains, these having, as the Schol. remarks, supplied nourishment to Oedipus in common with the other members of his family.

1334. παρεικαθεῖν Elmsl. παρεικαθεῖν vulg. That this is an aorist may be rea-

sonably inferred from its being coupled with πιθέσθαι. Cf. on 1015.

1335. ξένος. πτωχὸς T. V. and (supr. ξένος) B.

1336. οἰκοῦμεν. I. e. ὄμεν. Lucina de Astrol. ἅλλ' ἐν μῇ ὄρη οἰκέουσι.

1337. τὸν αὐτὸν δαίμον' ἐξείληχότες. 'Having received by lot (partaking of) the same fortune,' inasmuch as both were exiled from their native country. Lat. 'idem fatum sortiti.' Eur. Iph. T. 914, τίνα πότμον εἴλαχε βίοντος; Arist. Po. 347, ἅς (στυβέδας) εἴλαχε φορμίων. Eol. 999, μὰ τὴν Ἀφροδίτην, ἥ μ' εἴλαχε εἰς ρουμένην. Plat. Pol. x. 617 E, οὐχ ὅτι δαίμων λήζεται, ἅλλ' ὁμοῖς δαίμονα εἴλασεσθε. Phaed. 107 D, ὅσῳ (δαίμον) ζῶντα εἰλήχει. ἐξείληχότες M. Valck. ad Hipp. 809. Br. Elmsl. Dind. &c. ἐξείληχότες the other mss. Reis. Sch. Cf. El. 760, ὅπως πατρός τέμβον ἐλπίχοι χθονός. Ph. 1429, ἀριστέϊ ἐλαβὼν (ἐκλαχὼν;) στρατεύματος. Schneid. prefers ἐξείληχότες, as there is no question about destiny, but simply the endurance of wrongs at the hands of Eteocles.

1338. &. & vulg.

1339. καθ' ἡμῶν ἔγγ. Aj. 969, πᾶς ὅτις τοῦδ' ἐπεγγελοῖεν (τοῦδ' ἔ' ἔγγ. σε τοῦ ἔ' ἔγγ.) ἂν κάτω; So ἐγκαλεῖν κατὰ τοῦ (for τι) Phil. 328. ἀβρύνεται. 'Gives himself airs, waxes wanton.' Aesch. Ag. 1214, ἀβρύνεται γὰρ πᾶς τις ἐδ' πρὸς σὺν πλέον. Cf. σεμνύνεσθαι, λαμπρύνεσθαι.

1340. τῇμῃ Elmsl. τῇ μῇ vulg. συμπαραστήσει. συμπαραστήσῃ M. B. Ald. συμπαραστήσεις B. L. T. V. συμπαραστήσης A. Aesch. Pr. 218, ἐκόντι ἐκόντι Ζηνὶ συμπαραστήσειν. The transitive συμπαρίστασεν occurs in Find. Ol. vi. 72. φρενί. Qu. χερὶ 'force'. Or εἰ σὺ τῷδε — πρόφρων (or παρόν).

1341. βραχεὶ σὺν ὄγκῳ. 'With little

ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,  
στήσω δ' ἑμαυτὸν, κεύνον ἐκβαλὼν βίᾳ.  
καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι  
κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω.

1345

ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος εἵνεκ' ἤ, Οἰδίπους,  
εἰπὼν ὅποια ξύμφορ' ἔκπεμψαι πάλιν.

ΟΙ. ἀλλ' εἰ μὲν, ἄνδρες, τῆσδε δημοῦχος χθονὸς  
μὴ 'τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ  
Θησεὺς, δικαίων ὥστ' ἐμοῦ κλύειν λόγους,  
οὐ τὰντ' ποτ' ὁμφῆς τῆς ἐμῆς ἐπήσθετο  
νῦν δ' ἀξιωθεὶς εἰσι κάκούσας γέ μουτ'  
τοιαῦθ' ἂ τὸν τοῦδ' " οὐ ποτ' " εὐφρανεῖ βίον  
ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,

1350

trouble,' without much ado. Cf. 1162. El. 1142, *σμηρὸς ὄγκος*. For *ξὺν* thus used cf. 817. Oed. R. 124. *χρόνῳ* most of the mss. Brunck. &c. *πόνῳ* A. corr. R. Ald. Cf. 1648, *βραχεὶ χρόνῳ*. Fr. 572. In favour of *πόνῳ* Dobree cites Aesch. Fr. 75, καὶ δὴ πέπρακται τοῦργον οὐ μακρῷ πόνῳ (al. χρόνῳ). Add Eur. Hipp. 23, οὐ πόνου πολλοῦ με δεῖ. *Πόνῳ* is probably a mere interpretation of *ὄγκῳ*, which has crept into the text.

1342. *στήσω σ' ἄγων*. *στήσω σ' ἐγὼ* B. V. Ven. Schaefer quotes Il. β'. 568, *στήσῃς δ' ἄγων*. Cf. also above 910, *πρὶν ἂν κείνας* — *στήσῃς ἄγων*. Phil. 481, *ἀμβαλοῦ μ' ὅποι θέλεις ἄγων*. 488, *πρὸς οἷον τὸν σὸν ἐκσωσόν μ' ἄγων*. This line is remarkable for its sigmatismus (Oed. R. 426).

1344. *σοῦ μὲν*. *μὲν σοῦ* B. T. V. Ven. μὲν K. *ξυνθέλοντος* (*ξυνθέλοντος* K. L. pr.). Fr. 435, *ὁμορροθῶ, συνθέλω, συμπαρανέσας ἔχω*.

1346. τοῦ πέμψαντος. Theseus. *οὐνεκ'* vulg. *εἵνεκ'* B. T. V. Rightly. Oἰδίπους Valck. ad Phoen. 1434. Heral. Reis. Dind. &c. Oἰδίπου vulg.

1347. *ἐκπεμψαι* Turn. *ἐκπέμψαι* K. and (supr. *ον*) B. *ἐκπέμψαι* the rest and Ald. 'Dismiss from thy presence.' Cf. Aj. 612. Oed. R. 309.

1348. *τῆσδε δημ.* *τῆσδ' ὁ δημ.* Br. 'The sovereign (owner of the demi) of this land.' Cf. 1087. 458. Reisig and Hart. give *δημοῦχοι* (i. q. *ἀνακτες*).

1349. *προσπέμψας*. *πέμψας* B. T. V.

1350. *δικαίων ὥστε* — *κλύειν*. V. Matth. § 531, n. 2. Schaefer adduces

the following as instances of this pleonastic use of *ὥστε*, above 969, *εἴ τι θέσφατον πατρὶ | χρησμοῖσιν ἰκρεῖθ' ὥστε πρὸς παῖδων θανεῖν*. Eur. Hipp. 1327, *Κύπρις γὰρ ἦθελ' ὥστε γίγνεσθαι τάδε*. 705, *ἀλλ' ἔστι κάκ τῶνδ' ὥστε σωθῆναι, τέκνον*. Plat. Alc. ii. 148 D, *ξυνέβαινε αἰεὶ τῇ πόλει ἡμῶν, ὥστε καὶ κατὰ γῆν καὶ κατὰ θάλατταν δυστυχεῖν*. Add Phil. 656, *ἄρ' ἔστιν ὥστε καγγύθεν θέαν λαβεῖν*. El. 1454, *πάρεστ' ἄρ' ἡμῖν ὥστε κάμφαντ' ἡμαρ*; Aesch. Fr. 347. Cho. 535. Eum. 202. 228. Eur. Or. 52. Suppl. 591. Unless we should read *δικαίων ἐξ ἐμοῦ* —.

1351. *οὐτ' ἂν vulg.* *οὐδ' ἂν Br.* *οὐ τ' ἂν Sch.* Write *οὐ τὰν or οὐτὰν*.

1352. *νῦν δ' ἀξιωθεὶς εἰσι*. S. *αὐτῆς*, 'but now he will depart after having had this granted him,' lit. 'accounted worthy' (to hear it, *οὐκ ἀτιμασθεὶς*). γέ μου rightly V. Ven. γ' ἐμοῦ vulg. δέ μου M.

1353. *τὸν τοῦδ'*. Perhaps the true reading is *τὸν σόν*. The common reading may have been due to the stupidity of the copyists, who did not perceive the change of address from the third to the second person. For *οὐ ποτ' qu. οὐ σφόδρ'* or *οὐ μάλ'*.

1354. *ὅς γ' —*. A similar change of address occurs 263. 909. Eur. Hec. 1187, *πρὸς τόνδε δ' εἰμι, καὶ λόγους ἀμείβομαι, | ὅς φης &c.* Where v. Fors. According to this account Polynices is represented as having acceded to the throne of Thebes, on the occasion of the disgrace of Oedipus; whereas from 367 f. it would appear that Creon exercised the

ἂ νῦν ὁ σὸς ξύναμιος ἐν θήβαις ἔχει,  
 τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας  
 καθήκας ἀπολῶ καὶ στολὰς ταύτας φορεῖν,  
 ἅς νῦν δακρύνεις εἰσορῶν, ὅτ' ἐν πόνῳ  
 ταύτῳ βεβηκῶς τυγχάνεις κακῶν ἐμοί".  
 οὐ κλαυστὰ δ' ἐστίν', ἀλλ' ἐμοὶ μὲν οἰστέα  
 τάδ', ἔωσπερ\* ἂν ζῶ, σοῦ φονέως μεμνημένος",

1355

1360

sovereignty after that event, and even after Oedipus's expulsion. σκήπτρα καὶ θρόνους. Cf. 909.

1355. ἂ νῦν —. Ods μὲν might equally well, and perhaps better, have been put, observes Elmsley, who compares what is a far more singular construction, Eur. Bacch. 739, εἶδες δ' ἂν ἡ πλεῖρ', ἡ δὲ χηλὸν ἔμβασιν, | ριπτόμεν' ἄνω τε καὶ κάτω. The attraction of the more remote noun seems to have been preferred, because kings are usually called σκηπτούχοι.

1356. τὸν αὐτὸς αὐτοῦ πατέρα. 'Ipse suum patrem.' Cf. on 930, and Oed. R. 138. αὐτοῦ L. αὐτοῦ the rest.

1357. καὶ — φορεῖν depends on ἐποίησας, contained in ἔθηκες. Wunder refers to Matth. § 634, 3. So Ant. 354, καὶ φθόγμα — ἐδιδάξατο — καὶ δύσομβρα φέγγειν βέλη. Pind. P. i. 40, quoted by Schn., ἐβελήσας ταῦτα νόφ τιθέμεν εὐανδρὸν τε χάραν (τίθεμεν). στολὰς. Cf. 1597, δυσπινύεις στολὰς. φορεῖν A. M. φέρειν B. L. T. V. Ven.

1358. ἐν πόνῳ ταύτῳ βεβηκῶς. So below 1696, οἱ κατὰ μεμπτ' ἔβητον. El. 1056, ὅταν γὰρ ἐν κακοῖς | ἤδη βεβήκῃς. 1093, μοῖρα μὲν οὐκ ἐν ἐσθλῇ βεβῶσαν. 979. Eur. Her. 610, οὐδὲ τὸν αὐτὸν (φημι) ἀεὶ βεβάναι δόμον | εὐτυχίῃ. Suppl. 850, ἐν μάχῃ βεβῶς. Tr. 40. πόνῳ. Bergk's conjecture πότμῳ is highly probable.

1359. κακῶν ἐμοί. Qu. καὶ ζῶν ἐμοί, or ἐμοὶ κακῶ (κακῶι). Πόνος κακὸς is certainly more intelligible than πόνος κακῶν. But probably πόνῳ is corrupt. ἐμοί. Connect with ἐν πόνῳ ταύτῳ, 'in the same distress as I am.' Oed. R. 284.

1360. οὐ κλαυστὰ δ' ἐστίν A. B. K. V. Br. οὐ κλαυστ' ἐστίν L. pr. οὐ κλαυτὰ δ' ἐστίν M. T. Farn. Supply σοι from the preceding δακρύνεις. Herm.: 'at non lacrimandum tibi est (i. e. non infecta haec fient lacrimis tuis): sed mihi quidem ferenda,' &c. Who rightly distinguishes between κλαυντός 'lacrimabilis,' and κλαυστός 'lacrimandus.' Elmsley injudiciously prefers here the form κλαυτῶ.

The difference between κλαυντός and κλαυστός appears to be this, that the former means 'wept' (or actively 'weeping'), Lat. 'flebilis'; the latter 'to be wept,' Lat. 'flendus.' Κλαυντός in fact bears the same relation in sense to κλαυντός that στενακτός (Eur. Suppl. 291) does to στενακτός, ἀνεκτός to ἀνεκτός, λεκτός to λεκτός &c. For there is no such verbal as κλαυντός. The same observation must apply equally to γνωτός γνωτός, for there is no verbal γνωτός. For γνωτός means 'known' (as in the proper names Ἀρίγνωτος, Διδώγνωτος, Παλδώνωτος &c.), but γνωστός: 'that is to be or must be known.' Antiatt. p. 87, 25, Γνωστόι: ἀντὶ τοῦ γνώριμος (Fr. 212). But γνωστόν is right Oed. R. 1312, Fr. 337, καὶ ἀκουτὸν, because there is also ἀκουστός. I cannot agree with Ellendt, who (l. ii. 472) considers the two forms synonymous, only he is of opinion that the graver forms κλαυστός and γνωστός are the more ancient. Blomfield also at Pers. 403 thinks the more ancient Attic forms are γνωστός, κλαυστός, ἡμίγνωτος &c.; and the more modern, those in which the sigma is dropped. The meaning then here is: 'But these things are not to (must not) be wept.' But the position of δὲ is by no means elegant. Qu. οὐκ ἐστὶ κλαυστ', οὐκ, or οὐ κλαυστ' ἔν' ἐστίν, or οὐ κλαυστὰ σοῦσθιν (οὐ ἐστίν), or ἐστίν δὲ κλαυστ' οὐκ. ἐμοὶ μὲν —. 'By me on my part,' however it may fare with thee.

1361. ἔωσπερ supr. in L. Br. Wund. Hart. Bgk. ὥσπερ the mss. vulg. Dind. Schn. ἔωσπερ is to be pronounced by synizesis, as in Aj. 1117, ὥς (l. ἔσ) ἔψ. Phil. 1330. Hermann formerly read: — ἐμοὶ τὰδ' οἰστέα, | ἔωσπερ ἐν ζῶ &c. Elmsley strangely remarks: "Prorsus inauditum est ἔωσπερ." Connect ἔωσ περ ἐν ζῶ, not with οἰστέα, but with μεμνημένος. φονέως. He thus designates his son, because owing to his neglect in supporting him he might have been left to die from starvation. Sim-

σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,  
 σύ μ' ἐξέωσας, ἐκ σέθεν δ' ἀλώμενος  
 ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.  
 εἰ δ' ἐξέφυσα τάσδε μὴ 'μαντῷ τροφούς 1365  
 τὰς παῖδας, ἣ τὰν οὐκ ἂν ἦ, τὸ σὸν μέρος  
 νῦν δ' αἶδε μ' ἐκσώζουσιν, αἶδ' ἐμαὶ τροφοί,  
 αἶδ' ἄνδρες, οὐ γυναῖκες, ἐς τὸ' συμπονέω  
 ὑμεῖς δ' ἀπ' ἄλλου κοῦκ ἐμοῦ πεφύκατον.  
 τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τί πω 1370

larly Creon is styled *φονεύς* Oed. R. 534. Cf. 1362 f. Aj. 1117. *μεμνημένος*

(—ον R.). The nominative; because assimilated to the subject of (*ῶ*, if indeed this is the true reading. But I suspect we should read *μεμνημένων*. Dindorf, while he allows that *μεμνημένος* may in some degree be defended, is of opinion that our poet wrote ἄλλ' ἐμοὶ μὲν — ὥσπερ ἂν (*ῶ*, σοῦ φονεύς *μεμνημένος*, a construction similar to that in El. 479, *ὅτε στί μοι θρόνος | ἀδυπνῶν κλύουσιν ἀρίως ὄνειρότων*. Hartung likewise gives *μεμνημένον*.

1362. σὺ γὰρ —. In explanation of the term *φονεύς*. *ἐντροφον*. 'Familiar with.' Lat. 'innutritum.' As a person is said *τρέφειν* or *τρέφεσθαι* by any thing to which he has been long used. Cf. Aj. 622, *παλαιῇ μὲν ἔντροφος ἀμέρα*. Phil. 1160, *τίς δὲ ἐν* (f. *ῶδε γ'*) *αἵραις τρέφεται* —;

1363. ἐκ σέθεν. 'Because of thee.' Cf. 848 f.

1364. ἐπαιτῶ. 'I beg.' Eur. Rhes. 711, *βίον δ' ἐπαιτῶν εἶρα* ἄγύρτης τις λάτρηις. τὸν καθ' ἡμέραν βίον. 'My daily food.' Eur. El. 233, *τοῦ καθ' ἡμέραν βίον*. Compare the N. T. phrase *τὸν ἕρπον τὸν ἐπιούσιον*, that is 'bread sufficient for the present' or 'coming day' (ἡ ἐπιούσα ἡμέρα, as in Arist. Eccl. 105).

1365. εἰ δ' ἐξέφυσα τάσδε μὴ. For εἰ δὲ μὴ ἐξέφυσα —. Cf. Phil. 66, εἰ δ' ἀργάσει | μὴ ταῦτα. 332, *φράσῃ μοι μὴ πέρα*. 653, *ὥς λίτω μὴ τῷ λαβεῖν*. El. 452, *τούτων — τύμβῃ προσάψῃς μηδέν*. 902, *εἰ φρενῶν ἐτύγχαν'* αὐτῇ μὴ κακῶν. Oed. C. 600, *ἔστιν δέ μοι | πάλιν κατελθεῖν μήποθ' ὥς πατροκτόνῃ*. 1522, *φράζε μὴ ποτ' ἀνδράπων τινί*. 1737, *τρέσῃτε μηδέν*. Ant. 84, *ἀλλ' οὐδὲν προμηνήσῃς γε τοῦτο μηδενί* —. Trach. 383. Eur. Med. 804, *λέξῃς δὲ μηδὲν τῶν ἐμοὶ δεδογμένων*. Hec. 10, *ἴν' — τοῖς ζῶσιν εἴη παισὶ μὴ σπένδῃς βίον*. Arist. Ran. 639, *εἶναι τοῦ*

τον ἡγοῦ μὴ θεόν. For the subject of the remark cf. 445 f. μὴ 'μαντῷ. μὴ μ' αὐτῷ M. and Ald.

1366. ἣ τὰν. I. a. ἣ τοι ἔν. ἣ L. (v add. a corr.). M. B. Elmsl. ἦν vulg. Cf. 768. 973. τὸ σὸν μέρος. 'As far as depends on thee.' Eur. Her. 678, *ἐρήμους δεσπότας τὸ σὸν μέρος*. Rhes. 405, *Ἑλλησιν ἡμᾶς προΐπτις τὸ σὸν μέρος*. Hec. 983, *τοῦκείνου μὲν εὐτυχεῖς μέρος*. Cf. on Oed. R. 1509.

1367. ἐμαί. ἐμοὶ B. T. V. Perhaps αἶδε μου τροφοί. τροφοί. τροφαὶ A. K. pr.

1368. Kunhardt reminds us of Xerxes' encomium of Artemisia, in Herod. viii. 88, *οἱ μὲν ἄνδρες γεγόνασι μοι γυναῖκες, αἱ δὲ γυναῖκες ἄνδρες*. Cf. 337 f. For *ἐς τὸ qu. εἰσί*.

1369. In allusion probably to 1323.

1370—92. Cf. Aesch. Sept. 785—90. Eur. Ph. 68.

1370. τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τί πω ὥς αὐτίκ'. 'Therefore the god (who is concerned to avenge thee) looks not upon thee at all as yet, as (he will) presently,' i. e. he will speedily punish thee. Concisely written for, 'The god, though he does not yet look upon thee with an evil eye (though thou art not yet in trouble), will nevertheless do so ere long.' Musgrave illustrates from Pind. P. iii. 151, *λαγέταν τύραννον δέρεται (for good) ὁ μέγας πότμος*. Cf. also below 1536 f. θεοὶ γὰρ εὖ μὲν, ὅψ' δ' εἰσορᾷσ', *δταν | τὰ θεῶ' ἀφείλ τις εἰς τὸ μαινέσθαι τραπῇ*. Compare the expression *ὕστεροφθόροι* — *Ἐρινύες* Ant. 1074, and *ὕστερόποιον Ἐρινὸν* Aesch. Ag. 58. Schneid. thinks it probable the poet may have had in his thoughts Il. xiv. 143, *σοὶ δ' οὐκ μάλα πάγχυ θεοὶ μάκαρες κοτῶουσιν*. Aj. 840. There is evidently something faulty in the verse. The error probably lies in the words *εἰσορᾷ μὲν*, for which the sense seems to require the third



ὡς αὐτίκ', εἴπερ οἶδε κινεῖνται λόχοι  
 πρὸς ἄστν Θήβης· οὐ γὰρ ἔσθ' ὅπως πόλιν  
 κείνην ἐρεύψεις'', ἀλλὰ πρόσθεν αἵματι  
 πεσεῖ μιανθεὶς χῶ ξύναιμος ἐξ ἴσου.  
 τοιάσδ' ἄρὰς σφῶν πρόσθε τ' ἐξανήκ' ἐγὼ  
 νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί,  
 ἵν' ἀζῶντον τοὺς φυτεύσαντας σέβειν,  
 καὶ μὴ 'ξαιτιμάζητον, εἰ τυφλοῦ'' πατρὸς

1375

person perfect of some verb, ending probably in —ακεν or —ηκεν. For μὲν is evidently not required here. σ' ὁ — ὡς. σε — ὅς Dobr. Perhaps rightly. I. e. a different fortune will visit you. El. 917, τοῖς ἀντοῖσι γὰρ | οὐχ αὐτὸς ἀεὶ δαιμόνων παραστατεῖ. εἰσορᾷ. 'Visits, avenges.' So 1536, θεοὶ γὰρ εὖ μὲν, ἀπὲ δ' εἰσορᾷσ'. εἰσορᾷ μὲν A. K. Ald. &c. νῦν ὁρᾷ, μὲν B. T. V. Perh: εἰσορᾷσκειν in this sense, 'the god has never yet beheld (visited) you, as he will shortly.' οὐ τί πω. οὐτί που (supr. πω) L. Perhaps οὐδέπω.

1371. εἴπερ. 'If indeed' (as you say), seeing that.

1373. ἐρεῖ τις (ἐλεῖ τις Liv. a.?) the mss. ἐρεῖψεις Turneb. Which has been generally adopted by recent editors. Schneid. prefers ἐρεῖψεις, as more in accordance with the prophetic tone of the old man's speech. So αἰρεῖ for αἰρήσει Phil. 113. Aritz ad Trach. 483 proposes: κενὴν ἐρεῖ τις. Qu. ἐρεῖς σὴν ('you will call your own'), or κρατήσεις (v. 1386), or λαπδέσεις (Aesch. Sept. 47, ἠρκωμότησαν — λαπδέειν ἄστν Καδμείων βίᾳ), or ἔχοις ἄν (Aesch. Sept. 648, κατὰξω δ' ἄνδρα τόνδε καὶ πόλιν | ἔξει πατρώαν δαμάτων τ' ἐπιστροφάς, or ἔλοις ἄν or ἄν αἰροῖς (Aesch. Sept. 1021, ἦρει πόλιν. Eur. Ph. 1192, ἐλεῖν πόλιν). Or σὴν τήνδ' ἐρεῖ τις. It could not have been Polynices' wish so much to 'overthrow' and destroy the city, as to 'take' it. But v. 1421, πάτρην κατασκάψαντι.

1375. This line is placed in the margin of L. σφῶν — ἐξανήκα. 'I have uttered against you both.' Cf. 962, ὅστις φόνους μοι — τοῦ σοῦ διήκας στόματος. 1384, ἄρὰς, ἃς σοι καλοῦμαι. 1425. Eur. Hipp. 1324, ἄρὰς ἀφῆκας παιδί. Phoen. 876, ἐκ δ' ἐπνευσ' αὐτοῖς ἄρὰς | δεινὰς. Tro. 729, οὐτ' αὖ σ' Ἀχαιοὶς βούλομαι ῥίπτειν ἄρὰς. Cf. 952. 1384. πρόσθε τ' — νῦν τ'. 'As before — so now' &c. Cf. on Ant. 1112.

πρόσθε. When he first heard the intelligence from Iamone 421 f. Or is the denunciation meant as well of those threats of Oedipus, recorded by the Schol. from the little Thebais; of which a different account, as Brunck observes, is given in the lines from the Epic Cycle, preserved by Athenaeus xi. 465?

1376. For ἀνακαλοῦμαι Dind. proposes ἀγκαλοῦμαι. Perhaps καλοῦμαι. Cf. 1011. Aj. 836, καλὸ δ' ἄρωγός τὰς &c. The ἀρὰ are now invoked as persons and divinities 'Ara'. From these the Eumenides are distinguished, as they are not called upon till 1391. So in El. 111, adduced by Reisig, ὁ πότνι' Ἀρὰ σέμεναι τι — Ἐρινύες. Cf. above 1012.

1377. τοὺς φυτεύσαντας. 'Those that begat you,' i. e. your father. Cf. Oed. R. 1007. 1012. Fr. 62, τοὺς τεκέστας καὶ φυτεύσαντας. Oed. R. 1176, τοὺς τεκόντας.

1378. 'And may not think light of this, that from your now blind father ye have sprung such,' i. e. that ye behave thus to your blind father from whom ye sprung. Written with characteristic conciseness. Unless indeed the passage be corrupt, as seems probable. Or perhaps even these two lines are an interpolation. Hermann renders: 'neu leve esse ducatis, si missi caecique patris tales estis tamque impii filii.' εἰ τυφλοῦ πατρὸς τοιούτ' ἔγον.

'Who when your father is thus blind (τυφλοῦ, sub. ὄντος) thus turn out.' Qu. ὅ (or οἱ, with Reisig) τυφλοῦ —, σ' γ' ἐσθλοῦ —, 'who have turned out such unworthy sons of a noble (well-born) father.' Cf. Ant. 38, εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλοῦ κακῆ. Phil. 96, ἐσθλοῦ πατρὸς παῖ. El. 322, πέφυκεν ἐσθλοῦ φῦναι or πεφυκέναι τινὸς occurs often enough. Cf. on Ant. 38. Otherwise the correction εἰ (or ὅ) 'ε τυφλοῦ πατρὸς would be obvious and simple. Or then: καὶ μὴ 'ξαιτιμάζειν (or μὴδ' ἐξατ.)· ἐπὶ τυφλοῦ —.

τοιῶδ' ἔφντον\* αἶδε γὰρ τὰδ' οὐκ ἔδρων.  
 τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους 1380  
 κρατοῦσιν", εἵπερ ἐστὶν ἡ παλαίφατος  
 Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.  
 σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτωρ ἐμοῦ,  
 κακῶν κάκιστε, τάσδε συλλαβὼν ἀρὰς,

1379. τοιῶδ' (or τοιῶδ') the mss. Br. Elmsl. Dind. Wund. &c. τοιῶδ' Ald. Kunhardt would read τοιοῦδ' (i. e. such, so miserable). Schneid. prefers the same, as more in keeping with the sense of the passage. But τοιῶδ' seems defended by the contrasted clause that follows. ἔφντον vulg. Wund. Schn. ἐφόντην Elmsl. Dind. Elmsley (ad Med. 1041, ad Ach. 773) contends that there is no difference in form between the second and third persons in the historic tenses. In accordance with which view he reads besides ἐφόντην 1696 [ἀπεφυγέτην 1739], ἐλαχέτην 1746. V. ad Oed. R. 1511.

1380. 'Therefore they (the Ἀραι) hold thy suppliant address and thy hopes of gaining the throne,' i. e. all thy hopes and expectations are under a curse and blighted. The present κρατοῦσιν is more emphatic and striking than the future, to denote the immediate accomplishment of the denunciation. Or: — 'the seat of thy power,' θάκημα and θρόνους being put by hendiadys for θάκημα θρόνων. The expression seems rather forced either way. θάκημα. At the altar of Neptune.

Cf. 1179. τοὺς σοὺς θρόνους. 'The sovereignty thou talkest of' or 'layest claim to.' Said with contempt. Ant. 573, ἔγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

1381. κρατοῦσιν. 'Hold, occupy' (for ill). Hart. gives κρανοῦσιν. Qu. πατοῦσιν, or χρανοῦσιν, or θακοῦσιν (θαδσοῦσιν). Some future seems required.

εἵπερ ἐστίν. Qu. εἵπερ ἐστὶ γ'. Cf. on 27. ἡ παλαίφατος. 'Famed of old, ancient, primeval.' Schneid.: 'revealed of old' (by the gods to men). Trach. 823, τῆς παλαιφάτου προνομίας.

1382. Δίκη ξύνεδρος Ζηνός. Justice is commonly spoken of as the assessor (πάρεδρος) of Jove on his throne. Cf. 1267. Ant. 451, ἡ ξύνκοικος τῶν κάτω θεῶν Δίκη. 797, τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς θεσμῶν. Hesiod. Op. 256 f. ἡ δὲ τε παρθένος ἐστὶ Δίκη, Διδὸς ἐκγεγαυῖα. — παρ Διὶ πατρὶ καθεζομένη Κρονίωνι. Dem. p. 772, 25, τὴν ἀπαραίτητον καὶ σεμνὴν Δίκην, ἣν ὁ τὰς ἀγιωτάτας

ἡμῶν τελετὰς καταδείξας Ὅρφεος παρὰ τὸν τοῦ Διδὸς θρόνον φησὶ καθήμενην πάντα τὰ τῶν ἀνθρώπων ἐφορᾶν. Plato Legg. iv. 715 E, ὁ μὲν θεὸς, ὥσπερ καὶ ὁ παλαιὸς λόγος, εὐθείαν περαίνει κατὰ φύσιν περιπορευόμενος· τῷ δὲ αἰεὶ ξυνέκειται Δίκη. Arrian. iv. 9. 7, οἱ πάλοι σοφοὶ ἄνδρες τὴν Δίκην πάρεδρον τῷ Διὶ ἐποίησαν. Pind. Ol. viii. 28, σάτειρα Διδὸς ξένου πάρεδρος θέμις. Aesch. Sept. 668, ἡ Διδὸς παῖς παρθένος Δίκη. Eur. Med. 764, ὦ Ζεῦ, Δίκη τε Ζηνός, Ἥλίου τε φῶς. Soph. El. 1064, τὰν οὐρανίαν θέμιον. Hermann after Brunck connects ξύνεδρος Ζηνός ἀρχαίοις νόμοις (put for Jove himself), 'incolumes servat Jovis antiquas leges.' But I doubt the propriety of this construction, ξύνεδρος νόμοις. Unless indeed we suppose a personification of νόμοι, as of ἀραι 1375, &c. I would rather connect ξύνεδρος Ζηνός, as elsewhere we have πάρεδρος with a genitive (Ant. 798), and σύννομος (Arist. Av. 209), and translate ἀρχαίοις νόμοις 'by an ancient appointment or ordinance'; or else thus, 'in the execution of his ancient laws.' As Polynices had reminded his father of the Ζηνὶ σύνθακος θρόνων Αἰδῶς (1267 f.), so here the latter reminds his son in return of the Δίκῃ ξύνεδρος Ζηνός, who vindicates the laws of natural piety.

ἀρχαίοις νόμοις. 'The ancient or primeval laws.' Musgr.: 'secundum veterum opiniones.' Menand. Stob. 42, σέβειν δὲ τοὺς κρατοῦντας ἀρχαίους νόμους. The ἀρχαῖοι νόμοι are probably those mentioned in Oed. R. 866, as οὐρανίαν δι' αἰθέρα τεκνωθέντες. Perhaps ἀρχαίοις θρόνοις (so conj. Bergk), or ἀρχαίων θρόνων. Cf. 1267, Ζηνὶ σύνθακος θρόνων | Αἰδῶς.

1383. κἀπάτωρ ἐμοῦ. 'And having no father in me.' Tr. 300. Eur. Herc. 115, τέκεα πατρὸς ἀπάτορα. Andr. 705, ἀπαιδὰς τέκνων.

1384. τάσδε συλλαβὼν ἀρὰς. 'Taking these curses with thee.' Cf. Oed. R. 971, συλλαβὼν θεσπίσματα | κείται παρ' Ἀιδῆ. Arist. Pl. 1079, νῦν δ' ἐπιθὶ χαίρων συλλαβὼν τὴν μέρακα.

ἄς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου 1385  
 δόρει κρατῆσαι μήτε νοστήσαι ποτε  
 τὸ κοῖλον ἄργος, ἀλλὰ συγγενεῖ" χερὶ  
 θανείν κτανόνθ' ὑφ' οὐπερ ἐξελήλασαι.  
 τοιαῦτ' ἀρώμαι, καὶ καλῶ τὸ Ταρτάρου  
 στυγνὸν πατρῶον ἔρεβος, ὥς σ' ἀποικίση, 1390  
 καλῶ δὲ τάσδε δαίμονας, καλῶ δ' ἄρη  
 τὸν σφῶν τὸ δεινὸν μῖσος ἐμβεβληκότα.  
 καὶ ταῦτ' ἀκούσας στείχε, καξάγγελ' ἰὼν  
 καὶ πᾶσι" Καδμείοισι τοῖς σαντοῦ θ' ἅμα  
 πιστοῖσι συμμάχοισιν, οὔνεκ' Οἰδίπους 1395  
 τοιαῦτ' ἐνειμε παισὶ τοῖς αὐτοῦ γέρα.

ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς

1385. ἄς σοι καλοῦμαι. 'Which I invoke against thee.' Cf. 1375. Qu. ἄς σοι καλῶ γῆν (1391), or ἄς ἀνακαλοῦμαι (1376), μήτε γῆς σ' —.

1386. δόρει Reisig &c. *δορὶ* the mss. *ἐν δορὶ* Br. Cf. on 620. 1314.

1387. συγγενεῖ χερὶ. 'With a kindred hand,' i.e. by the hand of one another. Bergk conj: ἀλλὰ συγγενῇ χερὶ κτανεῖν, | θανεῖν θ'. Perhaps συγγενῇ rightly.

1388. θανεῖν κτανεῖν θ' vulg. I have ventured to give θανεῖν κτανόνθ'. So in Aesch. Sept. 618, Polynices prays κτανόνθ' (Eteocles) θανεῖν πέλας.

1389. τὸ Ταρτάρου Herm. ad Hec. 341. Elmsl. &c. τοῦ ταρτάρου most mss. τοὺς ταρτάρους B. T. V. Farn. Cf. Eur. Ph. 147, τίς δ' οὗτος ἀμφὶ μνήμα τὸ (τοῦ vulg.) Ζήθου περῆ; Where see Valck. and Pors. Cf. also on Phil. 1357.

1390. πατρῶον — Hermann explains πατρῶον ἔρεβος, 'caliginem quae patrem meum Laïum tegit.' Schneid. thinks the usual explanations of πατρῶον inadmissible, and suggests either some epithet as πέλωρον, or rather Στύγιον ἀρωγὸν ἔρεβος, coll. 1010 f. 1285 f. 1376. Aj. 835. Bergk conjectures τὸ πρῶτον. I should prefer κάτωθεν, or σκοτεινὸν (Aj. 394, σκότος — ἔρεβος), or κνεφαῖον. Aesch. Pr. 1029, εἰς ἀναύγητον μολεῖν | Ἄιδην κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθῃ. Eur. Hipp. 836, τὸ κατὰ γᾶς κνέφας. Possibly however ἔρεβος is spoken of as the parent of the Ἀραί. ἔρεβος. Cf. the Hebrew 'ereb' (evening). ἄς σ' ἀποικίσῃ. 'To remove you far away

from hence.' Trach. 955, ἄρα, | ἦτις μ' ἀποικίσσειεν ἐκ τόπων. Aj. 394—7, ἐκ σκότος — ἔρεβος — ἔλεσθ' ἐμ' οἰκῆται. Ant. 868, πρὸς οὐς — μέτοικος ἔρχομαι. 1391. τάσδε δαίμονας. The Eumenides or Furies. Ἄρη. Ἄρην V. Ares is invoked as the reputed author of every calamity. Cf. on Oed. R. 190.

1394. καὶ πᾶσι — τοῖς σαντοῦ θ' &c. 'Even to all the Cadmeans, and to your own trusty allies as well.' For this position of the particles καὶ — τε, to which the Latin 'et — que' answers, Wunder compares Oed. R. 347, ἰσθὶ γὰρ δοκῶν ἐμοὶ | καὶ ('even') ζυμφοτεῖσαι τοῦργον, εἰργάσθαι θ' &c. Ant. 334, τοῦτο καὶ πολλοὶ πέραν πόντου — χωρεῖ — θεῶν τε &c. Eur. Bacch. 306. Schneid. renders καὶ πᾶσι 'vel omnibus omnino,' and quotes Hom. Od. xxii. 41, νῦν ἐμὴν καὶ πᾶσιν βλεθρὸν πείρωτ' ἐφήπται. Perhaps however Sophocles wrote here, ἅπασιν, or τοῖς πᾶσι, or πᾶσιν τε.

1396. ἐρεϊμε — γέρα. With irony, the gifts of Ἄρης being wounds and death. αὐτοῦ V. αὐτοῦ L. and most others.

1397. οὔτε —. 'Neither am I pleased with you for your past ways,' neither do I compliment you on your past conduct. Equivalent to, but milder than, συμπεπῶ τέ σοι. A similar litotes occurs 691, οὐδὲ Μουσῶν χοροὶ νῦν ἀπεστύβησαν. Eur. Med. 36, στυγεῖ δὲ καῖδας, οὐδ' ὀρώσ' εὐφραίνεται. 137, οὐδὲ συνήδομαι — ἄλγεσι δώματος. Tacit. Agric. 43, 'Nec quisquam audita morte Agricolaes —

ξυνήδομαί σοι, νῦν τ' ἴθ' ὡς τάχος πάλιν.  
 ΠΟ. οἶμοι κελεύθου τῆς τ'" ἐμῆς δυσπραξίας,  
 οἶμοι δ' ἐταίρων. οἶον ἄρ' ὁδοῦ τέλος 1400  
 ἄργους ἀφωρμήθημεν, ὥτ' τάλας ἐγώ  
 τοιοῦτον οἶον οὐδὲ φωνῆσαί τινι"  
 ἐξεσθ' ἐταίρων, οὐδ' ἀποστρέφαι πάλιν,  
 ἀλλ' ὄντ' ἀναυδον τῇδε συγκῦρσαι τύχη.  
 ὦ τοῦδ' ὄμμαί μοι παῖδες, ἀλλ' ὑμεῖς", ἐπεὶ 1405  
 τὰ σκληρὰ πατὴρ κλύετε τοῦδ' ἀρωμένον,  
 μήττοι με πρὸς θεῶν σφώ γ', εἰάν αἱ τοῦδ' ἀραὶ

lactatus est.' ταῖς παρελθούσαις ὁδοῖς.  
 'On your past ways,' i. e. proceedings,  
 doings. Or 'journeys,' in allusion to his  
 one to Argos, and again the present one  
 to Athens. Cf. 553, ὁδοῖς ἐν ταῖσδ' 'by  
 this journey.' Ant. 1212, ἄρα δυστυχέ-  
 στας | κελύθου ἔργων τῶν παρελθουσῶν  
 δὲδωκεν; 1274, ἀγρίαις ὁδοῖς (Schol. ὁρμαῖς).  
 Aj. 994. Below 1314. For the dative ὁδοῖς  
 cf. 1265. For οὔτε — τε cf. Phil. 1321.  
 In like manner μήτε — τε Tr. 422.

1399. κελεύθου τῆς τ' ἐμῆς δυσπραξίας.  
 τῆς ἐμῆς belongs equally to κελύθου. Cf.  
 1777. V. Matth. § 441, n. 2. El. 929,  
 ἡδὺς οὐδὲ μητρὶ δυσχερῆς. Oed. R. 417,  
 καὶ σ' ἀμφιπλήξῃ μητρός τε καὶ τοῦ σοῦ  
 πατρός. Ant. 1155. Eur. Hec. 370,  
 οὐτ' ἐλπίδος γὰρ οὔτε τοῦ δόξης ὁρῶ |  
 θάρσος. So we find frequently preposi-  
 tions attached to the latter clause, though  
 they belong equally to the former. V. on  
 Oed. R. 761. Perhaps the poet wrote  
 κελεύθου τῆσδε τῆς δυσπραξίας, 'alas for  
 the ill success of this my journey.' Or  
 — τῆσδ' ἐμῆς (or τῆσδε καὶ) δυσπρ.

1400. Cf. Eur. Tro. 790, οἱ ἐγὼ (οἱ  
 μοι;) πόλεως, οἶμοι δὲ σέθεν. οἶον  
 ἄρ' ὁδοῦ τέλος. 'To what a journey's  
 end then did we set out from Argos!'  
 Concisely put for, 'What an end to my  
 journey have I found on which I set out  
 from Argos!' 'Ὀδοῦ τέλος means little  
 more than the simple ὁδός. So Aesch. Pr.  
 224, ἦ καὶ δολιχῆς τέρμα κελεύθου | δια-  
 μετράμενος πρὸς σέ —. Cf. Pind. N. iii.  
 25, ὅτε πρόκιμον κατέβαινε νόστου τέλος.  
 Aj. 290, τί τήνδ' — ἀφορμῆς (ἀφορμῆς?)  
 τεύρα; On ἄρα thus used as an excla-  
 mation v. on Aj. 738. Cf. Oed. R. 1395,  
 οἶον ἀρά μοι | — ἐξεθρέψατε. Aj. 909.

1401. δ. δ vulg.

1402. τοιοῦτον (τοῖον M.) οἶον. 'Such,  
 that' &c. Somewhat similarly 790,

χθονὸς — τοσοῦτον ἐνθανεῖν μόνον.  
 οἶον. Qu. οἶόν μ'. φωνῆσαι. Qu.  
 προσφωνεῖν 'to address,' which φωνῆσαι,  
 if I mistake not, cannot mean. The pre-  
 sent tense is quite proper here, because  
 a continuance of the action is contem-  
 plated; whereas the aorist ἀποστρέφαι  
 refers but to a single act. Cf. El. 1480,  
 ὁ προσφωνῶν ἐμέ. But φωνεῖν τινι, 'to call  
 to any one,' occurs 1485, Ζεῦ ἄνα, σὺ  
 φωνῶ. Aj. 543, ἔρχονται φωνεῖς —;  
 τινα the mes. τινι Tygwh. Musgr. Br.  
 Elmal. Dind. Wund. Schn. Hart. Bgk.  
 I. e. 'not even to mention it to any one.'  
 Cf. 1429, οὐδ' ἀγγελοῦμεν φλαῦρα. Elms-  
 ley (on Her. 693) defends τινι, coll. 1760  
 —2. Cf. Pors. ad Med. 719. That τινα  
 or τινι is the object, not the subject, ap-  
 pears from what follows.

1403. ἐξεσθ'. The future rather seems  
 required. Qu. ἔσται μ' (με), or εἶναι μ'. Cf.  
 Oed. R. 824. ἀποστρέφαι πάλιν. 'To  
 turn them back' to Argos. Cf. 1416.

1404. ἀλλ' ὄντ' —. We must supply  
 δεῖ or χρῆ from ἐξεσσι. Cf. on Oed. R.  
 819. El. 72. συγκῦρσαι Herm.  
 Dind. &c. συγκῦρσαι vulg.

1405. δ — παῖδες. 'O children (sis-  
 ters) sprung from the same blood as this  
 man.' Paῖς is a term of endearment, as  
 in 1431, where Ant. addresses Pol. δ  
 παῖ. τοῦδ'. I. e. ἐμοῦ.

ἀλλ' ὄντ'. Rather ἀλλ' ὄντ' γ', as in 1276.  
 On account of the intervening sentence,  
 the pronoun is presently repeated, in the  
 dual form σφώ, if indeed the reading be  
 correct. For this position of ἀλλὰ cf. on  
 Oed. R. 1503, δ παῖ Μενοικίεως, ἀλλ' —.

1407. μήττοι —. Μήττοι occurs with an  
 imperative or subjunctive also below 1439,  
 μήττοι μ' δδύρου. Ant. 544, μήττοι — μ'  
 ἀτιμάσσης &c. Aesch. Pr. 646. Eur. Med.  
 175. σφῶν (or σφῶν) γ' ἂν A. B.

πατρὸς τελῶνται" καὶ τις ὑμῖν\* ἐς δόμους  
νόστος γένηται, μή μ' ἀτιμάσητέ γέ',  
ἀλλ' ἐν τάφοισι θέσθε κὰν κτερίσμασιν". 1410  
καὶ σφῶν ὁ νῦν ἔπαινος, ὃν κομίζετον  
τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα  
ἔτ' ἄλλον οἶσει τῆς ἐμῆς ὑπουργίας.

ΑΝ. Πολύνεικες, ἱκετεύω σε πεισθῆναι τί μοι.

ΠΟ. ὦ φιλάττη, τὸ ποῖον, Ἀντιγόνη; λέγε. 1415

ΑΝ. στρέψαι" στράτευμ' ἐς Ἄργος ὡς τάχιστα γέ',  
καὶ μῆ" σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.

K. L. V. Ald. vulg. σφῶν ἂν γ' T. σφῶν  
δ' ἂν M. σφῶν ἔαν γ' Br. σφῶν γ' ἔαν  
Elmsl. σφῶ γ', ἔαν conj. Elmsl. Dind.  
Wund. Schn. Hart. Bgk. For the quan-  
tity of the final syllable in ἔαν v. Dind. ad  
Arist. Vesp. 228.

1408. τελῶνται. τελοῦνται M. V.  
The present does not very well suit  
here, nor does it accord with the aorist  
γένηται. Perhaps τέλος λάβωσιν. Gl.  
A: τελεσθῶσι. καὶ τις. Qu. καὶ  
ποτ'.

1409. μή μ' ἀτιμάσητέ γε. The par-  
ticle γε is here superfluous. Qu. μή  
'ἔατιμάσητέ τι, or μή 'ἔατιμάσητέ με.  
(For the repetition of the pronoun cf.  
1279) Cf. 1378, &c. Hermann ad Vig.  
n. 296. 6, translates: 'ne saltem contem-  
nite me.'

1410. ἐν τάφοισι θέσθε κὰν κτερίσ-  
μασιν. 'Lay me in the tomb and honour  
me with the usual rites of sepulture.'  
Wunder justly remarks that the poet  
would never have written θέσθε ἐν κτερί-  
σμασιν by itself, and that it is so put by a  
zeugma because of the preceding ἐν τά-  
φοισι θέσθε. But I cannot think the  
common reading is correct. Qu. ἀλλ' ἐν  
τάφῳ τίθεσθε καὶ κτερίζετε, or ἀλλ' ἐν  
τάφοισι θέσθε σὺν κτερίσμασι, or ἀλλ' ἐν  
τάφοισι θέσθε καὶ κωκύσατε. Or ἀλλ'  
ἐντάφι' ἐτίθεσθε καὶ κτερίσματα. (Eur.  
Hel. 1420, ἐντάφια δοῦναι νεκρῷ. El.  
326, ἐντάφια χερσὶν | φέρουσαν.) Cf. Ant.  
503, τὸν αὐτάδελφον ἐν τάφῳ τιθεῖσα.  
204, τοῦτον τάφῳ μήτε κτερίειν, μήτε  
κωκύσαι τινα. El. 434. 931. Eur. Suppl.  
309, τάφου τε μοῖρας καὶ κτερισμάτων  
λαχεῖν. The usual phrase, observes  
Schneid., is ἐπὶ κτέρεια κτερεῖζειν, 'justis  
exequiis honorare.' The object of Poly-  
nices' prayer is carried out by Antigone,  
in the play of that name, of which it forms  
the leading feature. κὰν A. R. κ' ἐν

(or κέν) K. L. καὶ ἐν M. καὶ B. T. V.

1411. ὃν κομίζετον τοῦδ' ἀνδρὸς —.  
'Which ye receive from this man for (by)  
the labours ye undergo.' We should  
have expected rather the middle κομί-  
ζεσθον, as in Oed. R. 580, πόντ' ἐμοὶ  
κομίζεται. Eur. Hipp. 432, τὸ σῶφρον  
— δόξαν ἐσθλὴν ἐν βροτοῖς κομίζεται.  
But Sophocles, as we have frequently had  
occasion to remark, is very free in the use  
of voices, as ἀμύνειν, τιμωρεῖν &c.

1412. Perhaps τοῦδ' ἀνδρὸς οἷς πονεῖτον  
may mean τοῦδ' ἀνδρὸς πόνοις, 'by your  
exertions on behalf of me.' But such a  
construction would be very forced. I  
would rather consider τοῦδ' ἀνδρὸς as de-  
pending on κομίζεται. Cf. on Oed. R. 142.

1413. οἶσαι. 'Will bear, beget' to  
you, one praise being said to beget  
another, as one fruit begets another fruit.  
τῆς ἐμῆς ὑπουργίας. 'For (be-  
cause of) your service rendered me.' Cf.  
on 332.

1414. πεισθῆναι τί μοι. Cf. on Oed.  
R. 1434, πιθοῦ τί μοι.

1415. ὦ φιλάττη μοι ποῖον K. L. T. Farn.  
ὦ φιλάττη μοι ποῖον B. V. Ven.

1416. στρέψαι. 'To turn back.' Cf.  
1403. Sub. ἱκετεύω σε from 1414. Cf.  
477. Στρέψαι appears to be the infinitive,  
in accordance with πεισθῆναι. Or should  
we read στρέψον — ὡς τάχιστ', ἄγε, —  
καὶ μὴ — διεργάσῃ? ὡς τάχιστ' ἄγε.  
Qu. ὡς τάχος πάλιν (1398. 1403), or ὡς  
τάχιστ' σε, or ὡς τάχιστ', ἄγε. The γέ  
would not have been objectionable, if  
placed nearer the beginning of the sen-  
tence, in this sense: 'Why, to turn back  
to Argos your force as quickly as possible.'

1417. καὶ μὴ. Qu. ἴνα μὴ or at least  
μὴ καὶ. Which would very much facilitate  
the flow of the sentence: for καὶ μὴ  
διεργάσῃ after the infinitive στρέψαι (in-  
stead of στρέψον) is very inharmonious.

- ΠΟ. ἀλλ' οὐχ οἶόν τε πῶς γὰρ αὖθις ἂν πάλιν  
στράτευμ' ἄγοιμι ταυτὸν εἰσάπαξ τρέσας";  
ΑΝ. τί δ' αὖθις", ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι 1420  
πάτραν κατασκάψαντι κέρδος ἔρχεται;  
ΠΟ. αἰσχροὺν τὸ φεύγειν καὶ τὸ πρεσβεύοντ' ἐμὲ  
οὕτω γελαῖσθαι τοῦ κασιγνήτου πάρα.  
ΑΝ. ὀρᾷς τὰ τοῦδ' οὖν" ὥς ἐς ὀρθὸν" ἐκφέρει

Cf. on prec. v. σέ τ' αὐτὸν Br.  
Reis. Elmsl. &c. σέ γ' αὐτὸν the mss.

1418. οἶόν τε. οἶόν γε A. L. M. Ald.  
πῶς γὰρ —; 'For how should I  
ever again be able to lead this same army,  
when once I had shown signs of fear?'  
Kunhardt with Hermann understands  
these words merely of leading back again  
the army to Argos, and impugns the  
opinion of those who imagine Polynices  
is contemplating any future expedition.  
What Polynices could not brook, was the  
returning to Argos with his forces 're  
infecta.' αὖθις αὖ (αὖ om. B.) πάλιν  
στράτευμ' ἄγοιμι ταυτὸν the mss. Wund.  
Schm. αὖθις ἂν πάλιν — Br. Vanv.  
Dind. Hart. Rightly, I think. αὖθις  
αὖ — ἄγοιμι' ἂν ταυτὸν conj. Toup  
Em. iii. 55. Elmsl. (who conjectures πῶς  
δ' ἂν for πῶς γὰρ). prob. Schaefer. Melet.  
p. 99. αὖθις αὖ (or ἂν) πάλιν — ταῦτ'  
ἂν Pors. Adv. p. 315. Αἰθῖς αὖ πάλιν  
occurs indeed Phil. 952 and elsewhere;  
but the force of the sentence, being in-  
terrogative, would be much weakened, if  
ἂν did not appear in or near the com-  
mencement of it. Besides we find no  
trace of ἂν in the next verse; whereas the  
change of ἂν into αὖ was natural. Αἰθῖς  
πάλιν is of constant occurrence, as in 364.  
Aj. 305, ἐπ' ἄρας αἰθῖς ἐς δόμους πάλιν.  
Ph. 342, τὸ σὺν φράσον | αἰθῖς πάλιν μοι  
πρᾶγμα. 1232. Tr. 342, αἰθῖς πάλιν  
καλῶμεν. αἰθῖς πάλιν (corr. ead. m.)  
B. αἰθῖς αὖ (supr. δὴ) πάλιν T.

1419. εἰσάπαξ. εἰς ἅπαξ Elmsl. But  
εἰσάπαξ usually means 'once for all,'  
whereas we require simply ἅπαξ. There-  
fore qu. ταυτὸν ἂν (αὖ) τρέσας ἅπαξ, or  
rather ταυτὸν, εἰ τρέσαιμ' ἅπαξ. Or ταυ-  
τὸν εἰς Ἀργεῖος (or οἶκον) τρέσας. But cf.  
Phil. 122, ἐπεὶ περ εἰσάπαξ συνήνεσα. 443.

1420. τί δ' αὖθις —. 'But why again  
be thus angry (at what I suggest)?' This  
appears to be the meaning, rather than  
that we should suppose an allusion to  
some future possible cause of discontent.  
For Antigone had conceived from his lan-

guage in 1415 a hope that he might still  
be deterred from his rash purpose. She  
now sees his anger has sprung up again.  
Hermann compares the language of Cly-  
temnestra in Eur. El. 1120, ὀρᾷς; ἂν' αὖ  
σὺ ζῶντοίς νίκη νέα. Qu. τί δ' αὖ δὴ,  
ὦ παῖ, —; 'why pray should you be  
angry at this again' (at returning at once  
to Argos)? Or τί δ' ἄλλ' ἔτι γ' —. Or τί  
δ' ἄλλ' (or τί τοῦτ'), ἀδελφεῖ, δεῖ —; (But  
Antigone addresses her brother by the  
same appellation ὦ παῖ 1431. And so  
Orestes addresses Electra El. 1251, ἔξοδα,  
παῖ, ταῦτ'.) τί σοι — κέρδος ἔρχεται;  
'What gain accrues to you by the de-  
struction of your country?'

1422. τὸ φεύγειν. 'To be an exile  
from one's country.' πρεσβεύοντ'.  
'Being the elder.' Gl. A: πρεσβύτερον  
ἔντα.

1424. ὀρᾷς τὰ τοῦδ' οὖν ὥς —. 'Seest  
thou then how the predictions of this  
thy father thus turn out accomplished,'  
hasten to their accomplishment? For  
οὖν, the position of which is rather inele-  
gant, we might well read δὴ, 'in this  
case' (in case of refusal on thy part).  
Or ὀρᾷς τὰ τοῦδ' ὅπως —. Or ὀρᾷς τὰ  
τοῦδ' ὥς νῦν —. Or ὀρᾷς τὰ τοῦδε τάν-  
δεος ὥς ὅρθ' (Oed. R. 853. Ant. 1178).  
ἐκφέρει. But cf. the position of τᾶρα  
837, πόλει μαχεῖ τῆρ', εἰ —.

ὅρθον ἐκφέρει. I. q. ὁρθῶς ἐξέρχεται,  
ἐκβαίνει, 'become realized.' Musgrave  
compares Trach. 824, ὅποτε τελεσμήνιος  
ἐκφέρει ('exiret') ἄροτος. Hom. Il. ψ.  
758, ἅκα δ' ἔπειτα | ἐκφερ' (ἐξέδραμε)  
'Οἰλιάδης. Cf. also Oed. R. 62. 520. So  
ὑπερφέρειν (1007. Oed. R. 381), δια-  
φέρειν, προφέρειν, συμφέρειν are used in-  
transitively. Compare Oed. R. 88, κατ'  
ὁρθὸν ἐξελθόντα. 1011. 1182. Ant. 1178,  
ὦ μάντι τοῦτος ὥς ἔρ' ὁρθὸν ἤνυσας. For  
ἐς ὁρθὸν cf. Tr. 347, οὐδὲν — φωνεῖ δίκας  
ἐς ὁρθόν. Oed. R. 50, στάττες τ' ἐς  
ὁρθόν. ἐκφέρει (εἰ 'in rasura,' acc.  
to Cobet) L. ἐκφέρεις Tyrwh. Br. Hart.  
Of which correction there is no need.

μαντεύμαθ', ὅς σφῶν θάνατον ἐξ αὐτοῦνθ' ἔθροει; 1425

ΠΟ. χρῆζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.

ΑΝ. οἴμοι τάλανα· τίς δὲ τολμήσει κλύων  
τὰ τοῦδ' ἔπεσθαι τάνδρως, οἷ' ἐθέσπισεν;

ΠΟ. οὐκ' ἀγγελοῦμεν φλαῦρ'· ἐπεὶ στρατηλάτου  
χρηστοῦ τὰ κρείσσω μὴ δέξ' τάνδεα λέγειν. 1430

ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;

ΠΟ. καὶ μὴ μ' ἐπίσχυς γ'· ἀλλ' ἐμοὶ μὲν ἦδ' ὁδὸς  
ἔσται μέλουσα δύσποτμός τε καὶ κακὴ  
πρὸς τοῦδε πατρός τῶν τε τοῦδ' Ἑρινύων.  
σφῶν δ' εὖ διδοίη Ζεὺς, τάδ' εἰ θανόντι μοί' 1435

1425. ὅς σφῶν. ὡς σφῶν M. V. Qu. ἂ σφῶν — φέρει (for θροεῖ). But θροεῖ would seem to require a personal subject. ἐξ ἁμφοῖν. 'By the hands of one another' (lit. 'of both'). I. q. ἐξ ἀλλήλων. I think however we should read ἐξ αὐτοῖν 'by the hands of yourselves' (i. e. of one another). Cf. on Ant. 145, καθ' αὐτοῖν, 'against each other.' 56—7, αὐτοκτονοῦντε, 'killing each other.'

1426. χρῆζει γάρ. 'Yes, he desires it,' he wishes it no doubt. Vauv. rightly explains: 'Cupit enim vero (quasi diceret, Vatem eum ira, non deus facit),' comparing Thuc. iii. 3, καὶ οὐκ ἀπεδέχοντο τὸ πρῶτον τὰς κατηγορίας, μείζον μέρος νέμοντες τῷ μὴ βούλεσθαι ἀληθῆ εἶναι. Dind. also explains χρῆζει by 'wilt.' So Prometheus, after uttering imprecations against Jove, is seasonably admonished by the Chorus, that 'wishing' and 'accomplishing' are very different things. Aesch. Pr. 922, Xo. σὺ θῆν ἂ χρῆσεις, ταῦτ' ἐπιγλωσσῶ Διός [Διδί?]. | Πρ. ἄπερ τελεῖται, πρὸς δ' ἂ βούλομαι λέγω. But the Schol. explains χρῆζει here to mean the same as χρησμοδεῖ. The sense would then be, 'Yes, he denounces (says) all this, but still I must not yield;' no particular emphasis being laid on the notion of 'predicting' in χρῆζει, for the simple λέγει would have equally conveyed the required meaning. Cf. on Arist. Ach. 642. Polynices fully acknowledges the force and weight of his father's imprecations 1434. Cf. Aesch. Cho. 340, ἀλλ' ἔτ' ἂν ἐκ τῶνδε θεὸς χρῆζων (Schol. χρησμοδεῶν, as here) | θεῇ κελάδους εὐφθογογγοῖρους. Which is explained otherwise by Doederl., who compares Od. iii. 231, βεῖα θεὸς γ' [κ'] ἐθέλων καὶ τηλόθεν ἄνδρα σάωσαι. Χρῆζειν in the sense of

χρησμοδεῖν should be written without the iota subscript, if we are to credit the testimony of the Etym. M. v. χρῆζω. Cf. Eur. Hel. 524.

1427. τίς δὲ —. 'But who (of the Argives) will venture to follow thee (in thy expedition), after having heard the predictions this man has uttered?' For the position of the words cf. 1227—8.

1429. οὐκ B. T. V. Dind. οὐδ' vulg. Schneid. defends οὐδ' ἀγγελοῦμεν, translating: 'I shall not even let it be known,' much less order the retreat. Ant. 731, οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν εἰς τοὺς πακοῦς. Oed. R. 1037, μηδὲ μεμνησθαι. Vauv. renders: 'Aussi ne les instruirai-je pas.'

1430. μὴ δέ. μηδὲ vulg. Cf. 481.

1431. Cf. Ant. 576, δεδογμέν', ὡς δοκ., τήνδε καταβαλεῖν. Phil. 1278, οὕτω δέδοκται; — Καὶ πέρα γ' ἴσθ' ἢ λέγω. δ παῖ. Cf. on 1405.

1432. καὶ μὴ μ' ἐπίσχυς γ'. 'Yes, and do not attempt to prevent me.' Cf. Arist. Ran. 116, δ σφέτλιε, τολμήσεις γὰρ ἰέναι; Δι. Καὶ σύ γε | μηδὲν ἔτι πρὸς ταῦτ'.

γ' om. K. V. Wrongly. μὲν. γ' B. T. V. om. L. sup. in K. ἦδ' ὁδός. 'This expedition' against Thebes.

1433. ἔσται μέλουσα. 'Will be an object of care.' Cf. 653, ἀλλὰ ταῦτ' ἔσται μέλον. δύσποτμός τε. δύσποτμός γε conj. ed. Lond. l.

1434. πρὸς τοῦδε —. 'Because of' &c. Ant. 51. Ἑρινύων only L. Elmsl. &c. Ἑρινύων the rest.

1435. σφῶν δ' εὖ διδοίη the mss. σφῶν δ' εὖ διδοίη Dind. A similar corruption, he observes, is found in Polyb. 4. 21, 11, ἐάν ποτ' αὐτοῖς ὁ θεὸς εὖ δέ (εὐοδῶ two mss.). So likewise Her-

τελείτ\*· ἐπεὶ οὐ με ζῶντά γ' ἄνθις ἔξετον".  
μέθεσθε δ' ἦδη, χαίρετόν τ'· οὐ γάρ μ' ἔτι  
βλέποντ' ἐσώψεσθ' αὐθις. AN. ὦτ' τάλαυ' ἐγώ.

Wund. Schn. Hart. Bergk. The same correction had already been proposed by Burges. Cf. 642, ὃ Ζεῦ, διδοίης τοῖσι τοιοῦτοιςιν εἶ. Oed. R. 1081, Τύχης — τῆς εἰς διδοίης. Eur. Alc. 1023, εἰ δὲ δόίης. Herm. formerly gave σφάδ' εὐδοίης. Εὐδοῦσθαι occurs Herod. vi. 73. Εὐδοία Aesch. Fr. (21), εὐδοίαν μὲν πρῶτον ἀπὸ σφόδρας χέομεν. Arist. Ran. 1528, εὐδοίαν ἀγαθὴν ἀπιδόντι ποιητῇ — δότι. τὰδ'. Sc. τέλη. This refers to the request of Polyneices 1410. Τελεῖν often means 'to pay the last rites' or observances to the dead. Cf. Oed. R. 1448. τελεῖτέ μοι A. M. T. Farn. τελοῖτέ μοι K. L. τελεῖτε μοι (supr. αἰ) R. τελεῖτέ με B. V. Ven. μοι. με B. V. Ven. Which Dind. thinks is only an error of some copyist, who supposed θανόντ' was an accusative; whereas according to his own opinion it is a dative. Compare note on next v.

1436. θανόντ'. As the final ι of the dative never suffers elision, at least in dramatic writers, and consequently θανόντ' cannot stand for θανόντι, Elmaley (ad Horae. 693) takes it for an accusative (after the dative μοι). Cf. the examples given by me on El. 479 f. But I very much doubt whether such a sudden transition from one case to another can be justified. To avoid the objectionable elision of the dative, it may be desirable to transpose with Bothe thus: τὰδ' εἰ θανόντι μοι | τελεῖτ'. And so Lobeck ad Aj. p. 341. To which transposition Schaefer objects, that it removes θανόντι from its proper place, immediately before ἐπεὶ. Wundt's correction, τὰδ' εἰ τελεῖτέ με — (as ποιεῖν τί τινα &c.) is highly improbable. Hermann, with whom Wundt agrees, concludes that some such verse as the following has fallen out here, τιμῆς με πρὸς σφῶν τῆς προσηκούσης τυχεῖν | θανόντ'. Qu. σφάδ' εὐδοῖσθον, εἰ περιστελεῖτέ με (με B. V. Ven.) —. Cf. Ant. 903, τὸ σὺν δέμας | περιστεύουσα. Aj. 1170. Other passages, where there is a question of the elision of the ι in the dative singular, are Trach. 676, φ' γὰρ — ἐχρῖον ἀργῆτ' οἶδς ἐθείρω πάρος. Eur. Alc. 1121, καὶ μὴν προτείνω (χείρᾳ) Γοργόν' ὡς κατατόμῃ (κατατομῶν conj. Lobeck). Aeol. Fr. vi., ἃ μὴ γὰρ ἔστι τῷ πένηθ' ὃ πλούσιος | δίδωσι. Arist. Pl. 689, τὸ γράδιον τῇ χεὶρ' (τὴν χεῖρ'

codd.) ὀφῆρει. Philem. Fr. 310, 4, πρόσ-εστι τῷ πένητ' ἀπιστία. All which passages I doubt not are corrupt. V. Monk. ad Alc. l. l. (who says: "Dativum esse θανόντ' nullus dubito.") Lob. ad Aj. 801. As to the elision of ι in the dat. plur., as in πᾶς, ὅριος' &c., there can be no question. ἐπεὶ οὐ μοι ζῶντι γ' αὐθις ἔξετον. Sc. τελεῖν. This seems nonsense: for how could they perform for a 'living' person the rites that belong only to the 'dead?' Hence Schneid. suggests, ἐπεὶ οὐ τι ζῶντι γ' αὐθις ἔξετον (τελεῖν), i. e. 'since ye will not have any thing to perform for me while I am alive.' Elmal: ἐπεὶ οὐ με ζῶντά γ' αὐθις ἔξετον. Followed by Hart. Perhaps the following may appear preferable: ἐπεὶ οὐ με ζῶντά γ' (or ἐπεὶ οὐ τι ζῶντά μ') αὐθις ἔξετον, 'since ye will not longer have me alive;' or rather, ἐπεὶ οὐ με ζῶντά γ' (or ἐπεὶ οὐ τοι ζῶντά μ') εἰσώψεσθ' ἔτι. Or ἐπεὶ οὐ με ζῶντά γ' (or ζῶντ' ἔθ') ἔξερ' εἰσορᾶν. Or — ζῶντά γ' (or ζῶντ' ἔτ') ἐξέσται μ' ὁρᾶν (or ἔσται μ' εἰσορᾶν). Or ἐπεὶ τοι ζῶντά μ' οὐκέθ' ἔξετον. The corruption of εἰσώψεσθ' ἔτι into αὐθις ἔξετον would be likely enough. Besides εἰσώψεσθαι agrees better with τελεῖτε and μέθεσθε, than does the dual ἔξετον; nor would the poet have written χαίρετόν after μέθεσθε, but for the requirement of the metre. I had already written the above, when I perceived that the above conjectures are in some degree nullified by 1437 f., where the same observation occurs, οὐ γὰρ μ' ἔτι | βλέποντ' ἐσώψεσθ' αὐθις. I therefore am inclined to think that v. 1436 is an interpolation. ἐπεὶ οὐ μοι A. R. T. Farn. ἐπ' οὐ μοι K. L. ἐπεὶ μοι B. V. ἐπεὶ οὐ με M. The same crasis (ἐπεὶ οὐ) occurs Phil. 446, ἐπεὶ οὐδέν. 948, ἐπεὶ οὐδ'. Fr. 470. Aesch. Suppl. 907. Eur. Hel. 136. Arist. Eq. 340. Vesp. 416. Ran. 33. Lys. 273. 876. 1171. ζῶντι γ'. ζῶντά γ' only M.

1437. μέθεσθε δ'. μέθεσθον δ' R. Qu. μέθεσθον. Hence it appears that the two sisters were clinging to their brother, in the fond hope of dissuading him from his rash design. Cf. 1432. τ'. γ' L. M. T. om. B. V.

1438. βλέποντ'. 'Alive.' Sub. φῶς (Aesch. Pers. 304. Eur. Ph. 1100. 1563. El. 349). Cf. Eur. Iph. T. 717, ἐπεὶ σ'



ΠΟ. μήτοι μ' ὀδύρου. ΑΝ. καὶ τίς ἄν σ' ὀρμώμενον  
ἐς προύπτον Ἄιδην οὐ καταστένοι, κάσι' ; 1440

ΠΟ. εἰ χρὴ, θανούμαι. ΑΝ. μὴ σύ γ', ἀλλ' ἐμοὶ πιθού.

ΠΟ. μὴ πείθ' ἂ μὴ δεῖ. ΑΝ. δυστάλαινά τ' ἔγω,  
εἰ σοῦτ' στερηθῶ. ΠΟ. ταῦτά γ' ἐν τῷ δαίμονι  
καὶ τῇδε φῦναι χᾶτέρῃ. σφῶ δ' οὖν ἐγὼ  
θεοὺς ἀρώμαι μὴ ποτ' ἀντήσαι κακῶν 1445  
ἀνάξιαί γὰρ πᾶσιν ἔστε δυστυχεῖν.

ΧΟ. νέα τάδε νεόθεν' ἤλθέ μοι στρ. α'.

ἐγὼ | θανόντα μᾶλλον ἢ βλέπονθ' ἔξω  
φίλον. Alc. 143. Ter. Eun. i. 1. 28,  
'Vivus vidensque.' Cf. on Aj. 962.  
αὐτοῖς B. M. T. V. αὐτοῖς the rest and Ald.  
ω. δ. vulg.

1439. μήτοι μ' ὀδύρου. μήτοι με δύρου  
Elmsl. Cf. 1407, μήτοι με — ἀτιμάσῃτε.  
Aesch. Pr. 646, μήτοι με κρύψῃς τοῦθ'  
δ' περ μέλλω παθεῖν. τίς σ' ἄν ὀρμ. M.  
Qu. καὶ τίς οὐ σ' ὀρμώμενον — ἄν κατα-  
στένοι, κάσι; οἱ καὶ τίς οὐχ ὀρμώμενον  
— κάσιν (κάσιν V.); οἱ — σ' ὀρῶν.  
Kdosis occurs no where else in Soph.

1440. ἐς προύπτον Ἄιδην. 'To evident  
destruction.' Eur. Hipp. 1306, προύπτον  
ἐς Ἄιδην στείχω κατὰ γᾶς. Herod. ix.  
17, προύπτῳ θανάτῳ. Thuc. v. 99, ἐς  
προύπτον κίνδυνον. Virg. Aen. ii. 359,  
'Vadimus haud dubiam in mortem.' Cf.  
Blomf. Gl. Sept. 848.

1441. μὴ σύ γ'. 'Nay, do not thus  
act.' V. Matth. § 465, 2. Cf. Eur. Hec.  
408, μὴ σύ γ', οὐ γὰρ ἄξιον. Ph. 533,  
μὴ σύ γ'. ἄδικος ἢ θεός. Med. 1024,  
μὴ δῆτα, θυμὲ, μὴ σύ γ' ἐργάσῃ τάδε.

1443. εἰ σου vulg. εἰ σοῦ B. V. Which  
I prefer. ἦν σου Br. Vauv. εἰ σου  
στερηθῶ. This is expressly instanced as  
an example of εἰ construed with a sub-  
junctive in Bekk. Anecd. p. 144, 26. So  
Aj. 496, εἰ γὰρ θάνῃς σὺ —. Cf. on Oed.  
R. 198. Rost, Gr. § 121, n. 10.

ταῦτα δ' ἐν vulg. We must suppose  
Polynices to resume the thread of his dis-  
course, which had been interrupted by  
Antigone. But it will be better to correct,  
ταῦτά γ' ἐν, or ταῦτα δὴ 'ν. 'These  
things at least depend upon the deity to be  
either in this way or in that.' Cf. Phil. 963,  
ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς — ἥδη 'στί καὶ  
τοῖς (l. τὸ) τοῦδε προσχωρεῖν λόγοις.  
Arist. Lys. 32—5, ὥς ἔστ' ἐν ἡμῖν τῆς  
πόλεως τὰ πράγματα | ἢ μηκέτ' εἶναι &c.

1444. χᾶτέρῃ. 'And in an opposite  
way, the contrary.' Eur. Bacch. 903,

&c. σφῶ — κακῶν B. [Elmsl.] Dind.  
Wund. Hart. σφῶν — κακῶν T. Br.  
Herm. Schn. σφῶν — κακῶν most mss.  
Elmsl. 'Αντῶν governs a dative Tr. 902.  
Aj. 533. Il. vi. 399. Aesch. Suppl. 37;  
a genitive Ant. 982 (?). Il. vii. 158. Od.  
iii. 44. iv. 327. xvi. 254. Herod. i. 114,  
ἀποικτίζετο τῶν (κακῶν) ἐπὶ Κέρου φ-  
τήσε. ii. 119, ξεινῶν ἤτησε μεγάλων.  
Pind. Ol. xi. 44, ὅστας ἄλῃσιος ἀντάσει.  
Eur. Tro. 214. And we read in an oracle  
ap. Schol. ad Eur. Ph. 641, ἀδωπῶν  
λεχέων ἀντήσας ἄλβιε Κᾶδμει. Cf. also  
El. 869, ὅτε του τάφου ἀντιάσας ὅτε  
γῶν. Phil. 720, παῖδὲς ὀπαντήσας. See  
Elmsl. ad Eur. Herc. 312 (Class. Journ.  
viii. 209). Hence I prefer here σφῶ —  
κακῶν. The singular κακὸν also without  
the addition of μηδὲν seems objectionable;  
unless indeed we read μηδὲν for μὴ ποτ'.  
Cf. Aj. 433, τοιοῦτοῖς γὰρ κακοῖς ἐντυ-  
χάνω. Below 1680, ὅτῃ μὴτ' Ἀρης μῆτι  
πόντος (νοῦσος;) ἀντέκυσεν. Qu. σφῶ  
— ἐγκύρσαι κακῷ (or κακοῖς). (Cf. El.  
863, τημετοῖς δακοῖς ἐγκύρσαι.) Or σφῶν  
μὴ πελασθῆναι κακὸν (or κακά). Or σφῶν  
— μὴ ποτ' ὀρνυσθαι κακόν.

1445. ἀνστήσαι T. ἀνιστῆναι V. ἀν-  
στήναι (supr. ἀν στήναι) B.

1446. ἀνάξιαι. 'Not deserving.' Cf.  
929. Ant. 694. Ph. 1009. πᾶσιν. 'In  
the opinion of all,' or 'at the hands of  
all.' Cf. 810. Oed. R. 8, ὁ πᾶσι κλεινὸς  
Οἰδίπους. 40, ὁ κρείττιστον πᾶσιν Οἰ-  
δίου κῆρα. 616. 977. Ant. 904. 1161.  
Arist. Ach. 633, φησὶν δ' εἶναι πολλῶν  
ἀγαθῶν ἄξιον ὁμῖν ὁ ποιητής. Hom. Il.  
ii. 285, ἐθέλονσί σ' Ἀχαιοὶ | πᾶσιν ἐλγ-  
χιστον θέμεναι μερόεσσι βροτοῖσιν.

1447 f. 'Lo! here are new evils from  
a new quarter and severe come upon me  
from the blind stranger —!' The Chorus,  
in consternation at the flashes of lightning  
and the thunderings, which we must sup-  
pose to have happened immediately after

βαρύποτμα κακὰ παρὰ τοῦδ' ἄλαοῦ ξένου,  
εἴ τι μοῖρα μὴ κιχάνει". 1450  
μάτην γὰρ" οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.  
ὀρᾷ ὀρᾷ πάντ' αἰεὶ Χρόνος, ἐπεὶ μὲν ἔτερα",

1446, being the appointed signs of the approaching departure of Oedipus (cf. 96), presages evil of some kind, though it knows not what. Cf. 1456, *ἐκτυπεν αἰθήρ*. 1471. 1477. The representation of the thunder was no doubt made by the scenic machine or apparatus called *βροντεῖον* or *ἡχείων*.

1447. *νέα τὰδε νεόθεν*. So in Hom. Il. vii. 97, *αἰνόθεν αἰνῶς*. 39, *οἰόθεν οἶος*. Matth. § 636 n. Schol: *νεόθεν*, *νεωστὶ*. The metre of 1447=1462 is a dochmius, preceded by four short syllables. V. Seidler V. D. p. 153 f. Hartung omits *νέα*. For *νεόθεν* qu. *νέα τὰδε*.

1448. *βαρύποτμα* the mss. *νέα βαρύποτμα* Herm. Dind. Wand. Schn. &c. Qu. *κακὰ βαρύποτμα*. Or *βαρύποτμα κακὰ βαρύποτμ' ἄλαοῦ ξένου*.

1449. *παρ' vulg.* *παρά γ'* Tricl. *τὰδ' Hart.* Qu. *παρὰ τοῦδ'*.

1450. *εἴ τι μοῖρα μὴ κιχάνει*. 'Unless it be that death (fate) is overtaking him.' Perhaps the poet wrote *εἴ σφε μοῖρα μὴ κιχάνει*, or *ἄρα μοῖρά νιν κιχάνει*; or *οὐ τι μοῖρά νιν* (or *του*) *κιχάνει*; No difficulty need be made about the Chorus not having as yet made its entrance, when Oedipus foretold these σημεῖα 95. For the expression compare Hom. Il. χ'. 303, *νῦν αὐτὲ με μοῖρα κιχάνει*. ρ'. 672, *νῦν αὖ θάνατος καὶ μοῖρα κιχάνει*. Incert. sp. Stob. Flor. p. 199 G, *ἐν δ' ὅσῳ μοῖρα κίχεν θανάτου*. Callinus: πολλοὺς μοῖρ' ἐκίχεν θανάτου. Aesch. Cho. 620. Eur. Hipp. 1444, *κατ' ὅσων κιχάνει μ' ἤδη σκότος*. Hel. 603. Alc. 480. Elmsl.: 'nisi fatum nos occupat (sc. ob aliquid impie — gestum).' Schn. explains: 'unless perchance fate (divine providence) interpose,' to avert these evils; or thus: 'unless perchance his end is reaching him.' Schol: *ἐκτὸς εἰ μὴ μοῖρά τις καταλαμβάνει ἡμᾶς, καὶ κατὰ μοῖραν ἀπολαύομεν ὃν ἀπολαύσομεν* [—*αὖτομεν*?]. — *εἰ μὴ κατὰ μοῖραν ταῦτα πάσχω, εἴποιμι ἂν ἐκ τοῦ Πολυνείκευς νέα μοι κακὰ ἐληλυθέναι*. I. e. 'unless indeed it be fate that reaches us' (i. e. some ordinary divine dispensation, not a calamity brought on us by the blind stranger). *κιχάνει* A. M. R. vulg. *κιχάνη* B. K. T. V. Farn. *τυγχάνη* (corr. *κιχάνη* ead. m.) L. *κιχάνει* Br. Elmsl. &c. A common error this of the copyists. *Κιχάνειν* is formed

as *λαγχάνειν*, *τυγχάνειν*, *μασθάνειν*, *λαμβάνειν*, *λιμπάνειν* &c., the sorists being *λαχόν*, *τυχόν*, *μαθόν*, *λαβόν*, *λιπόν* &c.

1451. *μάτην*. I. e. *μάταιον εἶναι* or *γίγνεσθαι*. Cf. on 83, and Phil. 345. Schneid. would supply from the context *κιχῆσεται δέ*. Cf. 1073. 'For I cannot say (think) that any appointment of the gods is in vain.' For *ἀξίωμα* cf. 1459. Or should we read *ματῶν* (v. Aesch. Pr. 57. Sept. 37. Eum. 137)? Or for *μάτην γὰρ* perhaps *μάταιον*, as *ἄλιον* 1469. Or *μάτην* — *ψέγειν* (for *φράσαι*), 'to blame without cause.' The whole strophe is obscure, and apparently very corrupt.

1452. *ὀρᾷ, ὀρᾷ ταῦτ'*. *ὀρᾷ δ'*, *ὀρᾷ conj.* Bergk. For *ταῦτ'*, which Wunder in vain attempts to defend, Dind. rightly corrects *πάντ'*, comparing Oed. R. 1213, *ἐφευρέ σ' ἄκουσ' ὁ πάνθ' ὀρῶν χρόνος*. Fr. 284, *ὁ πάνθ' ὀρῶν | καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει χρόνος*. The identical expression is also used of Jove Ant. 184, *Ζεὺς ὁ πάνθ' ὀρῶν ἄελ*. He is followed by Hart.

1454 f. Schol: *ἐπειδὴ ὀρᾷ ταῦτ' ἄελ χρόνος, ἔτερα μὲν αὖθις ἄνω, τὰ δὲ παρ' ἡμᾶς αὖθις (δ' ἐστίν, εἰς τὸ ἐμπάλιν) τρέπων τὰ ἤδη αὐξηθέντα. οἶον, πάντα ἔχει ἐφ' ἑαυτῷ ὁ χρόνος: τὰ μὲν ὀρᾷ, τὰ δὲ καὶ αὐτὸς ὀρᾷται*. Whence we may infer, as Canter pointed out, that some read formerly *ὀρᾷ, ὀρᾷται τ'* ἄελ.

1454. *Χρόνος*. Personified, as in Pind. Ol. ii. 18, *ἀπολίπον οὐδ' ἂν Χρόνος ὁ πάντων πατὴρ δύνατο θέμεν*. *ἐπεὶ μὲν ἔτερα* (*ἐτέρα* L. pr. B. R. T. V. Farn.) the mss. As *ἔτερα* and *τὰ δὲ* are opposed to one another, and *παρ' ἡμᾶς* ('immediately') requires an opposite term signifying 'later' or 'after a time,' Dindorf reasonably concludes that *ἐπεὶ* is faulty. I propose therefore *δυσισθεν ἔτερα* (*μὲν* being understood), or *δυσισθε μὲν* ~., or rather *δυσισθεν ἔνια*. Or probably some participle is required signifying the opposite of *αἰών*. Perhaps *ἄμῳ* or *ἔχων* (for *κατέχων*) *μὲν ἔνια*. Or *χρόνος ἄμῳ ἔνια* (and in 1469, *δέδιδ γ' οὐχ ἔλιον*), so as to yield dochmiac metre. Canter conjectured *ἐκεῖ μὲν ἔτερα*. Hart: *στρίφον μὲν ἔτερα*. Schneid. gives from conjecture: *ὀρᾷ, ὀρᾷ ταῦτ'* (*τὰ ἀξιώματα*) *ἄελ χρόνος, δυσισθεν ἔτερα, τὰ δὲ παρ'*

τὰ δὲ' παρ' ἄμαρ\* αὖθις αὖξων ἄνω.  
ἔκτυπεν αἰθήρ, ὦ Ζεῦ.

1455

OI. ὦ τέκνα τέκνα, πῶς ἂν, εἴ τις ἔντοπος,  
τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι ;  
AN. πάτερ, τί δ' ἐστὶ τάξιωμ' ἐφ' ᾧ καλεῖς ;

OI. Διὸς περωτὸς ἦδε μ' αὐτίκ' ἄζεται  
βροντὴ πρὸς Ἀἰδην. ἀλλὰ πέμψαθ' ὡς τάχος.

1460

XO. ἴδε μάλα μέγας ἐρείπεται' ἄντ. α'.  
κτύπος ὃδε διόβολος ἄφατος† ἐς δ' ἄκραν

ἡμαρ αὐτίκ' αὖξων ἄνω, i. e. 'uplifting (bringing to light, φύων) some indeed late, and others immediately after the lapse of one day,' comparing Hom. II. ix. 519, νῦν δ' ἄμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὀπισθεν ὑπέστη. With ὁρᾷ cf. 1370. Schol.: τουτέστιν, ἐν τῷ χρόνῳ πολλὰ μεταβολὰι γίνονται· καὶ ὁρᾶται ὁ χρόνος πολλὰ μὲν αὖξων παρ' ἡμαρ, πολλὰ δὲ εἰς τὸ ἔμπαιον τρέων. ἕτερα. Perhaps ἐτέρᾳ, 'in an adverse manner' (reading εἴτα for τᾶδε in next v.).

1455. τᾶδε πῆματ' vulg. τᾶδ' ἐπ' ἡματ' B. V. τὰ δὲ παρ' ἡμαρ restored from Schol. by Canter N. L. vii. 11, and others. τὰ δὲ παρ' ἡμαρ Reis. Elmsl. Qu. τὰ δὲ (or εἴτα) παραντίκ'. παρ' ἡμαρ. παρ' ἡμαρ vulg. 'The next day.' V. Matth. § 588 c. αὖξων. Cf. 1576.

1456. ἔκτυπεν αἰθήρ. 'The heavens thunder.' As Oedipus had predicted 95. It had already thundered, it would seem, after 1446. The Homeric form ἔκτυπε, as Elmsley remarks, occurs no where else in Attic poetry. The common form ἐκτύπησε we find 1606. Observe the studied assonance and resemblance between ἔκτυπεν αἰθήρ, ὦ Ζεῦ, and the corresponding words in the antistrophe 1470, ὦ μέγας αἰθήρ, ὦ Ζεῦ. The metre, according to Seidler, V. D. p. 170, is dochm. hyperc. According to Dind., it consists of a choriambus with a molossus. The observations of the Chorus are here suddenly brought to an abrupt termination by a loud crash of thunder. So in Milton Sams. Ag. 1508, 'I know your friendly minds and — O what noise!'

1457. πῶς ἂν —. 'Would that' &c. Cf. on 1100. Oedipus, perceiving from the divinely appointed tokens that his end is fast approaching, desires that Theseus may be forthwith summoned to his presence. ἔντοπος. 'In this place,'

Phil. 212, οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἐντῇ. 280.

1458. τὸν πάντ' ἀριστον. Cratin. Archil. Fr. i. 2, ξὺν ἀνδρὶ θεῷ — καὶ πάντ' ἀρίστην τῶν Πανελλήνων πρόμην | Κίμωνι. Athen. viii. 361 F, τοῦ πάντ' ἀρίστου — βασιλέως Ἀδριανοῦ. Cf. on El. 301, ὁ πάντ' ἀναλκίς. τῶροι. I. q. πορεύσεις, 'conduct, bring.' Cf. 1476.

1459. τάξιωμ'. 'The request, the wish, the object.' Gl: βοῦλημα. Cf. 1451.

1460. Διὸς — βροντή. Eur. El. 743, νερέτρα βροντὴ Διός. Hipp. 1215. Aesch. Pr. 992. ἄζεται. 'Will carry me away' (with itself). Cf. 860, τόνοι ἐν-ἀξομαι λαβόν. Phil. 613, εἰ μὴ τόνοι — ἄγοιντο νήσου. 988. 1029. Eur. Alc. 392, ἄγου με σὺν σοι πρὸς θεῶν ἔγχεα. Herc. 12. Perh. ὀίσεται (1680, ἔσεται δὲ πλάκες ἔμαρψαν — φερόμεναι).

1462. ἦε. We might have expected ἄκουε, or the like. But verbs expressive of the different senses are often interchanged. So Phil. 189, ἀχὼ ἠηλεφωή.

μάλα μέγας. μάλα om. Hart. ἐρείπεται. 'Falls heavily with a crash.' Lit. 'is hurled down, falls.' Virg. G. i. 487, 'Non alias coelo ceciderunt plura sereno | fulgura.' Qu. ἐγείρεται (Eur. Or. 1353, κτύπον ἐγείρετε), or ἐγείρ-νυται (or ἴδ' ὄρν.).

1463. κτύπος ἄφατος ὃδε διόβολος vulg. κτύπος ὃδ' ἄφατος δ. Heath. Br. I have transposed, κτύπος ὃδε διόβολος ἄφατος. ἄφατος. 'Ineffable, indescribable.' Cf. Arist. Av. 427. Lys. 198. 1062. 1150. Av. 1189, πόλεμος οὐ φατός. 1713, κάλλος οὐ φατὸν λέγειν.

1464. ὃδε διόβολος. ὃδε γὰρ διόβολος ('hic duplex fragor') Herm. But cf. Eur. Alc. 126, πρὶν αὐτὸν εἰλε διόβολον πλάκτρων πυρὸς κεραυνίου. This is borrowed, according to Eust. p. 571, 24, from the phrase Ζεὺς σμερδαλέα κτυπέων, II. η'. 479. ἐς δ' ἄκραν — φόβαν. ἐς ἄκραν — Br.

δεῖμ' ὑπήλθε κρατὸς φόβαν. 1465  
 ἔπτηξα θυμόν' οὐρανοῦτ' γὰρ ἀστραπαῖ\* φλέγει πάλιν.  
 τί μάντ; ἀφήσει\* βέλος†. δεδιά γ'† οὐ γὰρ ἄλιον  
 ἐφορμᾶ\* ποτ' οὐδ' ἀνευ ξυμφορᾶς. 1470  
 ὦ μέγας αἰθῆρ, ὦ Ζεῦ.

OI. ὦ παῖδες, ἦκει τῷδ' ἐπ' ἀνδρὶ" θέσφατος  
 βίου τελευτῇ, κοῦκέτ' ἔστ' ἀποστροφῇ.

El. 449, τεμοῦσα κρατὸς βοστρύχων ἄκρας  
 φόβας. Cf. on 1624.

1465. δεῖμ' ὑπήλθε. El. 1112, ὅς μ'  
 ὑπέρχεται φόβος. 928, θαυμά τοι μ'  
 ὑπέρχεται. Ph. 1231, ὅς μ' ὑπὲρθέ τις  
 φόβος. Fr. 786, χαρά μ' ὑφέρπει. Arist.  
 Th. 140, ἔστ' ἐμοῦ γ' ἀκρωμένον | ὑπὲρ  
 τῆν ἔβαν αὐτὴν ὑπὲρθε γάργυλος.

1466. ἔπτηξα. The aorist, as ἥσθην,  
 ἐχάρην, ἐπέπυσσα, ἐγέλασα, ἐπήνεσα &c.  
 Cf. on Aj. 693. οὐρανία the mss.,  
 which does not suit the metre. Hence  
 Hermann writes οὐράνια adverbially (as  
 Eur. Tro. 520, ἴπποι οὐράνια βρέμουν, cf. on  
 Aj. 403, and Seidler ad Eur. Tro. 1306).  
 Dind. οὐρανία (an Aeolic Lesbiasm for οὐρα-  
 νία). Bothe οὐρανοῦ. Elmsley οὐρία (from  
 Schol: οὐρανία γὰρ ἀστραπαῖ ἀντὶ τοῦ  
 ταχέως, comparing Eur. Hel. 1603, αἵματος  
 ὄ' ἀπορροαί — οὐριοι. So Hesych: οὐριοι  
 ἄνεμον τὸν δέξιος πνέοντα). Bergk con-  
 jectures οὐβρία or οὐμνία. Schneid.  
 maintains οὐρανία, taking it for a trisyl-  
 labable by synecphoresis (!). I am inclined  
 myself to prefer οὐρανοῦ ('from the  
 heaven,' Lat. 'coelitus,' as αἰθερίας ve-  
 φίλας 1082), or οὐρανῷ, 'in the heaven.'  
 Cf. Fr. 507, οὐρανοῦ δ' ἔπο | ἥστροφε,  
 βροτῇ δ' ἐρράγγη δι' ἀστραπῆς. Cf. Eur.  
 Med. 144, φλῆξ οὐρανία. Or perhaps  
 αἰθέρος (1456), or ὁρῶα 'darting straight,'  
 or δαία. ἀστραπή vulg. ἀστραπαῖ Elmal.

1468. τί μὲν ἀφήσει (ἀφ' ἧς L. pr.  
 ἀφ' ἧς K.) τέλος; the mss. and vulg.  
 The meaning of these words is by no  
 means clear. Heath explains: 'Quemnam  
 emittet finem? i.e. 'quemnam finem  
 portendet?' i.e. 'what end will it bring  
 on us (accomplish), what does it portend?'  
 Qu. τί μὲν; ἀφήσει βέλος, 'assuredly  
 (lit. 'how not?') Lat. 'quippini?') it (the  
 lightning) will launch (or hurl) a bolt.'  
 Or τί μὲν; ἀφήσει βέλος, 'it will launch  
 or hurl against us.' (In Eur. Ph. 5, it is  
 said of the sun, ὅς δυνατὴν θήβασιν —  
 ἀκτίν' ἐφῆκας.) Or τί μὲν; ἀφήσει —  
 'will fall upon us.' The correction  
 βέλος for τέλος, which appears to me an

indisputable one, is due to Abresch Misc.  
 Obs. v. 88. Cf. 1515. Tr. 1087. Mus-  
 grave refers in support of the vulgar read-  
 ing to Aesch. Sept. 161. Eur. Or. 1575.

1469. δεδία δ' T. Br. Dind. &c. δεδία  
 τόδ' A. B. Ald. δεδία τόδ' L. δεδία  
 τόδ' γ' Vauv. Qu. δεδία γ', 'I have my  
 fears at least.' Cf. Arist. Lys. 821, τὴν  
 γνῶσιν βούλει θένω; | Γερ. μηδαμῶς  
 ἐδεῖσά γε. οὐ γὰρ ἄλιον — 'For  
 it does not thus dart in vain, nor without  
 some result.' Schol: οὐ μάτην γίνεται  
 τὸ κατὰ τὴν διοσημείαν (—μῆαν?), ἀλλ'  
 ἐπὶ τινι μεγάλῃ συμφορᾷ. For οὐ γὰρ  
 ἄλιον qu. οὐχ ἄλιον —. Cf. on 1454.  
 But 1451, μάτην γὰρ &c. ἄλιον.  
 Schol: μάταιον. Cf. on 703, ἀλιόσει.

1470. ἀφορμῇ vulg. ἀφορμῇ (supr. ε) L.  
 with the gloss (on the words οὐκ ἀνευ  
 ξυμφορᾶς): ἀπὸ κοινοῦ τὸ ἐφορμῇ. Hence  
 Hartung reads ἐφορμῇ. οὐδ' Heath.  
 Br. Hart. Bgk. οὐκ Vauv. Both. Reis.  
 Elmal. Dind. Our poet, it is true, is par-  
 tial to asyndeta, but οὐδ' seems here far  
 more suitable than οὐκ. ἀνευ ξυμ-  
 φορᾶς. 'Without some result.' In  
 French, 'énèvement.' ξυμφορὰ is here  
 used in a common sense (Schol: τὸ μέσον  
 δὲ τῆς συντυχίας).

1471. ὦ μέγας αἰθῆρ. Ant. 421, ἐν δ'  
 ἐμεστώθῃ μέγας | αἰθῆρ. Aj. 1192, αἰ-  
 θέρα δύναται μέγαν.

1472. τῷδ' ἐπ' ἀνδρὶ. τῷδ' ἐπ' ἀνδρὶ B.  
 I.e. 'upon this man, upon me.' Qu.  
 τῷδε τάνδρῃ. Cf. Arist. Ran. 606, ἦκει  
 τῷ κακόν.

1473. ἔστ' ἀποστροφῇ. ἔστ' ἀποστροφῇ  
 V. Ven. Schol: ἀποφυγῇ. I.e. 'means  
 of avoiding it.' Fr. 684, ὃ δαίμων, ὡς οὐκ  
 ἔστ' ἀποστροφῇ βροτοῖς | τῶν ἐμφύτων  
 τε καὶ θεηλάτων κακῶν. Eur. Med. 793,  
 οὐτ' οἰκός ἐστιν, οὐτ' ἀποστροφῇ κακῶν.  
 605. 1192, ζημία ἀποστροφῇ. Hipp.  
 1036, αἰτίας ἀποστροφῇ. Xen. Cyr. ii.  
 4. 11, εἰτα δὲ καὶ ἀποστροφῇ γίνονται,  
 εἰ τις βούλοιο βασιλεῖα κακῶς ποιεῖν.  
 Plutarch. de frat. amor. p. 491, ἀπο-  
 στροφῇ καὶ καταφυγῇ. Tour Em. i. 78.

- AN. πῶς οἶσθα τοῦτο; τῷ δὲ συμβαλὼν ἔχεις\*;  
 OI. καλῶς κάτοιδ'. ἀλλ' ὡς τάχιστα μοι μολῶν 1475  
 ἀνακτα χώρας τῆσδέ τις πορευσάτω.  
 XO. ἔα\*, ἰδοὺ μάλ' αὖθις ἀμφίσταται διαπρύσιος ὁτο-  
 βος. στρ. β'.  
 ἱλαος, ὦ δαίμων, ἱλαος ἴσθ', εἴτ' γὰρ 1480  
 τῇδέ τιτ' τυγχάνεις ἀφεγγές φέρων  
 ἐναισίου δέ σου τύχομιτ', μηδ' ἄλαστον ἄνδρ' ἰδὼν

1474. 'Art. Turn. Xo. the mss. πῶς οἶσθα; τῷ δὲ τοῦτο A. M. R. Ald. and (om. τοῦτο) K. L. Schol. πῶς οἶσθα τοῦτο; τῷ δὲ B. T. V. Farn. Tricl. Which reading I prefer. Dind: τῷ δὲ συμβαλὼν ἔχεις, πάτερ; Perhaps πῶς οἶσθα; τῷ δὲ τοῦτο —; τῷ συμβαλὼν ἔχεις; Schol: τίτιν τεκμηρίον — νοήσας, στοχασάμενος. Eur. Med. 675, σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. Or. 1392. Arist. 920, ἂν συμβαλεῖν οὐ βῆδι ἦν. Compare the Latin, 'conjiungere.'

1475. καλῶς κάτοιδα. He thus cuts off any further importunate inquiries. So Plaut. Bacch. 41, 'Quid in consilio consuluisti? — Bene.' Quoted by Schn.

1476. πορευσάτω. 'Bring, conduct, fetch.' Cf. 1602. Eur. El. 438, πορεύων τὸν τὰς Θέτιδος — ἐπὶ Σιμωντιδῆς ἀκτάς. 1477=1491. Iamb. and Dochm. dim. The same metre Aj. 348=356. 394=412. Dind. considers them composed of a dimeter iambus and a dochmius.

1477. ἔα ἔα vulg. ἔα Seidl. de V. D. p. 36. Both. Hart. prob. Bgk. Cf. on 1491.

1478. μάλ' αὖθις. 'Again a second time.' Cf. 1731. El. 1410, ἰδοὺ μάλ' αὖθις. Tr. 1206, οἶμοι μάλ' αὖθις. Aj. 870, ἰδοὺ δοῦπον αὖ κλύω τινά. Cf. Blomf. ad Agam. 1316. ἀμφίσταται. (ἀφίσταται B. R. V. περίσταται Said. in ὀττοβον.) 'Is stirred up around me.' Phil. 1263, ἵσταται θόρυβος. Aesch. Cho. 885, τί δ' ἐστὶ χρῆμα; τίνα βοήν ἵστησι δόμοις; Eur. Iph. T. 1272, τίς — ἵστησιν βοήν; Her. 656. So in Hom. Il. ε'. 535, ἵππων μ' ἀκοντῶν ἀμφὶ κτύπος ὄβαρα βάλλει. Od. π'. 6, περὶ τε κτύπος ἦλθε ποδοῖν.

1479. διαπρύσιος. 'Thrilling, piercing, shrill, clear.' From διαπρῆ, says Schn., as περισσός from περι, μετασσός from μετά: so πρύτανις (πρότανις) from πρό. Six times in the Iliad, says Elmsley, the line occurs, ἦρσεν δὲ διαπρύσιον, Δαναοῖσι (or Τρώεσσι) γεγωνῶς. Cf. Eur. Hel. 1324.

Callim. H. Del. 258. In a different sense Il. ρ'. 748. ὀττοβος. 'A din.' Hesiod Theog. 709, ὀττοβος δ' ἀπληστος ὀρέρει. Aj. 1202, γλυκὺν αὐλῶν ὀττοβον.

1480. ἱλαος —. Schol: λείπει τὰ ἴσα. ὦ δαίμων L. R. pr. Heath. Voss. Elmsl. &c. ὦ δαίμων A. B. K. V. vulg.

ἱλαος, εἴ τι γὰρ. ἱλαος ἴσθ' ἢ. Qu. ἱλαος ἴσθ' εἴ γὰρ | τῇδ' εἴ τι τυγχάνεις —. Or εἴης (or εἰθεῖς), εἴ τι γὰρ. Or ἱλαος ἴσθ' ἢ (as in K), | εἴ τι (κατὰ μᾶτερ) τυγχάνεις —. Or ἴσθ', τῇδ' εἴ γὰρ | κατὰ μᾶτερ τυγχάνεις —. Or ἱλαος ἴσθ', γὰρ | τῇδ' εἴ τι τυγχάνεις —. Or εἰθεῖς, εἴ τι γὰρ | τῇδ' (or εἰμὲ) τυγχάνεις —. 'ἱλαος and εἰθεῖς might easily be interchanged, though it must be allowed that such repetitions of the same word in dochmiacs are not only frequent, but also elegant (so 842, πόλις ἐναίρεται, πόλις ἐμὰ σθίνει. 884, ἐν πᾶσι λέσθι, ἐν τοῖς πρόμοι, | μόλετε σὺν τάχει, μόλετ' ἐπὶ πέρα &c. Ant. 1323. Aj. 349 &c. See Seidler V. D. p. 278). Some verb certainly seems required with ἱλαος. Schneid. supplies φέρε. My first proposed correction seems the most satisfactory. Hartung omits the second ἱλαος. γὰρ | κατὰ μᾶτερ vulg. 'To our native land.' Germ: 'Vaterland.' Schol: τῇ Ἀττικῇ. Aesch. Sept. 16, τέκνοισι τε γῆ τε μητρὶ. Pind. I. i. 1, μᾶτερ ἐμὰ, Θῆβα. Above 708, ματροπόλει τῇδε. See prec. note.

1481. ἀφεγγές A. M. R. pr. ἀφ'εγγῆς B. L. T. V &c. Schol. 'Dark, gloomy, calamitous.' Schol: χαλεπόν. The metaphor borrowed from the lowering state of the sky. Cf. Oed. R. 191. Cf. 1548, ὦ φῶς ἀφεγγές. Musgrave quotes Hom. Il. δ'. 117, μελανόων — ὀδυνάων. Eur. Ph. 978, μέλαινα κῆρ. Aesch. Cho. 48. Below 1683 f.

1482. ἐναισίου δὲ συντύχοιμι vulg. Wunder explains it, ἐναισίου δὲ εἴη ἀπὸ φ' συνέντυχον, i. e. Oedipus. Schol: μὴ ποτηρῇ τινι συντύχῃ. For the genitive after συντυγχάνειν they compare Phil.

- ἀκερδῇ χάριν μετάσχοιμί πως. Ζεῦ ἄνα, σοὶ φωνῶ.  
 OI. ἄρ' ἐγγὺς ἀνὴρ ; ἄρ' ἔτ' ἐμφύχου, τέκνα, 1486  
 κιχῆσεται μου" καὶ κατορθούντος φρένα";  
 AN. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφύσαι φρενί ;  
 OI. ἂνθ' ὧν ἔπασχον εὖ, τελεσφόρον χάριν  
 δοῦναί σφιν, ἥνπερ τυγχάνων" ὑπεσχόμην. 1490

320, οὐδ' αὖτε συντυχὸν κακῶν | ἀνδρῶν Ἀτρεΐ-  
 δῶν. (Where however see my note.) Similarly Arist. Pl. 245, μετρίου γὰρ ἀν-  
 δρὸς οὐκ ἐπέτυχες πάποτε. Trach. 17,  
 καί τις ἐμπελασθῆναι (but 758, ἐμπελάσεις  
 τῷ φέρῃ). In these compounds the govern-  
 ing force appears to exist in the simple  
 τυγχάνειν rather than in the conjoined  
 preposition ; or, as Brunck expresses it, a  
 compound verb often governs the same  
 case which the simple verb does. I  
 strongly suspect however we should read  
 ἐναισίου δέ σου τέχοιμι, 'and may I find  
 thee propitious.' For, besides that the  
 pronoun seems called for here, the usual  
 construction of συντυχάνειν is certainly  
 only with the dative, as e. g. Phil. 683,  
 οὐδ' ἐσίδον μοῖρα τοῦδ' ἐχθλοῖσι συντυχόντα  
 θανάτῳ. Arist. Ran. 196, οἱμοὶ κακοδαί-  
 μον, τῷ ξυντύχον ἐξιών ; Vesp. 1323,  
 τέττων ἄπατας, ἥν τις αὐτῷ ξυντύχῃ.  
 Xen. Cyr. v. 4. 8. I now find Bergk  
 proposes the same correction, except that  
 he reads σοῦ instead of σου. ἐναισίῳ  
 T. Parn. Suid. v. ἐναισίμος. Schol. Steph.  
 Both. Sch. Elmal. Hart. ἐν αἰσίῳ V.  
 Turn. ἐναισίῳ the rest, and Ald. Br.  
 Dind. Wund. Schn. Bgk. ἐναισίμῳ Toup  
 Emend. i. 171, who fancies the form  
 ἐναισίμος more Attic than ἐναισίος, re-  
 ferring to Aesch. Ag. 925. Eur. Alc.  
 1077 &c. συντύχοιμι. συντύχοι  
 μοι V. Read σου τέχοιμι. Cf. Phil.  
 320. 1333.

1483. μηδ' —. 'Nor from having cast  
 eyes on (or met) an accused man, may I  
 in any way contract from him what would  
 be indeed a bootless recompense.' The  
 Chorus in its superstitious terror, remarks  
 Schn., regards the very sight of the  
 guilty stranger as calamitous. Cf. 1132 f.  
 μετάσχοιμι conveys the idea of his par-  
 taking of the guilt of the accused man.

1484. ἀκερδῇ χάριν. In allusion to  
 Oedipus' promise of bringing κέρδη to the  
 land, 92. 577 f. So χάρις χάρις in Aesch.  
 Prom. 547, πόνον, οὐ χάριν above 227.  
 Cf. Lambin. ad Horat. Od. i. 34.

1485. Ζεῦ ἄνα, σοὶ φωνῶ. Added in  
 order to explain who the invoked δαίμων

(1480) is. Cf. 1578. So Od. ρ'. 354, Ζεῦ  
 ἄνα &c. Arist. Eq. 1297, 18, ἃ ἄνα &c.  
 Pind. P. xi. 79, ἃ ἄνα. Ἄνα is the vo-  
 cativē of ἀναΐ.

1486. ἀνὴρ. ἀνὴρ the mss., as usual.  
 ὄνῃρ Br. ὄνῃρ Elmal. Theseus is meant.  
 ἐμφύχου, τέκνα. ἐμφυχον δέμας  
 Hart. Cf. on 1487.

1487. κιχῆσεται μου. 'Find me.'  
 κιχῆσεται is here construed with the  
 genitive, like τυγχάνειν, as Dind. remarks,  
 who points out a similar construction of  
 ἀνίστασθαι below 1755, and of κατανεῖν El.  
 1451. But I believe κιχῆσεται invariably  
 governs an accusative. V. Oed. R. 1257,  
 δπου κίχοι διπλῆν ἄρουραν —. Aj. 571.  
 657. Eur. Hipp. 1444. Alc. 22. 480.  
 Hel. 603. Bacch. 901. Sup. 1069. Hom.  
 Il. κ'. 126, κείνους δὲ κιχησόμεθα πρὸ  
 πυλῶν. Pind. P. ix. 45, κίχε νιν —  
 μοῖαν &c. Perhaps therefore we should  
 read : ἄρ' ἔτ' ἐμφυχον, τέκνα κιχῆσεται  
 με καὶ κρατοῦντα τῶν φρενῶν ('master of  
 my own mind'). Cf. Phil. 1161, μηκέτι  
 μηδεὶς κρατύνω. The common reading  
 would be of more than Sophoclean ob-  
 scurity and peculiarity. κατορθούντος  
 φρένα vulg. 'In possession of my senses.'  
 Cf. on 1625. A strange expression!

1488. τί δ' ἂν θέλοις — ; Schol. τί  
 τὸ πιστὸν θέλεις ἐμβαλεῖν τῇ φρενὶ ἐκεί-  
 νου ; — τί βούλει πιθανὸν ἀνακοινώσασθαι  
 τῷ Θησεΐ ; 'What is this confidential  
 matter that thou wishest to impress upon  
 his mind?' This line is given to the  
 Chorus in the mss. Corrected in Append.  
 Turn. &c. ἐμφύσαι Herm. &c.  
 ἐμφύσαι the mss. But the expression is a  
 strange one. Qu. ἐμβαλεῖν (or ἐπιθεῖναι,  
 Il. α'. 55, τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ &c.)  
 φρενί, or ἐς φρένας βαλεῖν, or τί δ' ἂν  
 θέλοις αὐτῷ τὸ πιστὸν ἐκφράσαι ;

1489. τελεσφόρον χάριν. 'An effectual  
 requital,' one not merely promised in  
 word, but realized by the performance.  
 What he means is clear from 584. 627.  
 641. 1505 f.

1490. σφιν. I. q. αὐτῷ, as the Schol.  
 remarks. It is found as a singular only,  
 I believe, in Aesch. Pers. 759. Pind. P.

ΧΟ. ἰὼ ἰὼ παῖ, βᾶθι βᾶθ', εἴτ' ἄκραν ἔπ' εἵτε γύαλον†  
ἀντ. β'.

ix. 206. Hom. Hymn. xviii. 19. xxx. 9. V. Buttm. Lexil. § 82. Vauv. maintains, that σφιν is plural, referring to Theseus and the mass of the citizens. ἥπερ, τυγχάνων ὑποσχόμεν. Brunck supposes a hypallage, and considers it equivalent to ἥπερ ἔτυχον ὑποσχόμενος. And so Herm. ad Vig. p. 761. Thus τοῦ κυρῶν εἴης (for κυροῖς ὅν) Phil. 544. But there was nothing accidental about the promise of Oedipus, which was most deliberately expressed. Heath: 'Quam promisi, cum ipse quae cupiebam impetrarem.' With whom agrees Vauv., who compares 1498, παρασχέιν παθόν. Reisig: 'quam consequerbar.' So Elmsley explains: ὅτε ἐτύχων ὃν ἐβούλεμην. I would rather understand δόσειν, and explain: 'which I promised I would give, if I obtained my request.' Lat. 'si consequeretur.' Rightly explained by Porson ad Hec. 682. Perhaps however for τυγχάνων we should read ἀρτίως, or something similar. Schol: ἀπάρσιθ' ὑποσχόμεν.

1491 f. Theseus is here called for by the Chorus to come with all speed to receive the promised blessing. As he had after 1286 returned to the altar of Poseidon in order to finish his interrupted sacrifice (886), and to send Polynices to Oedipus, the Chorus naturally suppose him to be still in that neighbourhood.

1491. ἰὼ παῖ βᾶθι βᾶθ' the mss. ἰὼ ἰὼ, ἰὼ παῖ — Tricl. Br. ἰὼ ἰὼ, παῖ, βᾶθι βᾶθ' \* \* \* Dind. ἰὼ παῖ, πρόβαθι, βᾶθ' Elmsl. ad Med. 1219. ἰὼ ἰὼ, παῖ προβ. — Herm. (A compound verb is often immediately followed by the simple one; numerous examples of which usage are collected by Elmsl. l. 1. Cf. 841, προβᾶθ' ὦδε, βᾶτε, βᾶτ', ἐντοποι.) ἰὼ ἰὼ παῖ — also Seidler V. D. p. 36. So Aj. 694, ἰὼ ἰὼ Πᾶν Πᾶν. Ant. 707, ἰὼ ἰὼ, νῦν ἀν. Tr. 221, ἰὼ ἰὼ Παιδν. Perh. ἰὼ μοι (or ἰὼ ἰὼ) πρόβαθι βᾶθ' (om. παῖ, which is not a very suitable term wherewith to address a sovereign: but cf. Oed. R. 1008) —.

1492. εἴτ' (ἐπ' V.) ἄκραν ἐπὶ γύαλον ἐναλίην Ποσ. θεῶ τυγχάνεις the mss. The passage is evidently corrupt. Reisig appears to have hit the general sense of the passage: 'sive in summo cacumine, sive in vallibus' &c. In a similar manner the Clouds are invoked by Socrates in Arist. Nub. 268, ἔλθετε δῆτ', ὃ πολυτιμητοὶ Νεφέλαι τῶδ' εἰς ἐπίδειξιν, | εἴτ' ἐπ' Ὀλύμπου κορυφαῖς — κἀθήσθε — ἢ Μαι-

ῶτιν λίμνην ἔχειτ', & —. Similar passages, in the invocation of deities, are frequent. Schol: ἢ ἐπὶ πρὸς τὸ ἄκραν, ἢ β', ἐπ' ἄκραν πέτραν. (Who therefore found ἐπὶ attached to some second noun. Cf. ad Oed. R. 761.) Suid: ἄκραν ἐπὶ γύαλον ἐπ' ἄκραν πέτραν. C. Matthise (Quaest. Soph. p. 158) arranges thus: ἰὼ ἰὼ παῖ βᾶθι βᾶθ', εἴτ' ἄκραν | ἢ 'πὶ γύαλον [γύαλ' ?] ἄλιη | Ποσειδωνίη θεῶ τυγχάνεις — (the prep. ἐπὶ being referred ἀπὸ κενοῦ to ἄκραν, as in Schol.). Wund: εἴτ' ἄκραν ('in summa campi parte') | ἐπιγύαλον ἐναλίην | Ποσειδωνίην (!) θ. τ. Weise thus: εἴτ' ἄκραν | ἐπὶ γύαλ' ἐνάλια | Ποσειδωνίη θεῶ τυγχάνεις —. Hart: εἴτ' ἄκρῳ ἐπὶ γύαλ' ἐνάλασσας, | ἢ ἐναλίην θεῶ τυγχάνεις —. Dind: εἴτ' ἄκραν ἐπὶ γύαλον | ἐναλίην Ποσειδωνίη θεῶ. (Followed by Schneid. ἄκραν also Vauv.) Qu. εἴτ' ἄκρ', εἴτ' ἐπὶ (or ἀπὸ) γύαλ' ἐνάλια | Ποσειδωνίη θεῶ τυγχάνεις &c. I. e. 'whether on the heights (ἄκρα), or on the hollow plains (γύαλα) or valleys near the sea' &c. (The second εἵτε had probably fallen out, two distinct places being mentioned where it is probable that Theseus may be. It would seem ἄκρ' εἴτ' was corrupted into ἄκραν.) Or εἴτ' ἄκραν, ἢ 'πὶ γύαλ' ἐνάλια. (For εἵτε — ἢ v. Matth. Gr. § 617, 5. Schaeff. Melet. i. 5. Lob. ad Aj. p. 245.) Or εἴτ' ἐπ' ἐφάλα γύαλα, or εἴτ' ἐπὶ τὶ γύαλον —. Or εἴτ' ἄκραν ἐπ' εἵτε γύαλον —. In ἐπὶ thus joined with an accusative, there appears to be implied the idea of motion, intimating that Theseus may have gone to such or such a place to offer sacrifice. Or, ἰὼ — εἴτ' ἄκραν ἐπ' ὁρέων εἴτ' ἐς γύαλα τυγχάνεις ἐναλίην Π. θ. Or εἴτ' ἄκρ', εἴτ' ἐπὶ γύαλα κυρεῖς | ἐναλίην Ποσειδωνίην (?) θεῶ. Compare the lines in the strophe 1477—80. In the words ἄκραν ἐπὶ γύαλον (for which he suggests γυάλων) Schneid. thinks there must be hid a local designation of the βοῦντες ἐστία. Musgrave conjectures 'Ἀγραν, 'Ἀγρα being a place near the Ilissus, mentioned by Paus. Attic. p. 45. Strab. p. 400. But this would be too far off.

1493. ἐπὶ γύαλον most mss. ἐπιγύαλον B. L. (Between ἐπιγύαλον and ἐναλίην there is a space left of some six or eight letters in L.) ἐπ' αἰγιαλὸν Heath. Br. ἐπίγυον conj. Elmsl. Γύαλον means 'a hollow' of any kind, and so a 'valley'. Phil. 1081, ὃ κοίλας πέτρας γύαλον.

Ποσειδανίῳ θεῷ τυγχάνεις\*

βούβυτον ἐστίαν ἀγίζων, ἰκοῦ·

1495

ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ

δικαίαν χάριν παρασχεῖν ἀνθ' ὧν ἐπαθεν† ᾗσσο'†,

ῶναξ.

Thus Delphi, from its situation in a hollow, is called γάλα φοίβου Eur. Ph. 244. The plural γάλα is more often used. Eur. Iph. T. 1236, ἐν καρποφόροις γάλοις. Ion. 76, εἰς δαφνόδη γάλα. 220. 233. 245. Iph. A. 1052, ἐν κρατήρων γάλοις. Andr. 1094, χρυσοῦ γέμοντα γάλα. Hel. 190, γάλα Πανός. Ph. 244, μεσέμφαλα γάλα φοίβου. ἐναλίῳ vulg. The corruption arose no doubt from the adjoining dative Ποσ. θεῷ. Some copyist or grammarian was misled by 888, βουθυτύντα — ἐναλίῳ θεῷ. Or possibly ἐναλίῳ may have been a gloss on Ποσειδανίῳ. The metre required is ὀ ο ο ο ο ο ο ο ο (dochm.). Cf. 1479, διαπρύσιος ὄροβος.

1494. ποσειδανίῳ V. ποσειδαορίῳ R. Dind. ποσειδανίῳ (or ποσειδαορίῳ) the rest, and vulg. Wund. Schn. Schol: Ποσειδαορίῳ. Ποσειδανίῳ. διδ. κείται τὸ χ. Ποσειδανίῳ Seidler V. D. pp. 43. 85. Elmsl. Bergk. (On which form v. Porson ad Phoen. 195, Ποσειδανίῳ.) Dobree rightly thinks the common reading may have come from Ποσειδανίῳ (supr. ω). Schneid. leaves untouched Ποσειδανίῳ, not seeing how the form with ὀ can be justified. Either Ποσειδανίῳ or Ποσειδαορίῳ (the Doric form) would be correct. The readings of the mss. point to the latter. Ποσειδανίῳ θεῷ. So Oed. R. 1105, ὁ Βακχεῖος θεὸς (Bacchus). Eur. Ph. 188, Ποσειδανίῳ — ἔδρασι. Pind. Ol. v. 50, Ποσειδανίῳ ἵπποις. xi. 71, Ποσειδανίῳ Κρέατον. N. vi. 42, Ποσειδανίῳ τέμενος. On the Ποσειδανίῳ θεὸς see Doederlein's note. τυγχάνεις is ejected, as a gloss on κυρεῖς, which is supposed to have existed formerly in 1492, by [Herm.] Dind.

1495. βούβυτον ἐστίαν. Arist. Av. 1232, βουβύτοις ἐπ' ἐσχάρας. Aesch. Cho. 253, βουβύτοις ἐν ἡμασιν. Ant. 1083. ἀγίζων. ἀγιδέων (supr. ἀγίζων) L. αἰγίζων B. T. V. Schol: ἀγίζων. ἀντὶ τοῦ ἀγιδέων. ἰκοῦ Elmsl. ἰκοῦ the mss.

1496. Observe the pregnant construction, ἐπαξιοῖ σε παρασχεῖν χάριν, i. e. 'thinks you worthy of a favour,' and 'wishes to bestow on you a favour.' So Aj. 494, μή μ' ἐξιώσης βάξιν ἀλγεωνῶν

λαβεῖν. Ant. 699, οὐχ ἦδε χρυσῆς ἀξία τιμῆς λαχεῖν; Phil. 62, οἱ σ' — οὐκ ἤξιωσαν τῶν Ἀχιλλείων ἔπλων | ἐλθόντι δοῦναι. Oed. C. 1755. Eur. Hel. 410, οὐκ ἀξιοῦμαι τοῦδε πρὸς θεῶν τυχεῖν. Med. 1396, φίλιον χρῆζν στόματος — προσπιέζεσθαι. Or we may suppose that the accusative was put with the intention of adding ἀνταμείβεσθαι, or ἀντενταμείβειν, or the like, but that our poet, as he loves to do, suddenly varied the intended expression. Such changes are very frequent in our author. Cf. 765 f. For ἐπαξιοῖ with an infinitive cf. El. 658. 1274. Phil. 803. See also Pora. ad Med. 1396. σε καὶ — φίλους. Cf.

1553, αὐτὸς τε χώρα σ' ἦδε πρόσπολοι τε σοί. For the φίλους cf. 1103. πόλισμα. I once thought the poet would hardly depreciate the capital of his own country by thus designating it. Qu. πόλιω σὴν, or πόλιω πᾶσαν φίλους τ', or πόλιω καὶ σοὺς (or τοὺς) φίλους. Or ὁ γὰρ ξένος σοι καὶ πόλις καὶ πρόσπολοις (1553). But Athens is called πόλισμα Παλλὰδος Eur. Iph. T. 985. Med. 771, δαυμόνιον πολίεθρον Pind. Fr. 46. Cf. also Phil. 1424, τὸ Τρωϊκὸν πόλισμα.

1498. παθὼν K. corr. vulg. παθὼν most mss. Corrected by Brunck. 'Having been well received,' for the treatment he has experienced. εὖ must then be supplied from the general sense of the context. But this is very forced. I think therefore that we should read παρασχεῖν. ἀνθ' ὧν ('wherefore,' hence παθὼν) —, or παρασχεῖν ἀνθ' ὧν | ἐπαθ'. εἰσο', ῶναξ, or — ἐπαθεν (or πέπονθ'). ᾗσσο', ῶναξ. I. e. 'in return for the treatment he has received.' Cf. 1489, ἀνθ' ὧν ἐπασχον εὖ &c.

1499. σπεῦσον, εἰσο', ῶναξ vulg. σπεῦσον, found only in T., is evidently only a conjectural reading of Triclinius, and is properly bracketed by Bergk. Seidler de V. D. p. 43: εἰσο' ᾧδ', ῶναξ. Elmsley: \* \* \* ᾗσσο', ῶναξ. Qu. βᾶθι τάχιστο', ῶναξ (cf. 1492). Or ἀλλ' ἴθ' (which might easily have dropped out before εἰσο'), εἰσο' ῶναξ. Or δεῦρ' ἴθ' — (890, οὐ χάριν δεῦρ' ἦξα θάσσον &c.). Or δεῦρ' ἴθι, δεῦρ', ῶναξ. Or ἀλλ' ἴθι δεῦρ', ῶναξ. But cf. on prec. note.



- ΘΗ. τίς αὖ παρ' ὑμῶν κοινὸς ἡχείται κτύπος, 1500  
 σαφῆς μὲν αὐτῶν", ἐμφανὲς δὲ τοῦ ξένου ;  
 μή τις Διὸς κεραυνὸς, ἢ τις ὀμβρία  
 χάλαζ' ἐπιρράξασα ; πάντα γὰρ θεοῦ  
 τοιαῦτα χειμάζοντος εἰκάσαι πάρα.
- ΟΙ. ἄναξ, ποθοῦντι προῦφάνης, καὶ σοι θεῶν 1055  
 τύχην τις ἐσθλὴν τῇσδ' ἔθηκε" τῆς ὁδοῦ.
- ΘΗ. τί δ' ἐστίν, ὦ παῖ Λαῖου, νέορτον αὖ ;
- ΟΙ. ῥοπή βίου μοι, καὶ σ' ἄπερ ξυνήνεσα  
 θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.
- ΘΗ. ἐν τῷ δὲ κῆσαι" τοῦ μόρου τεκμηρίφ ; 1510

1500. τίς αὖ —. 'What noise now?' &c. The particle αὖ denotes merely the introduction of a new object. Ant. 1172. Schneid. understands by αὖ 'again,' with reference to the former cry for assistance 886. κοινός. 'In common.' Explained in next v. ἡχείται κτύπος. The passive (Tr. 642, ἀχὼν καναχάει. 866, ἡχεί τις κωκυτὸν), because the clamour is made by certain persons. So Arist. Pl. 758, ἐκτυπείτο δὲ | ἐμβὰς γερόντων εὐρύθμοις προβήμασιν. Thesm. 995, ἀμφὶ δὲ σοι κτυπεῖται Κιθαιρώνιος ἡχώ. Aesch. Sept. 350, βλαχαί — βρέμονται. Eur. Med. 1163, πῦρ δ', εἰπε κόμην | ἔσεισε, μᾶλλον δις τοσόνδ' ἐλάμπετο. Below 1261, κόμη δι' αἵρας ἀκτενίστος ἔσσεται.

1501. αὐτῶν. ἀστών Reisk. Bergk ('haud dubie scribendum'). αὐτῶν, 'of yourselves' (ὑμῶν αὐτῶν). Qu. σαφῆς μὲν ἐγγύρων (or ἀστικῶν), σαφῆς δὲ —.

1502. μή τις —. 'Was it some thunderbolt of Jove' made this noise? As if τί ἡγείρε τὸν κτύπον; or something similar, had just preceded. Cf. 1514 f. ὀμβρία χάλας'. Cf. Oed. R. 1279.

1503. ἐπιρράξασα. 'Having fallen heavily.' The verb ἐπιρράσσειν is especially used of the charging of cavalry, as in Diod. Sic. xv. 84, ἄφνω τοῖς Μαντινεῦσιν ἀνελπίστως ἐπέρραξεν (explained by Suid. h. v. ἐπέεσε, συνεπλάκη, μάχην συνῆψεν). 85, ἐπὶ δὲ θατέρου κέρατος ἐπιρραζάντων ἀλλήλοισι τῶν ἱππέων. Dion. Hal. Ant. viii. p. 534, οἱ δὲ ἱππεῖς — τοῖς κατόπιν ἐπιρράττουσιν. Idem Excerpt. p. 160, ἐπέρραζαν παραδόξως τοῖς Μαμερτίνοισι. Arrian Bell. Civ. ii. καὶ ὁ ἄνεμος μέλινον ἢ πρότερον ἐπέρραξεν. Another compound is καταρράσσειν, 'to pounce down,' whence καταρράκτης (αἰ. καταράκτης) the name of

a bird Arist. Av. 888. Cf. on Oed. R. 1244, πύλας — ἐπιρρήσας' (ἐπιρράξαι?). θεοῦ τοιαῦτα χειμ. 'When the heavens are thus tempestuous.' What we call the state of the weather, the Greeks denoted by δ θεός. Herod. iii. 117, βεῖ σφι δ θεός. Arist. Vesp. 261, ἔσθ' ὡς γκαῖως ἔχει τὸν θεὸν ποιήσαι. 774, ὅσους (τοῦ θεοῦ). Av. 1501 f. Hom. Il. μ'. 25, βε δ' ἄρα Ζεύς. Joseph. Ant. vii. 12, 1, ἤρξατο δ' δεῦν παραχρήμα δ θεός.

1506. ποθοῦντι προῦφάνης. Cf. on Tr. 18, ἀσμένη δέ μοι | δ κλεινὸς ἦλθε. καὶ σοι —. 'And some one of the gods has given you good fortune in coming hither.' Cf. Oed. R. 1444, καὶ σε τῇσδε τῆς ὁδοῦ | δαίμων ἀμεινον ἢ 'μὲ φρουρήσας τύχοι.

1506. ἔθηκε τῇσδε the mss. τῇσδ' ἔθηκε Heath. Pierson Ver. p. 62. Vass. Br. Dind. &c. ἔθηκε τῇσδε Reis. Bergk. θεῖτο τῇσδε Musgr. (coll. Oed. R. 1478—9). Elmsley ad Her. 934 conjectures, τύχη τις ἐσθλὴ 'ἔθηκε τῇσδ' [why not then τῇσδ' ἔθηκε?] ὁδόν. Cf. Eur. Her. 990, 'Ἦρα με κάμνειν τῇσδ' ἔθηκε τὴν νόσον. Qu. τῇσδ' ἔδωκε (cf. on Eur. Hec. 1087), or τῇσδ' ἐπεμψέ.

1508. ῥοπή βίου μοι. 'My life is verging to its close, is on the decline.' Cf. Trach. 82. Oed. R. 961. Eur. Hipp. 1163, 'Ἰππόλυτος οὐκέτ' ἐστίν, ὥς εἰπὼν ἔπος | δέδορκε μέντοι φῶς ἐπὶ σμικρῆς ῥοπῆς. καὶ σ' —. 'And I wish to die not having disappointed you and this state of the things I promised.' Before ἀπερ supply τοῦτων.

1510. 'But on what certain sign of' impending 'death do you depend?' lit. in what — are you situated? For κῆμα Doederl. compares El. 240. 1040. Aj. 407. Wunder Eur. Iph. A. 1343, οὐκ ἐν ἀβρί-

- ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσίν μοι,  
ψεύδοντες οὐδὲν σῆμα τῶν προκειμένων.
- ΘΗ. πῶς εἶπας, ὦ γεραῖε, δηλοῦσθαι τάδε ;
- ΟΙ. αἱ πολλὰ" βρονταὶ διατελεῖς" τὰ πολλὰ τε  
σκήψανταί χερὸς τῆς ἀνικήτου βέλη. 1515
- ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὁρῶ  
κού ψευδόφημα· χῶ τι χρὴ ποιεῖν λέγε.
- ΟΙ. ἐγὼ" διδάξω, τέκνον Διγέως, ἃ σοὶ  
γῆρως ἄλυντα σῇ τε\* κείσεται πόλει.  
χώρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι, 1520  
ἄδικτος ἡγηγῆτος, οὐ με χρὴ θανεῖν.

τητι κείσαι πρὸς τὰ νῦν πεπτωκότα. Similarly προσκείσθαι El. 240. 1040. Aj. 407. I doubt however if the text is sound. Qu. καὶ τῇ (or τῇ δὴ) πέποιθας.

1512. σῆμα τῶν Dind. Wund. &c. σημάτων the mss. A similar error occurs in Plato com. ap. Schol. ad Eur. Med. 476, ἡμᾶς ὅτι ἔσωσαν ἐκ τῶν σῆμα τῶν (vulg. σγμάτων) Εὐριπίδου. τῶν προκ. 'Of those previously concerted.' Cf. 94.

1514. αἱ πολλὰ Vauv. Br. (from three mss.). αἱ πολλὰ K. L. M. R. Ald. τὰ πολλὰ Turn. Gl: καταπολύ. Cf. Phil. 254, ὃ πόλλ' ἐγὼ μοχθηρός. Ant. 1046, οἱ πολλὰ δεινοί. El. 1326, ὃ πλείστα μῦθοι. Eur. Tro. 1180, ὃ πολλὰ κόμπους ἐκβαλόν. Translate αἱ πολλὰ βρονταὶ διατελεῖς, 'the long continued (or the many and continuous) thunderings' show it. Perhaps the poet wrote αἱ διατελεῖς βρονταὶ πυκναί, of which πολλὰι was a gloss. Or αἱ διατελεῖς βρονταὶ γ', ἀναξ. For the nominative thus placed cf. on 1502. Supply δηλοῦσιν from δηλοῦσθαι, as if Theseus had said τί δηλοῖ τάδε; Cf. on 1502. Perhaps even Soph. wrote δηλοῦσι βρ.

1515. στρέψαντα vulg. and, I believe, all the mss. but one. τὰ πολλὰ τ' ἀ-|στρέψαντα M. Weis. στράψαντα Pierson Veris. p. 139. Br. edd. rocc. The form στράπτειν is of rare occurrence. Musgrave refers to Apoll. Rh. i. 544, στράπτει δ' ἄπ' ἡελίῳ φλογὶ εἴκελα — τεύχεα. iii. 1017. 1215. Oppian. Cyn. iii. 349. 513. Doederlein cites Hesych: Στροπή ἀστραπή. Πάφιοι, and Στροφαί· ἀστραπαί. Lob. Phryn. p. 577—80. I think there can be little doubt of the propriety and truth of Forster's emendation (on Accent and Qu. p. 133) σκήψαντα, which evidently

agrees far better than στράψαντα with βέλη. So Trach. 1087, ἐγκατάσκηψον βέλος κεραυνού. Compare the noun σκηπτὸς (sc. κεραυνός) a 'thunderbolt.' Or φέαντα. χερὸς —. 'From the (or their) invincible hand' that hurls them. Eur. Hec. 1041, ἰδοῦ, βαρείας χερὸς ὀρμᾶται βέλος.

1516. πολλὰ — κού ψευδόφημα, as πολλὰ καὶ ἄλλα &c. Elmsley cites Trach. 1279, πολλὰ δὲ πῆματα καὶ καινοπαθῆ. Eur. Alc. 706, ἀκούσει πολλὰ κού ψευδῆ κακά.

1517. χρὴ. χρῆν B. K. L. V.

1518. ἐγώ. Qu. καὶ δὴ, or καὶ μήν. ἃ σοὶ —. 'Which unimpaired by age shall be stored up for the benefit of thee and thy state.' σοὶ — τῇδε — πόλει. A double dative combined, as in 1632, δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοισι. For σοὶ cf. 62. 1632. But v. on next v.

1519. γῆρως ἄλυντα. 'Unimpaired by age.' So El. 1002, ἄλυντος ἀγης. τῇδε vulg. σῇ τε K. and v. l. ap. Schol. L. Wund. σῇδε marg. Turn. κείσεται. 'Will lie in store for, will befall.' So Oed. R. 232, χή χάρις προσκείσεται. Arist. Ran. 636, τὰργύριόν σοι κείσεται, 'the money shall be at your disposal.'

1520. χώρον — ἐξῆγ. 'I will lead forth to the place.' Or 'I will point out the place.'

1521. ἄδικτος ἡγ. 'Without touching a guide' (a guiding hand). Which will appear the more wonderful, if we compare his words 501 f. ἄδικτος is used actively also Hipp. 1006, ἐνδὲ δ' ἄδικτος, ὃ με νῦν εἰλεῖν δοκεῖς. Similarly ἀφανστος Oed. R. 988.

τύμβοντ' δὲ φράζε μή ποτ' ἀνθρώπων τωὶ  
μήθ' οὐ κέκευθε μήτ' ἐν οἷς κεῖται τόποις  
ὥς σοι πρὸ πολλῶν ἀσπίδων ἄλκην ὄδε  
δόρουςτ' ἐπακτοῦ γειτόνων" αἰεὶ τιθῇ.  
ἂ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ

1525

1522. *τοῦτον* vulg. Sc. *χῶρον*. Dind. understands *νεκρὸν* from the words *οὐ με χρὴ θανεῖν*. As there seems some difficulty in deciding to what *τοῦτον* refers, Schneid. doubts not that Soph. wrote *τύμβον*; since it was not the place of his death, but of his burial, that was not to be divulged. His conjecture I have adopted. *Χῶρον μὲν* and *τύμβον δὲ* are clearly put in opposition. Cf. 1540, *χῶρον — στείχωμεν ἤδη — ἀλλ' ἐπεί με | αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα &c.* The *τύμβος* of Oedipus is mentioned 402. 1546. 1756. *φράζε μή ποτ'*. So Dem. Lept. p. 50, *σκοπεῖτε μή —*. Cf. on 1365.

1523. *μήθ' οὐ* —. 'Neither where it (the place of my burial) lies concealed, nor even in what parts it is situated.' Schol.: *μήθ' οὐ κέκευθε. μήτε θρον κρύπτεται δ' χῶρος*. A distinction appears to be made, as Hermann suggests, between the precise spot where he is buried, and the district where that spot lies. Otherwise we must suppose a tautology. Neither is there any difficulty in reconciling this passage with the fact that Oedipus was accompanied to the place of his dissolution by Theseus with his attendants, and his own daughters; for we may readily suppose that Oedipus would only allow them to follow him up to a certain point, sufficiently near to be witnesses of his mysterious disappearance, when of course all trace of him would be lost to mortal eye. The exact spot was to remain a mystery until an overthrow which should overwhelm the Thebans close to it should reveal it. Possibly in what follows Sophocles may allude to some contemporary event of that character, which had befallen those everlasting enemies of the Athenians; or at least by putting such a prediction as this in the mouth of their injured sovereign, he prognosticates for them a defeat he could not but have at heart. Perh. *κέκευθε — κείμαι*. Or is the line an interpolation?

1524. *ὣς σοι. ὥς σοι*. B. T. V. Translate: 'In order that it may at all times afford thee a protection, better than (or in place of) many shields and a foreign force (*δορός τ' ἐπακτοῦ*), against

thy neighbours' (the Thebans more especially, 1534). But if we read *δόρους ἐπακτοῦ γειτόνων*, we must translate: '— a protection against an invading force of thy neighbours.' *πρό*. 'Better than,' or i. q. *ἀντὶ* 'in the place of' (as in Oed. R. 10). Cf. Anacreont. 24, 9, *κάλλος | ἀντ' ἀσπίδων ἀπασάν, | ἀντ' ἐγχείων ἀπάντων. ἀσπίδων*. For *ἀσπίδων* Cf. Eur. Phoen. 78. Similarly *λόγῳ* is used to denote 'a leader.' Cf. 1311—2. *ἀλκην — γειτόνων*. 'A defence against' &c. Cf. Ph. 1151, *βελών ἀλκῶν*. Oed. R. 218, *ἀλκῶν — κακῶν*. 1200, *θανάτων — πύργος*. Eur. Ph. 1096, *ὥς — εἴη δορός | ἀλκή δέ' ἄλγος*. Hesiod. Op. 201, *ἀλκή κακῶν*. Arist. Vesp. 615, *πρόβλημα κακῶν*. Compare 698, *ἐγχείων φόβημα δαῖων*. 58e. This place; this my tomb.

1525. *δορός τ'* vulg. Dind. Wund. Hart. Rgk. *δορός γ'* Burt. *δόρους* Herm. Schn. Rightly. The corrupt reading, I think, evidently arose from the copyists overlooking the fact that the Attics declined *δόρους* *δορεῖ* (from a nom. *δόρος*), as well as *δορός* *δορί*. The *τ'* was inserted merely to support the metre, when *δορός* had been put for *δόρους*. So we frequently find *δορί* for *δορεῖ* in the mss., even against the metre. Cf. on 620. 1314. 1386. The sentence flows much more easily with *δόρους* than with *δορός τ'*, 'a defence against the invading force (spear) of your neighbours.' Cf. 1533.

*δόρους ἐπακτοῦ*. 'A foreign invading force.' Trach. 259, *στρατὸν λαβὼν ἐπακτὸν ἔρχεται πόλιν*. Aesch. Sept. 583, *πόλιν πατρίαν — πορθεῖν, στρατεύμ' ἐπακτὸν ἐμβεβλήκετα*. 1019. Eur. Ph. 1082, *τοῦ Μυκηναίου δορός*. 571, *Ἀργεῖά τ' ἐγχεῖ δόρυ τὸ Καδμείων ἄλκ' γειτόνων. γειτόνων* (thus) B. L. T. corr. *γειτόνων* (supr. *ὦν*) A. *γειτόνων* K. Schol.: *εἰ μὲν Βαρυτόνας, γειτόνων, τῶν Θηβαίων εἰ δὲ περισσυσμέναι, ἀντὶ τοῦ γειτνιῶν, δ' τάφος*. I am inclined to prefer *γειτνιῶν*, or else *γειτόνων* (Aesch. Pers. 310. Plat. Legg. 843 A), i. e. 'being near,' by its vicinity.

1526. *ἂ δ'* —. 'But those things which are sacred (so Schol.) and are not uttered in word.' Hesych: *Ἐξάγισται*:

αὐτὸς μαθήσει, κείσθ' ὅταν μόλῃς,\* μόνος  
ὥς οὐτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείπομ' τῷ  
οὐτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὁμῶς.  
ἀλλ' αὐτὸς αἰεὶ σῶζε, χῶταν ἐς τέλος  
τοῦ ζῆν ἀφικνῇ, τῷ προφερτάτῳ μόνῳ"  
σήμαν', ὁ δ' αἰεὶ τῷπιόντι δεικνύτω.  
χοῦτως ἀδῆρον τήνδ' ἂν οἰκήσαιτ' πόλιν  
σπαρτῶν ἀπ' ἀνδρῶν αἱ δὲ μυρίαί πόλεις,

1530

πάντα τὰ ἱερὰ καὶ ἀφωσιμμένα, ἃ οὐχ οἶόν  
τε ἐκκομίσσασθαι τῶν ἱερῶν. ἔτι οἱ δὲ ἀγὰρ  
ἀπέδωσαν. Hermann refers λόγῳ both to  
ἐξέγιστα and to μηδὲ κινεῖται, and ex-  
plains ἃ ἐξέγιστα (λόγῳ) by ἃ ἐξέγιστα  
λόγῳ, 'quae piaculum est nec licet di-  
cere.' Hart: ἃ μὴ ἐξέγιστα.  
κινεῖται λόγῳ. Cf. 624, τάκλιντ' ἔπη.  
Ant. 1060, τάκλιντα — φέρσαι. Plu-  
tarch de adul. et amic. disc. c. 41,  
ἐδίδε γὰρ ἐπείγει νέφος ὁ κινῶν ἐν παιδίῳ  
— λέγον ὁρῶν ἀνασπῶντα &c.

1527. After μόλῃς some (as Cant.  
Steph. Schaeff.) place a comma, connect-  
ing αὐτὸς μόνος, which nouns are found  
similarly separated in Eur. Phoen. 1244  
Pora. Rightly, I think. Cf. 1545.

1528. οὐτ'. οὐδ' B. T. V. If οὐδ' be  
right here, we must also read οὐδ' in v. seq.

1530. αἰεὶ V. αἰεὶ B. L. T. V.  
σῶζε. 'Preserve' in your memory. On  
the contrary διαλλύμαι Oed. R. 318.

χῶταν — ἀφικνῇ. 'And when thou art  
reaching the term of thy life.'

1531. ἀφικνῇ A. R. Ald. ἀφικνῇ the  
rest. τῷ προφερτάτῳ. I. e. in point  
of age, the eldest. Lat. 'maximo natu.'  
Fr. 399, ἡ γὰρ φίλη γὰρ τῶνδε τοῦ προ-  
φερτέρου. The epics use προφερέστερος,  
προφερέστατος. "So in Thebes," says  
Schn., "the τάφος Διῶτης was kept  
secret, and only pointed out by the high-  
est official, on leaving office, to his suc-  
cessor. Plutarch. de Daem. Socr. 5."

μόνῳ. Perhaps γονῇ. Cf. 1294.

1532. αἰεὶ. 'Always' as occasion re-  
turns. Cf. on Phil. 131. Valck. ad  
Herod. iv. 102. Aesch. Fr. 937, ὅποτε  
τὸν κρατοῦντ' αἰεὶ. Eur. El. 1270, νικῶν  
ἴσας ψῆφοισι τὸν φεύγοντ' αἰεὶ. Alc. 716  
(where v. Monk). Cf. on Phil. 131.  
τῷπιόντι Elmsl. Dind. Schn. τῷ π'ιόντι  
vulg. I prefer τῷπιόντι. δεικνύτω.  
The usual word for instruction in ἱερὰ,  
τελεταί, ἄρρητα, as Schn. observes. So  
καταδεικνύται.

1533. χοῦτως. 'And thus.' Cf. 230.

Schol: ἀδῆρον. ἀδῆρων. Hesych: ἀδῆριον  
ἀπόρρητον, ἀπολέμητον. τήνδ' ἐνοι-  
κῆσαι πόλιν vulg. I should prefer by a  
slight change τήνδ' ἂν οἰκήσαι πόλιν. The  
Greeks said πόλιν οἰκεῖν; not, I suspect,  
πόλιν ἐνοικεῖν. V. Eur. Alc. 1051.

1534. σπαρτῶν ἀπ' ἀνδρῶν. 'By the  
men that sprang' (from the dragon's  
teeth). The Thebans were surnamed  
Ἰσπαρτοί, as reported to be sprung from the  
dragon's teeth. Pind. Fr. 5, ἡ Κάδμων, ἡ  
σπαρτῶν ἱερὸν γένος ἀνδρῶν. Eur. Herc.  
4, δε τῶνδε Θήβας ἔσχεν, ἐνθ' ὁ γηγενὴς |  
Ἰσπαρτῶν στόχους ἔβλαστον. Suppl. 712,  
στερρὸν δόρυ | Ἰσπαρτῶν τόδ' ἀνδρῶν.  
Aesch. Sept. 412. 474. Eum. 410.  
Apollod. iii. 4. 1. ἀπ'. Schaeff.

(Melet. p. 83) and Elmsley prefer ὅπ'.  
Schn. thinks ἀπ' stronger than ὅπ', as  
comprehending all enemies coming 'from'  
Boeotia, whether Thebans or not. Doe-  
derl. compares Eur. Bacch. 89, κρυπτὸν  
ἀπ' Ἦρας. αἱ δὲ μυρίαί πόλεις.

'But the numberless cities (most cities),  
even though they be governed well, easily  
become insolent.' The Schol. explains,  
πολλὰ πόλεις. Schn. adopts Fröh-  
lich's conjecture αἱ δὲ μυρίαί (i. e. μυρίαί);  
but the very position of such a dative,  
between the article and its noun, at once  
precludes the possibility of its correctness.  
Bergk proposes αἱ δὲ κύριαί. I once  
thought the presence of the article here  
suspicious, and thought of ἀλλὰ μυρίαί  
πόλεις, or αἱ δὲ μυρίαί πόλεις, ec. πόλεις  
(Aj. 1150, ἀνδρα — μυρίαί πλέων), but  
cf. Aeschin. de F. L. 167, ὁ τοῦς μυρίους  
Ἀρκάδων νοουθέντων. Xen. Anab. ii. 1.  
19, ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπιδὼν μία τις  
ὁμῶν ἐστι σωθῆναι —, συμβουλευένω &c.  
iii. 2. 18, ἐνθυμήθητε ὅτι οἱ μύριοι ἱππεῖς  
οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἄνθρωποι. Pha-  
laris p. 138, οὐδέμιν ἐκ τῶν μυρίων ἔχον-  
τες ἐλπιδά σωθῆναι. The poet here pro-  
bably has an eye to what he conceived to  
be the levity and irreverence of his citizens  
in sacred matters.

κἄν εἴ τις οἰκῇ, ῥαδίως καθύβρισαν 1535  
 θεοὶ γὰρ εὖ μὲν, ὧς δ' εἰσορώσ', ὅταν  
 τὰ θεῖ' ἀφείς τις ἐς τὸ μαίνεσθαι τραπῇ  
 ὃ μὴ σὺν, τέκνον Διγέως, βούλου παθεῖν.  
 τὰ μὲν τοιαῦτ' οὖν" εἰδὼτ' ἐκδιδάσκομεν.  
 χῶρον δ', ἐπείγει γάρ με τοῦκ θεοῦ παρὸν", 1540  
 στείχωμεν ἤδη, μηδ' ἐτ' ἐντρεπώμεθα.  
 ὦ παῖδες, ὧδ' ἔπεσθ'· ἐγὼ γὰρ ἡγεμὼν  
 σφῶν αὖ πέφασμαι καυνὸς, ὥσπερ σφῶ πατρί.  
 χωρεῖτε, καὶ μὴ ψάυετ', ἀλλ' ἔατέ με

1535. οἰκῇ. For διοικῇ, 'administer, govern.' Musgrave quotes Eur. Iph. A. 331. Her. 143.

1536. θεοὶ γὰρ —. Connect this with χοῦτως ἄδῃον &c., taking αἱ δὲ — καθύβρισαν as parenthetic. Cf. on 1538. εὖ μὲν, ὧς δ'. 'Well, though late,' late it may be, yet well. Cf. 278. 1370. Hom. Il. iv. 160, εἴπερ γὰρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσαν, | ἔκ τε καὶ ὧς τελεῖ. Solon Eleg. xii. 17. εἰσορᾶσ'. 'Notice, visit,' in order to punish. Cf. 1370. Plat. de S. N. V. p. 18, ἀθέμοις δὲξιν ἐπιβάλλει τὸν ὀφθαλμόν. It was a prevalent notion with the Greeks, as with the Jews, that divine vengeance travels sure, but slow. So Hor. Od. iii. 2, 'Raro antecedentem scelestum | Deseruit pede paena claudo.'

1537. εἰς τὸ μαίνεσθαι τραπῇ. Aj. 743, πρὸς τὸ κέρδιον τραπεῖς | γνῶμης.

1538. μὴ — βούλου παθεῖν. 'Do not allow to happen to you.' Eur. Her. 178, μὴδ', ὅπερ φιλεῖτε δρᾶν, | πάθης σὺ τοῦτο. Musgrave with much probability would place this verse before 1536; for there is no connexion between 1535—6, to be explained by γάρ. Or else he would read θεοὶ δ' ἄρ' (for γάρ) —. But cf. on 1536.

1539. εἰδὼτ' ἐκδιδ. Schneid. quotes in illustration Il. xxiii. 787, εἰδῶσιν ὅμμ' ἐρέω πᾶσιν, φίλοι &c. Pind. P. iv. 142, εἰδῶσι τοὶ ἐρέω. Aesch. Suppl. 742, καὶ λέγω πρὸς εἰδῶτα. Pr. 441, σιγῶ καὶ γὰρ εἰδυῖαισιν ἂν | ὕμνῳ λέγοιμι, and the Thucydidean formula μακρηγορεῖν ἐν εἰδῶσιν. Add Il. x. 250, εἰδῶσι γὰρ τοὶ ταῦτα μετ' Ἀργείοις ἀγορεύεις. Eur. Hec. 664, οὐ καυνὸν εἶπας, εἰδῶσιν δ' ὠνεῖδισας.

1540. χῶρον δ'. Cf. 1520 f. τοῦκ θεοῦ παρὸν. 'The present impulse from the god.' Cf. 252 and on 1694. Compare the language of Socrates respecting

the visits and suggestions of his δαίμων. For παρὸν Matthiae conjectures πτερὸν (i. q. οἰωνός, 'an omen'), coll. 97.

1541. καὶ δὲ γ' ἐντρεπώμεθα vulg. καὶ δὲ γ' — A. R. καὶ δ' ἐτ' — Reising (coll. Aesch. Pers. 407, καὶ δὲ γ' ἢ μάλλιν ἀμύχ. Arist. Th. 668, καί ποτε ἐστὶ καὶ μάλλιν ἐτι) Dind. Wund. (Cf. 1622, οὐδ' ἐτ' (οὐδὲ τ' al.) ἀράρει βοή.) καὶ δὲ ἐντρεπώμεθα conj. Elmal. (So Oed. R. 724, ὅν ἐντρέπον σὺ καὶ δὲν. 1066, καὶ δὲ ἐντραπῆς.) Schol.: καὶ δὲ γ' ἐντρεπώμεθα. ἀντὶ τοῦ ἐπιστροφώμεθα. Ὅμοιος, Ἐντροπαλιζόμενος (Il. vi. 496, ἄλοχος δὲ φίλη οἰκόνδε βεβήκει | ἐντροπαλιζομένη. xi. 547. xvii. 109). Matthiae renders: 'nihil curemus, nulla re nos impediri sinamus' (coll. Oed. R. 1036). Qu. καὶ δὲ τὸν ἐντραπώμεθα, or καὶ δὲ στρεφώμεθα (Aj. 1117), or καὶ δὲ ἐπιστροφώμεθα (Epict. Enchir. xii. τρέχε δὲ τὸ πλοῖον — καὶ δὲ ἐπιστροφώμενος), or καὶ δὲ ἀποστρεφώμεθα (or ἀποτρ.).

1543. ὥσπερ σφῶ πατρί. 'As ye (used to be) to your father.' Cf. Arist. Ran. 303. σφῶ not being enclitic, this passage may seem to be a violation of the rule that requires the fourth syllable from the end of a senarius to be short when it closes a word of more than one syllable. But an allowance may, I think, be made in favour of the present passage on the ground that ὥσπερ is strictly speaking not one word but two. So Eur. Her. 173, — εἴπερ τοῦτ' ὅσπερ. See Elmal. Ed. Rev. xxxvii. 79. Porson, considering ὥσπερ as one word, proposes ὥς πρὶν σφῶ πατρί. But σφῶ is not less closely connected with ὥσπερ than with πατρί.

1544. καὶ μὴ ψάυετ'. 'And touch me not,' for the purpose of conducting me. Cf. 173. Qu. καὶ μὴ μου ψάυετ', as the pronoun seems required here.

αὐτὸν τὸν ἱερὸν\* τύμβον ἐξευρεῖν, ἵνα 1545  
 μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.  
 τῇδ', ὦδε, τῇδε' βάτε· τῇδε γάρ μ' ἄγει  
 Ἑρμῆς ὁ πομπὸς ἧ τε νερτέρα θεός.  
 ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμὸν,  
 νῦν δ' ἔσχατόν σου τοῦμόν ἄπτεται δέμας· 1550  
 ἦδη γὰρ ἔρπω τὸν τελευταῖον' βίον'  
 κρύψων' παρ' Ἀιδην. ἀλλὰ, φίλτατε ξένων,  
 αὐτὸς τε χώρα θ' ἦδε πρόσπολοι τε σοὶ  
 εὐδαίμονες γένοισθε, καὶ π' εὐπραξίᾳ

1545. αὐτὸν. 'By myself.' ἱερὸν  
 valg. ἱερὸν Dind.

1547. τῇδ' — ὦδε, τῇδε βάτε. 'This way—here—this way come.' We must suppose the blind man to utter these directions at broken intervals: which will account for language that might otherwise appear not over elegant. Qu. τῇδ', δ' τέκν', ὦδε βάτε. Cf. El. 1301, δ' — τῇδ'. Eur. Ph. 1735, τῇδε τῇδε βᾶθι μοι, τῇδε τῇδε πέδα τίθει. The grandeur of the whole scene is justly extolled by Longinus xv. 7. τῇδε γάρ μ' ἄγει. Cf. Arist. Vesp. 990, φέρε νῦν σε τῇδ' τὴν ταχίστην περιάγει.

1548. Ἑρμῆς. Ἑρμῆς ὁ Εἰμαλ. Ἑρμῆς ὁ πομπός. ἱ. ε. ὁ ψυχοπομπός. It being the office of this god to conduct departed spirits to the nether world. Aj. 832, πομπαῖον Ἑρμῆν χθόριον. Phil. 133, Ἑρμῆς δ' ὁ πέμπων. Tr. 620. ἧ τε ν. θ. Proserpine.

1549. ὦ φῶς ἀφεγγές. 'O light that shines not to me.' Persons about to die are usually represented in classic authors as bidding farewell to the light of heaven. Oedipus here does the same, but the light being no light to him, he adds with exquisite feeling the neutralizing epithet ἀφεγγές. For the same reason, his eyeballs being impervious to the rays of light, he adds, with much propriety of truth in next verse — σου τοῦμόν ἄπτεται δέμας, 'my body touches (feels) thee.' Cf. Eur. Ph. 553, νυκτός τ' ἀφεγγές βλάφεραι. πρόσθε σου. Cf. 580, χρόνῳ μάθος ἐν, οὐχ' ἢ τῷ παρόντι σου. πού ποτ'. πού ποτ' edd. vett. and most mss. τοῦτ' B. V.

1550. ἄπτεται. 'Comes in contact with, feels, is sensible of.' Not being able to see, the blind Oedipus puts his body in the place of his eyes, that being the medium through which, after the eyes, we most

feel the benign influence of the solar beam.

1551. τὸν τελευταῖον βίον. 'The close of my life, my life at its close.' Wunder supposes τελευταῖον to be put proleptically, and explains it, 'so as to come, which thereby comes, to an end.' So also Schneid. Cf. on 1200. But then would the article have been used? Cf. 1584, ὡς λελοιπὸντα | κείνον τὸν ἀεὶ βίοντον ἐξεκρίσ-  
 τασο. 1720, ὀλβίως — ἔλυσσε τὸ τέλος — βίον. Tr. 79, ὡς ἡ τελευταῖα τοῦ βίου μέλλει τελεῖν &c. Musgrave ingeniously conjectures: ἦδη γὰρ ἔρπω τὴν τελευ-  
 ταιάν, βίον | κρύψων —, comparing Ant. 807, τὰν νεάταν ὀδόν. Tr. 874, τὴν πανυστάτην | ὀδὸν ἀπασῶν. (Add Tr. 155, ὀδὸν — τὴν τελευταίαν.) Simmias in Anthol. p. 267, πυμάτων εἰς Ἀχέροντος ὀδόν. Which emendation is adopted by Bergk. Perh. τὴν τελευταίαν ὀδὸν | συγγνὴν (or some other epithet) παρ' Ἀιδην. For this use of βίον Wunder refers to Eur. Alc. 363 f. πρὶν εἰς φῶς σὸν καταστήσαι βίον. Bacch. 1336 f. μακά-  
 ρων τ' εἰς αἶαν σὸν καθιδρύσει βίον.

1553. πρόσπολοι. 'Attendants, subjects.' Schol: οἱ Ἀθηναῖοι. The word is here used in an enlarged and honourable sense, as θεράποντες in Homer, which Neue compares. They are called the φίλοι of Theseus 1496. 1553.

1554. καὶ π' εὐπραξίᾳ. 'And upon, or because of your prosperity.' Vauu: 'super prosperis rebus.' Cf. El. 1231, καπὶ συμφοραῖσι μοι | γεγηθὸς ἔρπει δακρυον —. Arist. Eq. 406, πῦνε πῖν' ἐπὶ (πῖν' ἐπ' ἐσθλαῖς?) συμφοραῖς. 655, ἐπὶ συμφοραῖς ἀγαθαῖσις εἰσηγγελμέναις | εὐαγγέλια θύειν —. Aesch. Sept. 1007, Ἑτεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ χθονὸς | θάπτειν ἔδοξε —. Eur. Iph. T. 1490, ἐπ' εὐτυχίᾳ τῆς σωζομένης | μόλρας εὐδαί-  
 μονες ὄντες. Perh. καὶ π' εὐπραξίᾳ.

μεμνήσθῃ\* μου θανόντος εὐτυχεῖς ἀεί. 1555  
 ΧΟ. εἰ θέμις ἐστί μοι τὰν ἀφανῆ θεὸν στρ.  
 καὶ σὲ λιταῖς σεβίζειν,  
 ἐννυχίων ἀναξ,  
 Αἰδωνεὺ Αἰδωνεὺ, ἰκνούμαι† 1560  
 μὴ \*πιπόνῳ\* βαρναλγεῖ†

1555. *μémnēsthe* vulg. 'Remember.' Elmsley justly thinks that after *γένοισθε* the optative *μεμνήσθε* (Arist. Fl. 982, *μεμνήτω*) is preferable to the imperative *μémnēsthe*. I had written this note, "Oedipus uses the optative *εὐδαίμονες γένοισθε*, because happiness is a thing that does not depend upon man; but the imperative *μémnēsthe*, because to remember is a thing that does. Cf. on Oed. R. 49. 904." But now I am disposed to agree with Elmsley. Cf. also Il. ω'. 745, *οὐ τέ κεν αἰεὶ | μεμνήμην &c. εὐτυχεῖς ἀεί*. 'Ever prosperous.'

1556. *εἰ θέμις ἐστί*. He thus prefaces, because Pluto, as Musgrave remarks, *κῆθεά τε στοναχὰς ἔλαχε* (Stesich.), not prayers. Cf. Oed. R. 30. Eur. Alc. 431. Suppl. 76. Iph. T. 184, &c. "Because," says Schn., "the infernal gods are ἀμείλιχοι ἢ δ' ἀδάμαστοι; whereas 'vota movent superos.' With Death *οὐτ' ἂν τι θύων οὐτ' ἐπισπένδων ἦναι* accord. to Aesch. Niob. Fr. 147. But cf. Ant. 1199 f." In the following sublime and solemn address to the powers of the nether world, the Chorus pray that the undeservedly afflicted Oedipus may experience a happy release (*εὐθανασία*, cf. 1663), and encounter a favourable reception below. (On this Ode v. Seidler ad Tro. 263. *τὰν ἀφανῆ θεόν*. 'The invisible goddess,' goddess of the unseen world, i. e. Proserpine, who is called ἡ νερέτρα θεὸς 1548. Schol: τὴν Περσεφόνην φησίν.

1557. *λιταῖς σεβίζειν*. So *τιμαῖς σεβίζειν* 1007. *σεβίζειν*. *σεβάειν* V.

1559. *ἐννυχίων ἀναξ*. 'Monarch of those who dwell in darkness,' the shades below. From Homer Il. xx. 61, *ἔδδειςεν δ' ὑπέρβην ἀναξ ἐνέρων Ἀἰδωνεύς*. Cf. Trach. 501, *τὸν ἐννυχον Ἀΐδαν*. Oed. R. 178, *ἀκτὰν πρὸς ἑσπέρου θεοῦ*. Macho Athen. 341 C, *καλεῖ δὲ Μοῖρα νύχτιος, ἥς κλύειν χρεόν*. Hart: *ἐννυχίων ἀναξ* (cf. on 1570). *Αἰδωνεὺ Αἰδωνεὺ* Herm. &c. *Ἀἰδωνεὺ Ἀἰδωνεὺ* vulg. So *Ἀΐδης* and *Ἀΐδης*.

1560. *λίσσομαι* the ms. vulg. But the metre requires, not a cretic, but a

molossus. From the v. r. *δίδου μοι* (in the Schol.) Erfurdt makes out *αἰδοῦμαι*, coll. Aesch. Ag. 375, *Δία τοι ξένιον μέγα αἰδοῦμαι* (qu. *ἰκνούμαι*) | *τὸν τὰδε πρέξαντ'* —. So also Reisig. But Elmsley with reason requires a more satisfactory example of such a sense of *αἰδοῦμαι* than the above. Dind. and Schneid. give *λίσσομαι* (l); Hermann and Wunder *μή μοι μήτ'*. Qu. *ἰκνούμαι* (of which *λίσσομαι* was probably an interpretation). El. 136, *αἰαί, ἰκνούμαι*. Eur. Iph. T. 1060, *εἰ καὶ (val?) σ' ἰκνούμαι* —. Or *αἰτοῦμαι* (Oed. R. 880, *θεὸν αἰτοῦμαι*), or *προσπίτω*, or *αἰτῶ* (or *δοίης*) v. Hart: *ἀναξ Ἀΐδωνεὺ, δίδου μοι*. Schol: *δίδου μοι τὸν ξένον κατανοῦσαι τὰν παγκρευθῇ πύτῳ νεκρῷ πλάκα καὶ στέγον δέμον, μήτ' ἐπιπὼν μήτ' ἐπὶ βαρνηχεῖ μόρφ*. *εἴχωνται δ' αὐτῷ μὴ δυσθανάτῃσαι*. Cf. 1663, *ἀνὴρ γὰρ οὐ στενακτὸς* (i. e. *ἐπὶ βαρνηχεῖ μόρφ*), *οὐδὲ σὺν νόσοις | ἀλγεῦναι* (i. e. *ἐπιπὼν μόρφ*) *ἔξετέμνεται*. *μήτ' ἐπίπονα* B. M. V. Ald. Br. *μήτ' ἐπιπὼν* K. L. *μήποτ' ἐπίπονα* A. R. *μήποτ' ἐπὶ πόνῳ* T. *ἐπὶ πόνῳ* (om. *μήτ'*) Seidler V. D. p. 124. *ἐπιπὼν* Dind. Schn. *μὴ \*πιπόνῳ* Bergk. The Schol. appears to have read *ἐπιπὼν*. Bruck takes *ἐπίπονα* for *ἐπιπὼναι*. According to Dindorf's reading *ἐπὶ* must be supplied before *ἐπιπὼν* from the latter clause (cf. Aj. 398); and perhaps also *μήτε* (cf. on Phil. 760). I follow Bergk.

1561. *ἐπὶ βαρναχεῖ*. *ἐπὶ βαρναχεῖ* Ald. *ἐπιβαρναχεῖ* L. pr. V. *ἐπιβαρναχεῖ* L. corr. Schol: *ἐπὶ βαρνηχεῖ μόρφ*. *βαρναχῆς* (with long pen.) occurs Arist. Nub. 277. Av. 1748, as an epithet of Oceanus and the Clouds. *βαρνηχῆς* Diod. S. v. 31. Oppian Hal. 317. As the penultimate of this word is required by the metre to be shortened, we must suppose it compounded of *βαρῆς* and *ἔχως* (compare *δυσάχης*). Cf. the epithets *βαρυνγῆτος* (Aj. 200), *βαρίστονος* (Oed. R. 1233), *βαρίποτος* (Oed. C. 1448). Elmsley is of opinion that the penultimate of *βαρναχεῖ* cannot possibly be otherwise than long, and gives: *λίσσομαι μήτ' ἐπίπονα*,

ξένον ἑξανύσαι

μόρφ τὰν παγκευθῇ κάτω

νεκρῶν πλάκα καὶ Στύγιον δόμον

πολλῶν γὰρ ἂν καὶ μάταν"

1565

πημάτων ἰκνουμένων"

πάλιν σφε δαίμων δίκαιος αὔξει".

ὦ χθόνιαι θεαί", σῶμά τ' ἀνικάτου"

ἀντ. 1568

μήτ' | ἐπὶ βαρυαχεῖ, and in the ant. 1571 f. ἔξ ἄστρων \* \* ἀδάματον | φύλακα παρ' Ἀιδῶ. For βαρυαχεῖ qu. βαρυαλγῇ (cf. 1663, εὐ στενακτὸς, οὐδὲ σὺν νόσοις ἀλγύνειν). Aj. 900, βαρυάλγῃ, or βαρυ-σύνῃ (Oed. R. 1233), or βαρυπότμῳ (Eur. Hipp. 825, τέχων — βαρύποτμον). But, until the metre is ascertained, it is impossible to decide as to any reading. Meanwhile I have given what seems to me most probable, βαρυαλγῇ (for vulg. μήτ' ἐπὶ βαρυαχεῖ, in which the double μήτε came from the interpretation, and the ἐπὶ from ἐκπότμῳ).

1562. ἐξανύσαι the mss. vulg. ἐξ-αυύσαι (from Schol.) Musgr. Vauv. Br. Elmal. Most odd. recc. καταυύσαι Wund. εὖ καταυύσαι Reisig. prob. Burges on Phil. p. 110. Schol: διδου μοι τὸν ξένον καταυύσαι τὸν παγκευθῇ κάτω νεκρῶν πλάκα. Who no doubt read either ἐξανύσαι, or something very similar. Cf. Eur. Or. 1685, λαμπρῶν ἄστρων πόλον ἑξανύσας. Aj. 607, ἐτι μὲ ποτ' ἀνύσειν τὸν ἐκέτροπον ἄδηνλον Ἀιδαν. Ant. 905, τὸν παγκοίταν εὖ ὁρῶ θέλαμον | τήνδ' Ἀντιγόνην ἀνύουσας. Tr. 657, πρὶν τάνδε πρὸς πόλιν ἀνύσαι. El. 1451, φίλης γὰρ προξένου (sc. δόμον) κατήνυσαν. Add Arist. Vesp. 368, ἀνοστος ἐς σωτηρίαν. Translate: 'may gain, reach' (lit. accomplish the journey to). The Chorus pray for him an εὐθανασία.

1563. τὰν παγκευθῇ — πλάκα. Cf. Ant. 804, τὸν παγκοίταν θέλαμον. 810, εὖ παγκοίτας Ἀιδας. El. 138, ἐξ Αἴδα παγκοίτων ἁλμυας. Aj. 1193, τὸν πολέμοισιν Ἀιδαν. Qu. τὰς παγκευθεῖς — πλάκας (sc. νεκρῶν — νεκρῶν πλάκας 1576). Cf. on v. ant. 1575. Seidler de V. D. p. 411 divides thus: μόρφ τὰν παγκευθῇ κάτω νεκρῶν πλάκα. And in ant. 1574, ὅν, εὖ γὰς καὶ | καὶ ταυτάρου κατεύχομαι. I would reduce to a single verse μόρφ — πλάκα, and in ant. v. 1574, ὅν — κατεύχομαι (the metre consisting of a dochmius and a troch. dim. cat.).

1564. νεκρῶν T. Farn. Turn. Br. νεκτῶν the older mss. Sch. Reisig. On the

synizesis in νεκτῶν v. Porz. Phoen. 1327.

1565. πολλῶν γὰρ ἂν καὶ μάταν — vulg. 'For in requital for the calamities that both many and undeserved (μάταν) came upon him, the god may in his justice raise him up again.' So 394, πῶν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ἔλλυσαν. Aesch. Sept. 706, ἐπεὶ δαίμων λήματος (χείματος?) ἐν τροπαίᾳ χρόνιά μετὰλλακτος ἴσως ἂν ἔλθοι θαλερωτέρῳ πνεύματι. Eur. El. 1148, μετὰτροποι πένουσιν ἀδραῖ δόμων. Qu. πολλῶν γὰρ ἂν κυμάτων ('waves of misfortune,' Oed. R. 1527. Eur. Or. 344. Suppl. 473) —. Or πολλῶν γὰρ αὖ κυμάτων — δίκαιος αὔξειν. Or πολλῶν γὰρ ἂν κἀμέτρων or κἀφθόνων | πημάτων (sc. πημ. ἀντὶ τῶνδ') ἰκνουμένων | πάλιν σφε δαίμων δίκαιος αὔξει (or δίκη γ' ἄξει, or ἀνορθοὶ δίκη, or δίκαιος σῴζει). Or πολλῶν γὰρ ἂν κῆμασιν | πημάτων κλονοῦ-μενον (or κακούμενον) — δίκαιος σῴζει. The text is evidently disturbed here. Connect ἂν with αὔξει. μάταν. 'Without any cause,' undeservedly. Put apparently for ματαίων. Cf. on 1451, and on Phil. 345.

1566. ἰκνουμένων the mss. vulg. ἰκοῦ-μενον Reisig [Arist. Eq. 924]. κακούμενον Hart. (Cf. 261. Tr. 1068.) Qu. κλονοῦμενον (cf. 1241. 1244). Some such accusative certainly seems required.

1567. σφε ('him') Reisk. Vauv. &c. so the mss. Cf. on Ant. 1319. Schol. ad 1565: ἀποστρέφει τὸν λόγον πρὸς τὸν Οἰδίποδα. δίκαιος αὔξει vulg. δίκαιος ἄξει T. Farn. Br. Hart. Aj. 226, ἄξει. Eur. Hipp. 537, ἄξει. Qu. δικαίᾳ ἄξει, or δίκαιος αὔξει (to which perhaps the reading ἄξει points). Cf. 1455, τὰ δὲ — αἰθεὶς αὔξειν ἔνω. Eur. Med. 936, κείνης δὲ δαίμων, κείνα πῶν αὔξει θεός. Xen. Oecon. § 6, εὖ τοὺς ἐχθροὺς αὔζειν.

1568. ὦ χθόνιαι θεαί. 'Ye goddesses below.' Schol: δ' Ἐριννῖες. Schneid. understands the Erinyes, invoked in a general way, without any verb attached. I suspect ὦ χθόνιαι θεαί is corrupt. For what goddesses are these now addressed?



θηρὸς, ὃν ἐν πύλαισι  
 φασὶ' πολυζένοις  
 εὐνᾶσθαι κυνζείσθαι τ' ἐξ ἄντρων  
 ἀδάματον φύλαχ' Ἀίδα†  
 λόχον αἰὲν ἔχονθ'†  
 ὃν'', ὦ Γᾶς παῖ καὶ Ταρτάρου,

1570

Pluto and Proserpine have already been invoked in the strophe, and the antistrophe is devoted to the propitiation of Cerberus; not to mention that if the Chorus had been here addressing Proserpine and Ceres, or the Eumenides, it would never have made such an invocation, without adding some prayer or remark in connexion with these divinities. Should we therefore read, *ἃ χθονίων φύλαξ* (coll. 1572. 1559), or *ἃ χθονίων* (or *χθόνιος*) *κύων*? Cerberus is styled ὁ Πλούτωνος κύων Eur. Alc. 361.

*σῶμα* — *θηρὸς*. A periphrasis for *θηρ*, perhaps to denote his huge and terrible dimensions. Similarly Ant. 945, *Δανδᾶς* — *δέμας*. Eur. Ph. 1522, *Σφιγγὸς δοῖδου σῶμα φονεύσας*. So *ἄμμα νύμφας* for *νύμφα* Trach. 527. Cf. Tr. 1098, *τόν θ' ὑπὸ χθονὸς* | *Ἀΐδου τρίκρανον σκύλακ'*. Seneca Herc. Oct. 1520, 'Dic ad aeternos properare manes | Herculeum, et regnum canis inquieti.' *ἀνικτόν. ἀνικητόν* T. Farn. Ald. *ἀμαχάνου* Herm., in order to get exactly the same form of dochmiac as in the strophe. Hesiod, Theog. 310, *ἀμάχανον οὐτι φατειὼν* | *Κέρβερον ὠμηστήν*. 767 f.

1570. *φασὶ πολυζ.* the mss. vulg. Purgold ejects *φασὶ* as a gloss on *λόγος αἰὲν ἀνέχει*, adducing in support the note of the Schol: *λείπει δὲ τὸ φασίν*, and on the words *λόγος αἰὲν ἀνέχει* *ἀντὶ τοῦ φασίν*. Who certainly does not seem to have read *φασὶ*. Should we read instead *ταῖσι*, which I find Bergk also proposes? Hart: *ἐν πύλαις πολυζένοις* (om *φασὶ*). *πολυζένοις* Musgr. &c. *πολυζέστοις* the mss. Musgrave well compares Aesch. Suppl. 163, *τὸν πολυζενάτορον Ζῆνα τῶν κεκημηκότων*. Pind. Ol. i. 150, *τύμβον — ἔχων πολυζευνοτάτης παρὰ βωμῶ*. Add Eur. Alc. 584, *πολύζηνος — οἶκος*. Pind. Fr. 87, *πολύζηναι νεάνιδες*. Aj. 1193, *τὸν πολύκοινον Ἀΐδαν*, and cf. on 1563 above. So Hades is termed elsewhere *πολυδέγμων*, *παγκυβητής*, *παγκοίτης* &c.

1571. *εὐνᾶσθαι*. 'Has his lair,' Lat. 'excubare.' Schol. *εὐνᾶσθαι. κοιμᾶσθαι. λείπει τὸ φασίν. ὃ γὰρ νοῦς τοιοῦτος* *δὲ φασὶ κοιμᾶσθαι, κυνζείσθαι τί φασὶ. τοῦτο*

*δὲ αὐτὸς ἀποδέδωκεν εἰπὼν, λόγος αἰὲν ἀνέχει.* *ἔρκει δὲ εἰ κατ' ἑλλεψίν ἐκτέλειτο ὁ λόγος.* Vauv. ejects *εὐνᾶσθαι. κυνζείσθαι* τ' A. K. L. M. Ald. Elmal. Dind. &c. *κυνζῶσθαι* τ' B. T. V. Br. Wund. *κυνζῶσθαι* T. (supr. ei). Farn. *κυνζῶσθαι* τε Schol. Both forms are recognized by the grammarians, but *κυνζείσθαι* appears to be the more Attic of the two. Cf. on Arist. Vesp. 977, *κυνζῶμενα. ἐξ ἄντρων. ἀντρέθεν* conj. Erf.

1572. *ἀδάματον* Br. *ἀδάμαστον* vulg. *ἀδάμαντος* B. V. Cf. on Oed. R. 205. The first syll. is long. *φύλακα* τὰρ' Ἀΐδα vulg. *φύλακα* τὰρ' Ἀΐδα T. Farn. Br. *φύλακα* τὰρ' Ἀΐδα the rest, and Ald. *φύλακα* τὰρ' Ἀΐδα Elmal. I have given *φύλακ'* Ἀΐδα (—). Perhaps *φύλαχ'* Ἀΐδα. Cf. on v. str. 1560.

1573. *λόγος. ὅς λόγος* T. *λόγος* Bgk. *ἔχει* T. Dind. Herm. Wund. &c. *ἀνέχει* vulg. Schol: *λόγος αἰὲν ἀνέχει. ἀντὶ τοῦ φασίν*. For the repetition Wunder compares 361. Schneid. proposes to read: τὰρ' Ἀΐδα *λόγος αἰὲν ἔχειν*, 'has received from Hades for ever as his lot (or province) to keep watch and growl.' Qu. *λόγος αἰὲν ἔχονθ'*, 'having his lair perpetually.' Or *λόγος αἰὲν ἔχονθ'*, 'keeping a perpetual watch.' After these words Brunck marks a 'lacuna' of one verse.

1574. *ὃν, ὃ* —. Schol: *τὸν Κέρβερον δεινυμένον* [—ονται?], *τῷ ξένῳ ἄρρωμένῳ καὶ περὶ τὴν νεκρῶν πλάκας ἐβλαβῶς ὑπαντήσας*. For *ὃν* Vauv. inserts from conjecture *κύνα τρίκρανον* (Pl. 1098, *Ἀΐδου τρίκρανον σκύλακα*), supposing *ον* to represent the last syllable of the latter word. Hart. reads τῶς. Bergk *σὺ τ'* (for *ὃν* "aperte corruptum"). Bened: *ὦ Γᾶς παῖ*, who thinks *ὃν* may have crept in here from the preceding, *ὃν ἐν πύλαισι* —. The passage would be much simplified, if we might venture to read *σέ τοι* — (as in 1577), or *σέ γ', ὃ* —. For the pronoun appears required to complete the sense. Or *τὸν* (or *δὲς, σέ τό σ'*), *ὃ* —. Or thus: — *ἔχοντ-|α, ε', ὃ* &c. *ὃ Γᾶς παῖ* —. Hermann, with whom agree Wunder and Schneid.,

κατεύχομαι ἐν καθαρῷ βῆναι"  
 ὀρμωμένῃ νερτέρας  
 τῷ ξένῳ" νεκρῶν πλάκας  
 σέ τοι κικλήσκω τὸν αἰὲν αὔπνου†."

1575

## ΑΓΓΕΛΟΣ.

ἄνδρες πολῖται, ξυντομωτάτως" μὲν ἂν

supposes that Death is here invoked, as the offspring of Earth and Tartarus: which appellation being rather unusual and ambiguous, the words σέ τοι κικλήσκω τὸν αἰένουπον are presently added to qualify by way of explanation. It is very clear however that it must be Cerberus, the δῖματες φύλαξ of Hades, who is here invoked. Elmsley also thinks, as nothing has fallen out, that the invocation must be to Cerberus. He adds: "Loquendi genus novum est: nam dicere debebat, ὦν, τὸν γὰρ ταῦτα — λέγω." Hesiod Theog. 306 makes Cerberus the offspring of Echidna and Typhon. In like manner the Eumenides are styled γῆς τε καὶ Χαιρόν κέρας above 40. Ταρτάρου. Ταρτάρου Hart.

1575. κατεύχομαι. Qu. κατεύχομαι σ'. Cf. on v. str. 1564. ἐν καθαρῷ βῆναι — τῷ ξένῳ. 'May make way for the stranger or new comer,' and not terrify him with thy angry barking and vociferations. Schol: ἀβλαβῶς ὑπαντήσαι. For the expression Reisig compares Hom. Il. θ. 491, ἐν καθαρῷ ὁδοὶ δὲ νεκρῶν διεφαίνετο χῶρος. κ'. 109. Add ψ'. 61, κείτο βαρυστενέχων — ἐν καθαρῷ, ὁδοὶ κέματ' ἐν' ἡλόνος κλέψασκον. Arist. Eccl. 320, ἀλλ' ἐν καθαρῷ τοῦ τοῦ τις ἂν χέσας τέχαι; I would read with a slight change ἐν καθαρῷ 'κοτῆναι, 'may make way and leave a clear road for the stranger,' i. e. to get out of the way and not molest him. Ἐξίστασθαι τι is a common phrase, as in Phil. 1053, νῦν δὲ σοὶ γ' ἐκὼν ἐκστήσομαι. Aj. 673. Arist. Ran. 370, ἐξίστασθαι μύσταισι χοροῖς. So in Latin, 'dare viam alicui, decedere de via.' Compare the Lat. 'purus,' and Engl. 'clear.' Similar invocations to the gods below are found elsewhere, as in Aesch. Pers. 627, αἰτησάμεθα πομπτοῖς φθιμένον εὐφρονας εἶναι κατὰ γαίης.

1576. ὀρμωμένῃ — τῷ ξένῳ. Qu. ὀρμωμένον — τὸν ξένον (sc. ἐν καθαρῷ βῆναι), 'that the stranger may find a clear road for his journey to the regions of the dead below.' For I do not see how Cerberus could well be said βῆναι ἐν καθαρῷ τῷ ξένῳ &c. Or should we read, ὁδοῖ, ὁ

γὰς καὶ καὶ Ταρτάρου, | ὁδοῖ, εὐχομαι, εὖ καθαρὸν ὁδὸν | ὀρμωμένῃ — ? Here again we are sadly in want of better mss.

ὀρμωμένῃ νερτέρας τῷ ξένῳ —. Why not rather ὀρμωμένῃ τῷ ξένῳ νερτέρας — ? It is not likely that Sophocles would have needlessly thus distorted the natural flow of the sentence. νερτέρας —. Sub. ἐς. Cf. 1563 and Ant. 813, ἀλλὰ με — ζῶσαν ἄγει τὰν Ἀχέροντος ἀκτάν.

1578. σέ τοι κικλήσκω —. Cf. Aj. 1228, σέ τοι, σέ τὸν τῆς αἰχμαλωτίδος λέγω. El. 1445. So above 1485, Ζεῦ ἄνα, σοὶ φωνῶ. τὸν αἰὲν αὔπνον A. B. K. L. M. R. V. Ald. Heath. Burt. Musgr. Vauv. Br. Bened. Hart. τὸν αἰὲν αὔπνον T. Farn. τὸν αἰένουπον L. corr. Suid. h. v. Eust. p. 1201, 25. Elmsl. Herm. Dind. Wund. Schn. Bgk. Schol: τουτέστι τὸν διαπαντός κοιμώμενον. φησὶ δὲ τὸν θάνατον, ὥστερ δαίμονα τινα ὄντα πρὸς πάντας γὰρ σχεδὸν τοὺς ὑποχθονίους τὴν παρακλήσιν ἐποίησαντο, τὸν Πλούτωνα, τὴν Περσεφόνην, τὸν Κέρβερον, καὶ νῦν πρὸς τὸν θάνατον αὐτόν. ὅψ' ἐν ἀναγνωστέον αἰένουπον, αἰένουπον. οὕτως ἀποδιδόσσι. Cf. δέινος, δαίζω, δαίρυντος, δάναος, δαίδαλῃς &c. Those who read τὸν αἰένουπον, of course understand it of Death. (So Mosch. Id. iii. 104, ὅποτε (ὀπποκα?) πρῶτα θάναυμες, ἀνάκοι ἐν χθονὶ κοίλῃ | εὐδοίμε εὖ μάλα μακρὸν ἀτέρμονα νήγρετον θῆνον.) Those who read τὸν αἰὲν αὔπνον, apply it to the ever watchful Cerberus. This latter opinion, I doubt not, is the right one. The Chorus having invoked Pluto and Proserpine, endeavours in conclusion to propitiate Cerberus, the first of the powers below that the newly departed one would come in contact with. To invoke him however as τὸν αἰένουπον would be but a poor compliment. Seneca Herc. Oct. 1521, 'regnum canis inquieti.' For the form of the expression cf. El. 1239, τὰν Ἀρτεμιν τὰν αἰὲν ἀδμήταν. Aj. 604, αἰὲν εὐνάμα χρόνῳ. Perhaps τὸν αὔπνον αἰεὶ (or αἰέν). But, as the reading of v. str. 1567 is rather uncertain, we feel the less confidence in making any correction here.

1579 f. A messenger enters, and brings

τύχοιμι λέξας Οιδίπουν δλωλότα·

1580

ἃ δ' ἦν τὰ πραχθέντ' οὐθ' ὁ μῦθος ἐν βραχεῖ

φράσαι πάρεστιν οὔτε τᾶργ' ὅσ' ἦν ἐκεῖ.

ΧΟ. ὄλωλε γὰρ δύστηνος; ΔΓ. ὡς λελοιπότα

κείνων τὸν αἰὲ βίον· ἐξέπιστασο.

ΧΟ. πῶς; ἄρα θεία κἀπόνω τάλας τύχη;

1585

a detailed account of those things which could not so well have been represented on the stage. The description given by him of the circumstances attending the mysterious removal of Oedipus, a removal which reminds one of that of Romulus and Numa in profane, and of Moses and Elijah in sacred history, is warmly commended by Longinus c. xv.

1579. ἄνδρες πολῖται. 'Fellow-citizens.' Theseus having united into one state the different demi or communities of the country. *ξυνομωτάτους μὲν*

ἀν (ξυνομ. L. acc. to Elmsl.) the mss. The form *δυστανοτάτους* (v. Matth. § 262), for which in Attic Greek *δυστανότατα* would be used, is justly condemned by Elmsley in *Class. Journ.* ix. 58. He himself conjectures either *ξυνομωτάτος* (as *βραχὺς διδάσας* 196, ἀφίξεταί ταχὺς 307), or *ξυνομωτάτην*, sc. ὁδὸν (as in Arist. Th. 389, μακρὰν εἰκοι λέγειν), or rather *ξυνομωτάτων* (Alexis Athen. p. 562 B, *συνομωτάτων* δ' εἰπεῖν, sub. λόγον). For the general sense he compares Ant. 446, σὺ δ' εἰπέ μοι, μὴ μῆκος, ἀλλὰ σύντομα. Reiske also gives *ξυνομωτάτος*. The superl. of *ξυντόμος* would be *ξυνομωτάτα* (so σχετλιώτατα Tr. 881), the comp. *ξυνομωτέρον*. I would read therefore *ξυνομωτάτ' ὅμην ἂν* —, or *ξυντόμως μὲν ὅμην ἂν* — (ὅμην would appear to have slipped out after *μὲν*), or perhaps *ξυνομωτάτῃ* (or —ην) μὲν ἂν —. Cf. Oed. R. 1234, ὁ μὲν τάχιςτος τῶν λόγων εἰπεῖν τε καὶ μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κἀρα. Ant. 1281. Tr. 76. Thuc. ii. 97, τὰ *ξυνομωτάτα*.

1580. λέξας —. 'If I tell you Oedipus is dead.' Ὀλωλότα for ὀλωλέναι. Cf. El. 676. Oed. R. 956. Aesch. Ag. 681, λέγουσιν ἡμᾶς ὡς δλωλότας. Where v. Blomf. Compare Milton Sams. Ag. 1568, 'Suspense in news is torture, speak them out.—Mess. Take then the worst in brief, Samson is dead.'

1581. 'But as to what took place, neither is the account to be told in a few words, nor were the circumstances that

occurred there few or insignificant' (ἐν βραχεῖ παρῆν, βραχέα ἦν). The construction is rather involved and obscure.

οὐθ' ὁ. οὐτὸς A. pr. οὐτ' ὁ M. εἰ τῷ Ald. ἐν βραχεῖ. Cf. El. 673, ἐν βραχεῖ ξυνομῶν λέγω. Eur. Or. 734, εἰχόμεσθ', ὡς ἐν βραχεῖ σοι τὸ μὲν θαλάσσης κακῆ. Hel. 1522, ὡς ἂν ἐν βραχεῖ μύθοις.

1583. ὡς λελοιπότα —. Oed. R. 848, ἀλλ' ὡς φανέν γε τούτους δὲ ἐπίστασο (ἐξεν.). Aesch. Ag. 681, λέγουσιν ἡμᾶς ὡς δλωλότας. *λελοιπότα* the mss. *λελογχότα* Mudg. Heath. *εἰληχότα* or *λελογχότα* conj. Bergk. But cf. Eur. Hel. 229, ἐν ἄλλ' ἐκείνῳ τε λέλασσε βίον.

Hec. 1034, ἀπολέμῃ δὲ χειρὶ λαίψας βίον. 1584. τὸν αἰὲ βίον. 'His life for ever, for good' (Vauv. 'pour jamais'). Eust. ad Il. p. 501, 24, Σοφοκλῆς δὲ (ὡς) ἀνθρώπου τὸν αἰὲ βίον φησιν. The position of αἰὲ is certainly worthy of notice, but hardly open to suspicion. The expression τὸν αἰὲ κατὰ γὰρ σκότον below 1701 is intelligible enough, though that passage is not quite similar to this. Similarly too 1551, τὸν τελευταῖον βίον | κρήνην παρ' Ἀιδην. Cf. on El. 1075. Schaefer conjectures τό γ' αἰὲ. Cf. Trach. 80, εἰς τὸν ὕστερον (τό γ' ὕστερον Reiske). Reiske with Hermann understands χρόνον (!) after τὸν αἰὲ. Cf. on 1701. Hermann's conjecture κείνῳ γ' εἰσαίει is improbable, as we cannot well dispense with the article before βίον. Hart. reads: τὸν αἰὲν βίον. Perhaps we should read, τὸν βίον εἰσαίει νῦν ἐξέπιστασο, or κείνῳ τὸν εἰσαίει βίον ἐπίστασο, or τὸν αἰὲν (or εἰς) βίον, or τὸν βίον ἐνθάδε. But after all ὁ αἰὲ βίος may well be explained in the same manner as οἱ αἰὲ στρατηγῶν &c.

Cf. Eur. Ph. 1537, μονάδ' αἰῶνα διέξουσιν τὸν αἰὲ χρόνον ἐν λειβομένοις θαλάσσης. αἰὲ K. L. and Suid. h. v. αἰὲ vulg. αἰὲν Hart.

1585. θεία — τύχη. 'By a divinely-appointed fate,' as the Chorus had prayed might be 1560. Cf. Phil. 192, θεῖα — παθήματα. 1326, ἐκ θεῖας τύχης. 1039, κέντρον θεῖον. Aj. 186, θεῖα νόσος. 611, θεῖα μανία. Fr. 205, θεῖα τύχη.

ταῦτ' ἐστὶν ἤδη κάποθανυμάσαι πρέπον.  
ὥς μὲν γὰρ ἐνθένδ' εἶρε, καὶ σύ που παρὼν  
ἐξοισθ', ὕφηγητήρος οὐδενὸς φίλων,  
ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος  
ἐπεὶ δ' ἀφίκτο τὸν καταρράκτην ὁδὸν  
χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,  
ἔστη κελεύθων ἐν πολυσχίστων μιᾷ,  
κοίλου πέλας κρατήρος, οὗ τὰ Πειρίθουτ

1590

86. τοῦτ' A. R. Ald. and perhaps M.  
'B. L. T. V. Which is perhaps  
rable. 87η. 'Already, at the  
outset,' to begin with.

87. καὶ σύ που παρὼν ἐξοισθ'. 'You  
doubtless well know as you were pre-  
(an eye-witness). El. 55, οἰσθ' αὖτε.

88. ὕφηγητήρος correctly A. B. ὕφ-  
ηρος L. M. T. V. Ald. Schol. (cf.  
, ἔθικτος ἡγητήρος). From ὕφ-  
θαι 'to lead the way.' Eur. El. 664.  
προηγείσθαι (whence προηγῆτης Ant.

The genitive absolute ὄντος is here  
poet. So Oed. R. 966, ὃν ὄφ-  
θ' ἐγὼ | κταίνει ἐμελλον πατέρα &c.  
, ὡς ὕφηγητοῦ (ὄφ' ἡγητοῦ L. N. P.).

219, ξένος (sub. ὄν). Oed. C.  
s' ἐμοῦ μόνης πέλας. Tr. 891, ἐπει-  
s δὴ πλησία παραστάτις (sub. ὄσα).  
που ὕφηγητης, as Reisch observes,  
s above 502, ὕφηγητήρ in Autome-

Epigr. vi. 3, ὕφηγεμῶν in Meleag.  
. xi. 8.

89. ἐξηγούμενος. 'Leading (show-  
the way.' Schol.: προηγούμενος.  
90.

90. τὸν καταρράκτην ὁδὸν. 'The  
ward entrance (to Hades).' Schol:  
ἀρχῇ (v. 57) εἶπεν χαλκόπου ὁδὸν  
1, τοῦτον νῦν ὑποτίθεται ἐκτός τῆς  
s, καὶ οὐκέτι ἐν ὕψει τοῦ θεάτρου.  
τὸν καταρράκτην προσηγόρευσε, διὰ  
ἵκειν ἐκείνον τὸν τόπον κατάβασιν  
eis 'Αἶδου. καὶ εἰσὶν οἱ δι' αὐτῆς  
πυλῆν φασὶ τῆς κέρης γενέσθαι.  
αταρράκτης was probably a parti-  
portion of the χαλκόπους ὁδὸς,  
sed above 57. Hermann and  
er rightly understand that particu-  
n of 'the brazen threshold,' not in  
mediate neighbourhood, where this  
leading to the lower world, and  
he κοῖλος κρατήρ, were situated.  
pparent contradiction between the  
ssages (this and 57) is cleared up,  
suppose the ὁδὸς in question to have  
led over a length of ground, the ex-

tremity of it perhaps being at or near Co-  
lonus, the remainder stretching towards  
Athena. Notwithstanding the authority of  
the Schol. Suid. and Eust., Vauvilliers  
contends that the real name of the place  
in question was χαλκῇ ὁδὸς, 'the brazen  
way,' and would read here: τὸν καταρ-  
ράκτην, ὁδὸν | χαλκοῖς — ἐρριζωμένον.  
V. Wunder ad Argum. § 5. According  
to some accounts it was in a temple of  
Demeter at Eteonus in Boeotia that Oedi-  
pus was buried. V. Schol. ad 91.

καταρράκτην A. K. L. M. T. Ald. κατα-  
ράκτην B. V. Farn. Eust. p. 156, 32.  
καταφράκτην Suid. v. 885. καταρράκτης  
from καταρράσσειν 'to fall, or descend  
rapidly and with force.' So καταρράκτης  
ἄμβρος, 'a torrent of rain' (Strabo p. 640),  
καταρράκτης θύρα, 'a trap-door leading  
downwards' (Lat. 'cataracta'). A bird  
of prey moreover is so called in Arist. Av.  
886. Hesych: Καταρράκτης. ὄχετος,  
ρύαξ (Fr. 344). ὁδὸν K. R. T.  
ὁδὸν A. B. L. M. V. Suid. Eust. Gl. in  
L. and others: ἀντὶ τοῦ οὐδὸν.

1591. χαλκοῖς βάθροισι. In like man-  
ner it is called χαλκόπους above 57. For  
χαλκοῖς Elmsley would prefer χαλκοῖς.  
γῆθεν ἐρριζωμένον. 'Rooted  
(firmly fixed) in the earth.' A Homeric  
expression, Od. xiii. 162, ὅς μιν (the  
ship) λαῶν ἔθηκε καὶ ἐρριζώσεν ἐνερθε.  
Borrowed also from Hesiod Theog. 811,  
ἐνθάδε μαρμάρει τε πύλαι καὶ χάλκεος  
οὐδὸς | ἀστεμφής, ῥίξῃσι διηνεκέσσιν  
ἀρηγῶς, | αὐτοφυής. Cf. on 57.

1592. πολυσχίστων Heath. Musgr. Br.  
&c. πολυσχίστω the mss. 'Of the  
many-branching roads.' A significant  
position, remarks Schn., as it was ἐν  
τριπλαῖς ἀμαξίταις, that he slew Laius, at  
an ill-omened spot, sacred to Hecate.

1593. κοίλου — κρατήρος. The Schol.  
understands this of a natural crater or  
hollowed basin in the earth, τοῦ μυχοῦ-  
τὰ γὰρ κοῖλα οὕτως ἐκάλουν ἐκ μεταφορᾶς.  
Elmsley thinks the κρατήρ here mentioned

Θησέωσ' τε κείται πίστ' ἀεὶ ξυνθήματα·  
ἀφ' οὗ μέσοντ' στὰς τοῦ τε Θορικίου πέτρον 1595

was probably of wrought stone, such as those mentioned 472. "The *κοῖλος κρατήρ* seems to have been a brazen vessel sunk into the ground beside a chasm, over which vessel Pirithous and Theseus were said to have slain the *δρῆκτα πιστὰ*, when they leagued themselves for that most arduous adventure, the descent into Hades. The words *πιστ' ἀεὶ ξυνθήματα* refer perhaps to some form of oath inscribed upon the cauldron, as Athenes in Eur. Suppl. 1202 bids Theseus *ἐγγράψαι δρῆκτος τρίποδος ἐν κοίλῳ κῆται*, and so consign it to the god of Delphi." SCHN.

τὰ Θησέως | Περύθου τε. I would transpose and read τὰ Περύθου | Θησέως τε —. Cf. on next v. The corruption probably arose from the copyists stumbling at the synizesis in *Θησέως*. Cf. on Ant. 191. Hom. Od. λ'. 631, *Θησέα Περύθου τε, θεῶν ἐρικυδέα τέκνα*. Which line however is probably an interpolation.

1594. Περύθου. Περύθου M. and Suid. v. ξυνθήματα. The form Πέρυθος, Dind. remarks, is found on ancient vases, and is often changed by the copyists into Περύθου. We should probably however transpose, οὗ τὰ Περύθου | Θησέως τε —. Cf. on prec. v. Pirithous was son of Jupiter, and king of the Lapithae. "The place of the descent was shown near Colonus (cf. on 683). An ἥρῳον of both heroes is mentioned there by Pausan. i. 30. According to i. 18. 5, a spot was also shown in Athens itself, south-east from the Acropolis, *ἐνθα Περύθου καὶ Θησέα συνθεμένους ἐς Λακεδαιμόνα καὶ ὕστερον ἐς Θεσπρωτοὺς σταλῆναι λέγουσιν*. [ibid. 7, *ἐνταῦθα ὅσον ἐς πῆχυν τὸ ἑδαφοὶ διέστηκε* &c. Into this cleft the Athenians, as the same historian adds, cast yearly a cake of wheat flour, mixed with honey.] Doubtless there also was some memorial of the *συνθεσθῆναι*, to which also Plut. Thes. 30 refers: *ἐποίησαντο τὴν φιλίαν ἑνορκον*." SCHN. The object of their descent to Hades was to bring away Persephone, but they were held bound there, until Hercules delivered them. Eur. Herc. 621 &c. *πιστ' ἀεὶ ξυνθήματα*. 'The ever faithful pledges, or memorials.' Qu. *πιστεύω ξυνθήματα*. Schol: *ὅλον ὑπομνήματα τῆς πίστεως, ἧς ἔθεντο πρὸς ἀλλήλους πρὸ τῆς εἰς Αἴδου καταβάσεως*. Julian. Imp. p. 242 C, *οὐχ ὀρκοῖς, οὐδὲ τοιαύταις ἀνθήκαις ταῦτα πιστούμενοι, ὥστερ δ Θησέως καὶ δ Περύθου*. We

must not overlook the fact that the messenger here speaks as the contemporary of Sophocles rather than of Theseus, as Musgrave observes.

1595. ἀφ' οὗ μέσος Musgr. Br. Dind. Wund. Schn. Hart. Bgk. ἀφ' οὗ μέσον (*μέσον* V.) vulg. ἐφ' οὗ μέσος Reiz. Elmsl. (who however would prefer *μέσων*). The reading of the mss. is defended by C. F. Hermann Quaeset. Oedip. p. 77. Schol: *μέσων δὲ ἀπὸ τοῦ μεταξὺ τοῦ κρατήρος, ὃ ἐστὶ τοῦ μυχοῦ, στᾶς*. Who would seem to have read either *μέσων* or *μέσος*, not *μέσων*. 'Standing midway (Schol: *μεταξὺ*) between which and the Thorician stone, and the hollow alce-tree, and the stone tomb.' For *μέσων* cf. Il. μ'. 165, also ζ'. 277, *μέσση ἀμφοτέρων*. Eur. Ph. 583, *τῶνδ' ἑ' ἐν μέσῳ πεσὼν*. Vell. Pat. i. 2, 'Megaram, mediam Corintho Athenisque urbem.' Of the precise locality of these various landmarks, no doubt sufficiently well known to an Athenian audience, we must be content to remain in ignorance. As observes the Schol: *ταῦτα γινώσκοντο τοῖς ἐγγυρτοῖς*. If however, as is probable, it was at this very spot, this hollow crater, that the earth opened to receive Oedipus, the reading ἐφ' οὗ may be preferable to ἀφ' οὗ. Qu. οὗ δὲ. τὸ Θορικίου πέτρον B. V. and (supr. τε) L. τοῦτ' ἐρικίου πέτρον. K. Thoricus was a demus of the tribe Acamantis: but as this place was situated at the other extremity of Attica, near to Sanium, it is plain there can be nothing in common between it and the stone in question, except the name. "As the oracle mentioned in the Introduction describes the grave of Oedipus by *ἐνθα λίθος τρικέφανος ἔχει καὶ χάλκεος οὐδὲς*, it is an obvious conjecture that our πέτρος is the same. In that case Sophocles perhaps wrote *τοῦ τε τρικεφῶν* [i. e. 'with triple peak'] πέτρον. Parnassus and other mountains are often called *δικεφῶναι*. Pind. Parth. 70, calls the Πτώων ὄρες *τρικεφῶν* in Boeotia *τὸν τρικεφῶνα Πτώων κενυμῶνα*." SCHN. Bergk proposes, *τοῦ τ' ἐφορκίου πέτρον*. Qu. τὸ τε — πάγου. Or *τῆς τε — πέτρας*. Cf. Phil. 272, *ἐν κατρεφεί πέτρῃ* (*πέτρῃ*?). For πέτρος means 'a stone,' πέτρα, 'a rock.' As however it appears to be called a λίθος (v. supr.), the common reading is probably correct. Observe the article added only to the first noun.

κοίλης τ' ἀχέρδου κἀπὸ λαΐνου' τάφου,  
καθέζετ', εἴτ' ἔλυσε δυσπινεῖς στολάς.  
κᾶπειτ' αὔσας παῖδας ἡνώγει ρυτῶν  
υδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν  
τῷ δ' εὐχλόου Δήμητρος εἰς ἐπόψιον\*  
πάγον" μολούσα τάσδ' ἐπιστολάς πατρί

1600

1596. κοίλης τ' ἀχέρδου. 'And the hollow sloe.' Some aged and decayed tree is here alluded to, to which it is probable some superstitious reverence was attached by the inhabitants. From some such ἀχέρδος, or number of the same, it is probable, as Hermann remarks, that the demus Ἀχερδοῦς derived its appellation. "Tradition is fond of attaching remarkable events to old trees. Thus at Eleusis, on the Cephissus, there was shown a wild fig-tree, where Κόρη was said to have been carried off, Paus. i. 38. 5. The same in Troezen ii. 32. 9. May this ἀχέρδος, according to the legend of the men of Colonus, have marked the exact place of that event?" SCHM. ἀχέρδου. Hom. Od. ξ. 10. Theocr. xxiv. 88. Alcaeus Anthol. p. 272. MUSEB. κἀπὸ λαΐνου the mss. vulg. κἀπὶ Scal. Cant. N. L. iiii. 3. Dobree ingeniously conjectures καὶ το λαΐνου ('of native rock or stone'), the reference being to the burial-place of some hero or demi-god. Which conjecture is adopted by Hart. Cf. Eur. Suppl. 62, λαΐνον εἰς τάφον (Hel. 968). El. 326, μῦθμα λαΐνον. Tro. 540, ἔδρανα λαΐνα &c. Perhaps κἀπ' ἐλαΐνου (Il. xiii. 612 &c.) τάφου (or πάγου). τάφου. τάφρου Suid. v. ἀχέρδος.

1597. 'καθέζετ' vulg. Hart. Corrected by Schaef. &c. Pors. Suppl. Praef. ad Hec. p. xviii: "The tragic writers do not prefix the augment to καθέζομαι, καθήμην, καθέωδον. The comic writers ad libitum either prefix or reject it." ἔλυσε B. T. Farn. ἔλυσσε V. ἔβυσσε the rest and Ald. ΑΤΟΜΑΙ and ΑΤΟΜΑΙ, as might be expected, are constantly interchanged: an error no doubt owing to the similarity of Δ and Α. See Elmsl. ad Her. 602. Translate: 'and then unloosed (or put off) his squalid garments,' as if about to engage in some sacred function. The same is related of Alcestis in Eur. Alc. 167 f. where see Musgrave's note. We should have expected rather the middle ἐλύσατο, as a person is said ἐποδύσθαι, not ἐποδύειν, when he puts off his own

shoes. Qu. εἴτ' ἐκ δυσπινεῖς ἔβυ στολάς (i. e. ἐξέβυ, 'exuit'), or ἐξέβυ τε δυσπινεῖς στολάς. So Od. i. 437, μαλακὸν δ' ἐκβυσε χιτῶνα. But cf. Trach. 926, λυεῖ τὸν αὐτῆς πέπλον. Soph. is very free in his use of the voices. δυσπινεῖς στολάς. Cf. 1259. Arist. Ach. 426, ἀλλ' ἢ τὰ δυσπινῇ θέλεις πεπλάματα —; For στολάς cf. 1357. Ph. 224. 309. El. 191.

1598. αὔσας παῖδας ἡνώγει. 'Having called his children he bade them,' &c. Cf. Fr. 396, ἔρχομαι, τί μ' αὔεις; The verb αὔειν is generally used absolutely. So El. 830, μηδὲν μέγ' αὔσας. Tr. 565, ἐκ δ' ἦβ' ἐγώ. Oed. R. 1260, δεῖνόν δ' αὔσας. Perhaps here too the construction may be αὔσας ('with a loud voice') ἡνώγει παῖδας. Elmaley observes that the praeterite ἡνώγει is no where else found in the Tragedians. ρυτῶν υδάτων. 'Of running or spring water.' Ρυτὸν ὕδωρ ('spring water') is opposed to βρυβριον ('rain water') in Theophr. de C. Pl. ii. 8. Cf. Aj. 883, ρυτῶν βοσκορίων ποταμῶν. Oed. C. 469, ἰρὰς ἐξ ἀερίτου χοάς | κρήνης. Eur. Hipp. 123, ρυτῶν παγῶν. 653, ρυτῶν νασμοῖσιν. The water is wanted by Oedipus in order to cleanse himself before his decease.

1599. λουτρὰ καὶ χοάς. I. e. λουτρῶν χοάς, as Reisig explains. Water to wash his body before burial, and libations to appease the shades below. So Musgrave explains, who refers to Eur. Iph. T. 160 f. Cf. 1602. El. 84, πατρὸς χεῖρτες λουτρὰ. 434. 1139. Ant. 1201.

1600. τῷ δ' T. Schol. τῷδ' K. corr. τῷδ' L. τῷδ' M. τῷδ' K. pr. τῷδ' A. V. Ald. and (supr. ω) B. τῷδ' Suid. v. πρὸς ἔψιν. εὐχλόου Δήμητρος. 'Of the verdant Ceres.' So εὐλεκτρος — Κόρης Trach. 514. There was a temple of this goddess, under the name of Χλόη, near the Acropolis, as the Schol. informs us, who quotes in confirmation a passage from Eupolis, ἀλλ' ἐθὺ πόλεως (i. e. the Acropolis) εἰμι· θῦσαι γὰρ με δεῖ | Χλόη Δήμητρι. Cf. also Arist. Lys. 835, παρὰ τὸ τῆς Χλόης. Paus. i. 22. 3. Casaub. ad Athen. xiv. 3. But it is clear that temple

ταχεῖν ἴκοντο πόρευσαν ἔνν χρόνῳ, λουτροῖς τέ νῦν  
ἐσθῆτί τ' ἐξήσκησαν ἢ νομίζεται.  
ἐπεὶ δὲ παντὸς εἶχε δρώντος ἡδονήν,  
κούκῃ ἦν ἔτ' ἀργὸν οὐδὲν ὧν ἐφίετο",

1605

cannot be intended, for the distance would have been too great. We must therefore suppose that there was some shrine of this goddess on an eminence in the vicinity of Colonus. *eis ἐπόσιον. eis προσόσιον* K. L. Suid. v. πρὸς δύν. Which Dind. has received, although, as he himself allows, *ἐπόσιον τόπος* occurs Ant. 1110, and grammarians sometimes explain compounds with *ἐπὶ* by *πρὸς*. He is followed by Schneid. Cf. Eur. Hipp. 30, *κατόσιον* | γῆς τῆσδε ('commanding a view of this region') *ναόν*. Translate: 'which was within sight.'

1601. *πάγον. πάγου* B. V. Qu. *ναόν*, or *πηγὴν* or *κρήνην*, some spring sacred to Ceres, from whence they could conveniently get water. *μολούσαι. μολούσαι* K. L. M. Cf. on 1640. 1676, and Arist. Ran. 565. *ἐπιστολάς. 'Commands.'* Schol.: *ἐπιστολάς, πράξεις*. Lat. 'mandata,' Cf. Tr. 493. Aj. 781. Fr. 130. Aesch. Pr. 3. Pers. 783.

1602. *ταχεῖ πόρευσαν* Heath, &c. *ταχεῖ πόρευσαν* edd. vett. So 1608, *πεσοῦσαι κλαίον*. Tr. 905, *ἐρήμη, κλαίει*. Aj. 308, *κάρα θάουζεν*. 235, *εἰσὼ σφας*. 535, *ἐγὼ φύλαξα*. 546, *μὴ θίγεις*. 557, *οἶον τράφης*. 1337, *οὐ κράτησα*. Ant. 539, *ἐγὼ κοινωσάμην*. Phil. 360, *ἐπεὶ δάκρυσα*. And so often. Where however *οἱ* and *ε* come in contact, crasis must take place, as in *μέντοῦφασκεν*, *οἶμοι* &c. We should therefore write *πλείστοιθανον* (*πλείστοι ἔθανον*) Aesch. Pers. 490, *νικώμενοι κέρισσον* (*-οι ἐκ.*) *ibid.* 310. Occasionally aphaeresis takes place at the commencement of a verse, e. g. Oed. C. 1606, *αἱ δὲ παρθένοι* | *ῥρήγησαν* (qu.). El. 715, *πάντες ἀναμειγμένοι* | *φείδοντο κέντρων οὐδέν* (qu. transpos. *κέντρων φείδοντ' οὐδέν*). Eur. Hec. 1234, *Τρώων κόραι* | *θάκουν. ταχεῖ — ἔνν χρόνῳ*. 'With quick (and so 'short') time.' So Trach. 395, *σὺν χρόνῳ βραδεῖ* (*βραχεῖ*?) *μολάν*. Wunder compares the expression *αἱ μακρὰ ἡμέραι* above 1210. Qu. *βραχεῖ*, as Reisig also suggests. Cf. 1648, *χρόνῳ βραχεῖ στραφέντες*. 1341, *βραχεῖ σὺν — χρόνῳ διασκεδῶ*. Eur. Herc. 957. El. 940. Ph. 931, &c. Below 1653, *βαδὺν, οὐδὲ σὺν χρόνῳ. πόρευσαν*. 'Brought the things directed' (*τάσθ' ἐπι-*

*στολάς*), or 'executed by bringing.' Cf. 1476, *μολάν* | *ἄνακτα χάρας τῆσδε τις πορευσάτω*. Qu. *ἔτεραν*, or *ὑπέτελεσαν* (13. 1435), or *ποίησαν*, 'they executed, performed.' It was usual for those who had the immediate prospect of death before them to wash and deck themselves in suitable apparel. Cf. Eur. Alc. 160. Kirchm. de Fun. Rom. i. 10. A very similar passage occurs in Eur. Hel. 1382, *τίλους δ' ἀμείψας* *ἀπὸ τῶν ναυφθάρων στολῆς* | *ἐγὼ νῦν ἐξήσκησα, καὶ λουτροῖς χρῶμαι* ἔδωκα.

1603. *ἐξήσκησαν*. 'Decked him out.' Noue refers to El. 452. 1217. Wessell. ad Herod. ii. 130. Blomf. Gl. Pers. 187. Of course *λουτροῖς* can only be connected loosely with *ἐξήσκησαν* by a Zeugma. Cf. El. 435. Yet we find in El. 1139, *λουτροῖς ἐκόσμησ'*. Xen. Cyr. vii. 3. 7. *ῥ' νομίζεται*. 'As is customary,' in preparing for death.

1604. 'And when he was satisfied with all being done,' lit. with all doing. For *δρώντος* cf. 1220. Trach. 196, *τὸ γὰρ ποθοῦν* &c. Jacobs explains it *πένθος ὑπηρεσίας ἀφθονίας*. Cf. Eur. Cycl. 132, *πάν δὲ σοι δρόμην ἐν*. But we miss the article here before *δρώντος*. Qu. *ἐπεὶ δὲ πάντ' εἰς ἡδονὴν δεδραμέν'* ἦν (or *εἰργασμέν'* ἦν *εἰς ἡδονήν*), or *ἐπεὶ δὲ δὴ τῷ δρώντος εἶχε ἡδονήν*, or *ἐπεὶ δὲ τῶν δεδραμένων εἶχε κέρων*. Cf. Eur. Alc. 186, *ἐπεὶ δὲ πολλῶν δακρύων εἶχε κέρων*, | *στελεῖται* &c.

1605. *ἀργόν*. 'Not done, unaccomplished.' Oed. R. 287. Theognis 597, *ἀλλὰ τὰ μὲν προβέβηκεν, ἀμέχανός ἐστι γενέσθαι* | *ἀργά. ἔνν ἐφίετο. ἔνν ἐφίεται* Elmsley (because of *ἔκτισσε* in next v.), who compares similar changes of tenses Tr. 769, *ἰδὼς ἀνφεί χρωτὶ καὶ προσπύσσειται* | *πλευραῖσιν* — Aj. 31, *φράσει τε κἀδήλωσεν*. Eur. Alc. 181, *κινεῖ δὲ προσπίνουσα, πάν δὲ δέμιον* | *ὀφθαλμοτέγκτω δέεται* (vulg. *δέετο*) *πλημμυρίδι*. It certainly is difficult to see how *ἐφίετο*, | *ἔκτισσε* can be maintained. This passage, it must be allowed, rather favours the view of those who hold that the augment is occasionally omitted by the Tragedians in narrations. Cf. on 1624. Elmsley's correction is simple, but

κτύπησέ" μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι  
 ῥρίγησαν\*, ὡς ἤκουσαν, ἐς δὲ γούνατα  
 πατρὸς πεσοῦσαι κλαῖον, οὐδ' ἀνίσταν  
 στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.  
 ὁ δ' ὡς ἀκούει φθόγγον ἐξαίφνης πικρὸν, 1610  
 πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν ᾧ τέκνα,  
 οὐκ ἔστ' ἔθ' ὑμῶν τῇδ' ἐν ἡμέρᾳ πατήρ.  
 ὄλωλε γὰρ δὴ πάντα τὰμὰ, κοῦκέτι  
 τὴν δυσπόνητον" ἔξει' ἀμφ' ἐμοὶ τροφήν  
 σκληρὰν μὲν, οἶδα, παῖδες, ἀλλ' ἐν γὰρ μόνον 1615  
 τὰ πάντα λύει" ταῦτ' ἔπος μοχθήματα·

not probable. Cf. on 1606. *ᾧ* ἐφίετο. 'Of the things he desired (or 'enjoined').'

1606. κτύπησε Heath. Vauv. Br. Elmsl. &c. κτύπησε (with the augment omitted, as in *ρίγησαν* 1607. κλαῖον 1608. θάυξεν 1624) vulg. Herm. Dind. Wund. Schn. Cf. on Trach. 769. El. 715. Qu. ἤχησε μὲν Ζ. χθ., or Ζεὺς ἐκτύπησε χθόνιος, or κτυπεῖ μὲν ὁ Ζεὺς χθόνιος (?). Or thus: *ᾧ* ἐφείθ', ὁ μὲν | Ζεὺς χθόνιος ἐκτύπησεν (or ἐβρόντησεν). Ζεὺς χθόνιος. I. a. Pluto, I imagine, whom Seneca calls 'nigrum Jovem' Herc. Oet. 1703. Aesch. Suppl. 150, τὸν πολυζενώτατον Ζῆνα τῶν κεκμηκότων. Hesiod Op. 465, εὐχεσθαι δὲ Διὶ χθονίῳ. All subterranean rumblings and earthquakes were attributed to him. Cf. on Eur. Hipp. 1216, ἐνθεν τις ἡχώ, χθόνιος ὡς βροντῇ Διὸς, | βαρὺν βρόμον μεθέκε, φρικῶδῃ κλύειν. El. 748, ὥστε νερτέρᾳ βροντῇ Διὸς. Aesch. Pr. 993, βροντήμασι | χθονίοις κυκᾶτω πάντα. Arist. Av. 1750, ὁ χθόνιος βαρυαχέες — βρονταί, | αἷς δὲ νῦν χθόνα σείει.

1607. ῥρίγησαν Heath. Elmsl. *ρίγησαν* the mss. Ald. Herm. Dind. Wund. Schn. Bgk. ῥίγησαν Br. Vauv. Hart. Cf. on 1602. The verb *ρίγειν* 'to fear' (Lat. 'horre') occurs often in Homer. Il. γ. 259, ῥίγησεν δ' ὁ γέρον. δ. 148. 150. ε. 596. η. 114. μ. 331, τὸν δὲ ἰδὼν ῥίγησε &c. λ. 254. μ. 208, Τρώες δ' ῥρίγησαν, ὅπως ἴδον αἰδλὸν ὄφιν. ε. 351, ἥ σε δῖω | ῥιγῆσειν πόλεμον. ρ. 175, οὔτοι ἐγὼν ἔρριγα μάχην. Od. ψ. 216, θυμὸς — ἔρριγει (imperf.). Therefore Elmsley's conjecture *ἐφριξαν* or *ἐδεισαν* is unnecessary.

1608. πεσοῦσαι κλαῖον Heath. Vauv. Br. Elmsl. πεσοῦσαι κλαῖον vulg. Herm. Dind. Wund. Schn. πεσοῦσ' ἑκλαῖον V.

πεσοῦσα κλαῖον Dind. (formerly). οὐδ' ἀνίσταν. 'And ceased not.' Schol: οὐκ ἀνέπεμπον (ἀνέταπον Br.). GL. A: οὐδ' ἔταπον.

1609. παμμήκεις γόους. 'Very loud lamentations.' Schneid: 'exceeding-violent.' Cf. 485, μηχανύων βοῇν ('elata voce'). Pind. Ol. vii. 37, ἀλάλαξεν ὑπερμάκει βοῇ. So μήκος 'magnitude' in Ant. 393. Others explain, 'long continued.'

1610. ὡς ἀκούει φθόγγον ἐξαίφνης π. 'Immediately he hears the piercing (mournful) cry.' Compare the phrase *ἐπεὶ τάχιστα ἦλθε*, 'immediately he came,' and similar ones. V. ad Arist. Thesm. 1205. Blomf. Gl. Prom. 207. φθόγγον — πικρὸν. 'Their bitter (or piercing) cry.' Phil. 189, πικρὰς οἰμωγὰς. Ant. 423. Genes. xxvii. 34, ἀνεβόησε φωνὴν μεγάλην καὶ πικρὰν σφόδρα (E. V. 'with an exceeding bitter cry').

1611. πτύξας. 'Having folded.' Schol: περιπλέξας.

1614. τὴν δυσπόνητον. Qu. τὴν δύσπονον τήνδ'. Schol: γηροκομίαν. El.

1183, ἀνύμφου δυσμόρου τε σῆς τροφῆς.

ἀμφ' ἐμοί. 'About me.' Cf. El.

1144, οἱμοὶ τάλαινα τῆς ἐμῆς πάλαι τροφῆς | ἀνωφελήτων, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ πόνη γαλκεῖ παρῆσχον. 1180. Tr. 727. Aj. 340.

1615. ἀλλ' ἐν γὰρ —. 'But (why should I say this?), for one single word (thing, consideration) does away with all these troubles.' Explanatory of which ἐν μόνον ἔπος follows τὸ γὰρ φιλεῖν &c. 'I mean that' &c. Cf. 985, ἀλλ' ἐν γὰρ οὐκ ἔριδα —.

1616. τὰ πάντα λύει. Rather τὰ πάντ' ἔλυε. Or τὰ πάντ' ἴσται, or τὰ πάντ' ἀκείται. For τὰ πάντα perhaps ἅπαντα. ἔπος. 'Matter, thing, consideration.'



τὸ γὰρ φιλεῖν" οὐκ ἔστιν ἐξ ὅτου πλέον  
ἢ τοῦδε τάνδρὸς ἔσχεθ', οὐ τητῶμεναι"  
τὸ λοιπὸν ἤδη τὸν βίον διάξετε\*.

τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι  
λύγδην ἔκλαιον πάντες. ὥς δὲ πρὸς τέλος  
γῶν ἀφίκοντ' οὐδ' ἔτ' ὠρώρει βοή,  
ἦν μὲν σιωπῇ, φθέγμα δ' ἐξαίφνης τινὸς"  
θῶύξεν αὐτὸν", ὥστε πάντας ὀρβίας

1620

Cf. 1150. Oed. R. 1144. Aj. 467. 2 Samuel xii. 12, ποιήσω τὸ βῆμα τοῦτο &c.

1617. τὸ γὰρ φιλεῖν —. 'For greater love have you had from no man than from me.' Qu. τὸ γὰρ φιλεῖν, 'affection' (cf. on 1220). Trach. 1243, δέλαιος, ὡς ἐς πολλὰ τάπορεῖν (qu. τὰπορεῖν) ἔχω. Phil. 675, τὸ γὰρ νοσοῦν &c.

1618. τητῶμεναι. Perh. τητῶμενα.

1619. τὸν (τὸ K. L. Suid. v. τητᾶσθαι) λοιπὸν ἤδη βίον (τοῦ βίου Suid.) διάξετον the mss. and Ald. τὸν λοιπὸν ἤδη βίον αἰ — Turn. τὸν λοιπὸν ἤδη βίον εἰς διάξετον Wessel. Obs. i. 25. Heath. Br. (Vauv. with justice objects to εἰ.) τὸ λοιπὸν ἤδη τοῦ βίου διάξετον Suid. Reis. Schaeff. Wund. Hart. (Wunder compares Oed. R. 1125, τὰ πλείστα τοῦ βίου. 1487, τὰ λοιπὰ τοῦ βίου.) τὸ λοιπὸν ἤδη τὸν βίον διάξετον Elmsley, who, ad Med. 1096, for τὸν λοιπὸν ἤδη, compares Tr. 81, τὸ (al. τὸν) λοιπὸν ἤδη βίον εὐαλὸν ἔχειν. 168, τὸ λοιπὸν ἤδη (ἦν ἀλυπητὴ βίη. Phil. 454. Eur. Med. 1128. Andr. 1259. And so Herm. Dind. Schneid. Bgk. Cf. also Arist. Eccl. 240, εὐδαιμονοῦντες τὸν βίον διάξετε. διάξετον. διάξετε Suid. Hart. Rightly, I think. Some grammarian wrote διάξετον, to make it accord with τητῶμενα (so Soph.?). Cf. on 1601. 1608. El. 950.

1620. τοιαῦτ' —. 'Thus they wept.'

1621. λύγδην. 'With sobbing.' Arist. Ach. 690, εἰτα λύζει καὶ δακρύει. Hesych: Λυγανόμενον: λυγόντα ἐν τῇ κλαίειν. πάντες. 'All together.' The Schol. notices the masculine thus put κατ' ἐπικράτειαν, although the only male party concerned was Oedipus, the others being his two daughters; and compares the line (Callim. Fr. 83 Bentl.): Μοῖσαι καλὰ κἀπολλοῦ, οἷς ἐγὼ σπένδω. Compare with this the affecting narrative recorded in Act. Apost. xx. 37 f.

1622. οὐδέ τ' ὠρώρει (ὀρ. R. V.) the mss. Ald. οὐδ' ἔτ' ὠρώρει marg. Turn. Cant. ed. Lond. ii. Burt. Elmsl. &c. Cf.

El. 186, οὐδ' ἔτ' (οὐδέ τ' Ald.) ἀρεῶ. "Aesch. Ag. 662, ἐν νυκτὶ δυσκέρματα δ' ὠρώρει κακὰ. Scæpius non legitur ἔραρε apud Atticos, qui ejusdem formae habent ἔραρα, ὄδαδα, δλωλα, ἔνωπα." ELMSL.

1623. τινὸς. 'Of some person or thing.' Elmsley thinks τινὸς corrupt, and proposes θεοῦ | θῶύξεν αὐτόν.

1624. θῶύξεν αὐτόν the mss. θῶύξεν αὐτόν Elmsl. θῶύξεν αὐτόν Hart. αὐτῇ γ' ἐθῶύξ Both. Troll. θεῶν ἐθῶύξ (om. αὐτόν) Porson ad Phoen. 5. ἐθῶύξεν (υ-υ, or υ-υ, a synizesis being supposed, as in ὄντως, or ἐθαύξεν) αὐτόν Vauv. (coll. Hesych: θαῦσαι, θαυμάσιος θῶσαι. Which grammarian also cites θαυθαίς from Soph. Fr. 183). Qu. θεοῦ σφ' ἐθῶύξ, or θεοῦ νιν ἐθῶύξεν (σ), or ἐθῶύξεν αὐτόν, or τὸν ἄνδρ' ἐθῶύξ' (cf. 1648), or αὐτῇ 'πεθῶύξ' (Eur. Iph. T. 1127, δ κάλαμος Πανδὸς κόπαις ἐπιθῶύξει. Hipp. 219, πρὸς θεῶν ἔραμαι κυσὶ θαῦσαι. Aesch. Fr. 73, ἢ μὴν κελεύσω κἀπιθῶύξω γε πρὸς), or θεοῦ (monos) νιν ἐπεθῶύξ. Θαυθσεῖν means properly 'to urge or cheer on' sporting dogs with a cry (v. Blomf. ad Fr. 394), and so to address any one in urgent and clamorous language. Aj. 308, παῖδας κἀρα θῶύξεν. 335, οἶαν τήνδε θαυθσεῖς βοήν. Aesch. Fr. 73. 277. 393. 1043. Ag. 866 &c. Schol: θῶύξεν. ἐκάλεσεν, ἐβόησεν. 'Hailed him.' ὥστε —. Construe: ὥστε πάντας δεισοντας φόβῳ στήσαι ἐξαιφνης ὀρβίας τρίχας. Cf. 1464, ἐς δ' ἄκραν δέμ' ὑπῆλθε κρατὶς φόβῳ. Aesch. Sept. 563, ἰκεῖται λόγος (φόβος;) διὰ στηθέων, | τριχὸς δ' ὀρβίας πλόκαμος ἴσταται — κλυούσῃ &c. Eur. Hel. 640, γέγηθα' κρατὶ δ' ὀρβίους ἐθείρας ἀνεπέρωκα. Plat. Ion. p. 535, ὀρβαί αἱ τρίχες ἴστανται ὑπὸ φόβῳ. Il. σ'. 359. Virg. Aen. iv. 280, 'Arrectaeque horrore comae, et vox faucibus haesit.' Hence ὀρβόρυξ φόβος Aesch. Cho. 32, and ὀρβόρυξ φόβος in the same sense Soph. Fr. 922. ὀρβίας. Qu. ὀρβίους? Eur. Hel. 632, ὀρβίους ἐθείρας.

στήσαι φόβῳ, δέισαντας, ἐξαίφνης τρίχας. 1625  
 καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός  
 ὦ οὗτος οὗτος, Οἰδίπους, τί μέλλομεν  
 χωρεῖν; πάλαι δὴ τὰπὸ σοῦ βραδύνεται.  
 ὁ δ' ὡς ἐπήσθητ' ἐκ θεοῦ καλούμενος,  
 αὐδᾷ μολεῖν οἱ γῆς ἄνακτα θησεία. 1630  
 κάπει προσήλθεν, εἶπεν ὦ φίλον κάρα,  
 δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις

1625. στήσαι — τρίχας. Such is the Greek idiom for what we should say, *ai triches istantai* &c. Doederl. compares Eur. Hel. 632, γέγηθα, κρατὶ δ' ὀρθίους δείρας ἀνεπτέρικα. Plat. Phaed. p. 118 A, τὰ ὅμματα ἔστησε of the dying Socrates [so we say, 'he fixed his eyes']. Cf. also above 804. 1487. El. 27, ὀρθὸν οὖς ἔστησεν. So ὀφρὺν ἐκείρειν, κόμην οὐ πάγωσα καθίειναι, &c. φόβῳ. 'From fear, for fear.' So Herm. Porson connects φόβῳ δέισαντας, coll. Oed. R. 65, ἔκφυ—εὐδοντα. Tr. 176, φόβῳ — ταρβοῦσαν. Eur. Tro. 1026, φρίκη τρέμουνσαν. Herc. 971, ταρβοῦντες φόβῳ. Schneid. likewise connects φόβῳ δέισαντας. And Wunder, though he approves of the construction given above, suspects that it may be allowable to take φόβῳ δέισαντας in close connexion, adding Plat. Rep. p. 413, ἡ ὑπ' ἡδονῆς κληθέντες ἢ ὑπὸ φόβου τι δέισαντες. Phil. 226, καὶ μή μ' ὄκνη δέισαντες ἐκπαραγῇτ'. But it is clear φόβῳ (Ant. 269) is the dative of cause, to be connected closely with στήσαι, not with δέισαντας. So 659, θυμῷ, 'from anger.' Cf. on Tr. 176. Ph. 226. For the sake of clearness I have stopped before and after δέισαντας.

1626. καλεῖ. κάλει T. Farn. κάλλει V. So Eur. Alc. 260, νεκρῶν πορθεῖν — Χάρων μ' ἦδη καλεῖ. Τί μέλλεις; ἐπείγου· σὺ κατείργεις τὰδ' ἔτοιμα σπερχομένοις τάχυνε. So also Niobe, in the play of the same name of Aeschylus or Sophocles, when summoned by a subterranean voice to follow, replies: ἔρχομαι· τί μ' αἰεῖς (αἰεῖς?); And again, in allusion to the Niobe of the dithyrambic poet Timotheus, Macho Athen. 341 C, δ Τιμοθέου Χάρων σχολάζειν οὐκ ἐξ, | οὐκ τῆς Νιόβης, χωρεῖν δὲ πορθεῖν ἀναβοᾷ· | καλεῖ δὲ Μοῖρα νύχιος, ἥς κλύειν χρεόν. (From Schneid.) Add Arist. Lys. 606, δ Χάρων σε καλεῖ, | σὺ δὲ κωλύεις ἀν-ἀγεσθαι. And the observation of the dying Socrates Plat. Phaed. 165 A, ἐμὲ δὲ νῦν ἦδη καλεῖ, φαίη ἂν ἀνὴρ τραγικὸς,

ἡ εἰμαμένη. πολλὰ πολλαχῇ. 'Many times in many ways.' V. Elmsl. ad Heracl. 919. But how 'in many ways?' Qu. πολλὰ πολλάκις, 'very often,' as in Eur. Med. 1134, πολλὰ πολλάκις — σκοπομένη. Arist. Thesm. 287, πολλὰ πολλάκις μέ σοι | θύειν ἔχουσιν.

1627. ὦ οὗτος οὗτος (ὦ οὗτος A. R.) —. Cf. Aj. 89, ὦ οὗτος, Ἄϊας, δευτερόν σε προσκαλῶ. Arist. Vesp. 1364, ὦ οὗτος, οὗτος, τυφελανέ —.

1628. πάλαι δὴ —. Phil. 806, ἀλγὼ πάλαι δὴ τὰπὶ σοὶ στῆναι κακὰ. Arist. An. 922, πάλαι, πάλαι δὴ τῆνδ' ἐγὼ κλήζω πόλιν. Aesch. Fr. 977, πάλαι πάλαι δὴ καὶ βεβούλευται τάδε. τὰπὸ σοῦ βραδ. 'Delay is caused on thy part.' El. 1464, καὶ δὴ τελεῖται τὰπ' ἐμοῦ (coll. 1070). Tr. 479. Eur. Tro. 74, ἔτοιμ' ἂ βούλει τὰπ' ἐμοῦ. Heracl. 1064, τὰ γὰρ ἐξ ἡμῶν | καθαρῶς ἔσται βασιλεύειν. Where see Elmsl. Similarly Charon Arist. Lys. 607, σὺ δὲ κωλύεις ἀνάγεσθαι.

1629. ἐπήσθητ' — καλούμενος. 'Perceived that he was called.' Oed. R. 1128. Ant. 962. So Virg. Aen. ii. 377, 'sensit medius delapsus in hostes.'

1630. αὐδᾷ μολεῖν. 'He bids come.' So Oed. R. 1287, βοᾷ διολύειν κληῖθρα. οἱ. 'To him.' Schol.: ἀντὶ τοῦ πρὸς αὐτόν.

1631. ὦ φίλον κάρα. 'Dear soul.' Compare the Homeric Τεῦκρε, φίλη κεφαλῇ. Arist. Ach. 285, ὦ μαρὰ κεφαλῇ. Cf. also on Ant. 1.

1632. 'Give, I pray thee, the lasting assurance of thy hand to my children.' Cf. Phil. 813, ἐμβαλλε χερὸς πίστιν. — ἐμβαλλω μενεῖν. Eur. Med. 21, βοᾷ μὲν ὀρκους, ἀνακαλεῖ δὲ δεξιᾶς | πίστιν μεγίστην. Herc. 308. Hom. Il. β. 341, καὶ δεξιά, ἥς ἐπέπιθμεν. Arist. Ran. 766. 801. Virg. Aen. i. 412. Hermann explains ἀρχαίαν 'quae firma maneat, olim antiqua futura,' comparing Aesch. Ag. 587, θεοῖς λάφυρα ταῦτα τοῖς καθ'

ὕμεις δὲ, παῖδες, τῷδε καὶ καταίνεσον  
μήποτε προδώσειν τάσδ' ἐκὼν, τελεῖν δ' ὅσ' ἂν  
μέλλης φρονῶν εὖ ξυμφέρωντ' αὐταῖς ἀεὶ". 1635  
ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ ὄκνου\* μέτα  
κατῆνεσεν τὰδ' ὄρκιος δράσειν ξένῃ.  
ὅπως δὲ ταύτ' ἔδρασεν, εὐθύς Οἰδίπουν  
ψάσας ἀμαυραῖς χερσὶν ὦν παιδῶν λέγει·  
"ὦ παῖδε, τλάσα" χρὴ τὸ γενναῖον φρενὶ" 1640

Ἑλλάδα | δόμοις ἐπασσάλευσαν ἀρχαῖον γένος. In like manner Schneid. explains it either 'the old' (as 633 f.), or 'that which remains firm,' taken proleptically. Qu. ἐμπεδον or ἀσφαλῆ, 'sure.' Or δός μοι χερὸς σῆς δεξιᾶς πίστιν τέκνοις, or δός μοι βέβαιον σῆς χερὸς π. τ.

1633. ὕμεις τε vulg. Rather ὕμεις δέ. ὕμεις δέ, παῖδες, τῷδε. Sub. δότε. These words are to be taken διὰ μέσου, as Elmsley observes, who compares Eur. Herc. 624 f. Tro. 1016 f. καταίνεσον. 'Say, promise.' Compare καταφάσκειν, 'to affirm,' Oed. R. 507.

1635. μέλλης (μέλλεις K. L.). Sub. τελεῖν. Cf. 1773 f. δρᾶσω καὶ τὰδε καὶ πάνθ' ὅπως ἂν | μέλλω πράσσειν (δράσειν?) πρόσφορα &c. Connect φρονῶν εὖ, 'kindly disposed.' Oed. R. 1066, καὶ μὴν φρονούσῃ γ' εὖ τὰ λῃστά σοι λέγω. The position of the words however will not allow us to connect φρονῶν εὖ with τελεῖν, as Schaefer proposes. Qu. ποιεῖν for ἀεὶ. Or ξυμφέρωντ' for ξυμφέρουσι (Phil. 627, σφῶν δ' ὅπως ἀρίστα συμφέροι θεός. El. 946). Or: ὅσ' ἂν | μέλλῃ φανείσθαι (or μέλλῃ ποιήσιν) συμφέροντ' —.

1636. γενναῖος. 'Noble-minded, generous.' Cf. Eur. Alc. 873, καίπερ βαρεῖα ξυμφορὰ πεπληγμένος | ἐκρυπτε δ', ὦν γενναῖος, αἰδεσθὲς ἐμέ. οὐκ οἴκτου μέτα. 'Without wailing, lamentation, or sobbing.' Schaefer: 'non ejulans et lamentans.' Aesch. Sept. 51, οἴκτος οὐκ ἦν διὰ στόμα. Cf. Tr. 863. Aj. 580. 895. Eur. Tro. 155, αἶον οἴκτους, οὐκ οἰκτίσει. Hesych. Οἴκτος ὀρθῶς. In French, 'faiblesse.' Hence οἰκτρός 'doleful' El. 1067, οἰκτρὰν ὄσα. Musgrave, thinking it unbecoming to represent Theseus as not moved with pity (οἴκτου μέτα), proposes οὐκ ὄγκου μέτα, 'sine ulla causatione,' i. e. 'without making any difficulty.' Ed. Lond. conj. ὡς ἀνὴρ γενναῖος ὦν, οἴκτου μέτα (Phil. 965. 1074) —. Wex: οὐκ ὄκνου μέτα (i. e. 'without hesitation'). Bergk conj. οὐκ ὄγκου (or

ὄκνου) μέτα. I prefer οὐκ ὄκνου (or οὐ φθόνου) μέτα, 'without reluctance.'

1637. κατῆνεσεν. Cf. on 432.

1639. ἀμαυραῖς χερσὶν. 'With blind hands.' Cf. 152, ἀμαυρὰ κάλα. 1018. Eur. Ph. 1693, τυφλὴν χεῖρα. Hec. 1056, τυφλὸν τυφλῷ στείχοντα — τοῦ. So Doederl. explains ἀμαυραῖς 'amaeis,' and illustrates by Lycophr. Cass. 1104, τυφλαῖς ματεύουσι χερσὶ κροσσωντοῖς ῥάβδους. He cites also Xen. Ages. xi. 12, ἀεὶ τυφλοὶ τὰ τῶν φίλων ἀσφαλῆς ἀεὶ ἀμαυροῦν τὰ τῶν πολεμίων εἶχεν. Pind. Isthm. iv. 81, χρὴ δὲ πᾶν ἔρδοντ' ἀμαυρᾶσαι τὸν ἔχθρην. Here however and in v. 162 he would prefer the sense of 'blind,' so that κῶλον ἀμαυρὸν may signify the same as τοῦ τυφλός. Reisch also explains κῶλον ἀμαυρὸν in the same manner, and contends that ἀμαυροῦν never means 'debilitate,' but 'obscure' (ἀφανίζειν). Hence ἀμαυρῶσις, 'blindness.' Others explain ἀμαυραῖς, 'feeble, weak.' So Eur. Herc. 231, γῆρα δὲ τρομερὰ γυνὴ ἀμαυρὸν σθένος. Burton and Brunck prefer ἀφανραῖς (Hom. Il. vii. 458, πολλὰν ἀφανρότερος χεῖράς τε μένος τε).

1640. τλάσα Dind. Wund. τλάσας the mss. vulg. Cf. on 1601.

τὸ γενναῖον. 'What is noble.' Cf. 8. 569. 1042. Hermann explains: 'id quod generosum est animo subeuntes,' comparing Eur. Alc. 627, ἔργον τλάσα γενναῖον τόδε. Vauv: 'conspicientes animo fortitudinem, quae generosae decet.' Schneid: 'bearing that which to bear is γενναῖον,' a proof of γενναῖότης. Musgrave takes τὸ γενναῖον to be equivalent to γενναῖος, coll. Theocr. i. 41, κάμνεται τὸ καρτερὸν ἀνδρὶ εὐκός. iii. 3, τίττω ἐμὴν τὸ καλὸν πεφιλαιμένη. 18, δὲ τὸ καλὸν ποθοῦσα. Antiphilus Anth. p. 51, θαμβῶ σε τὸ μυρλόν. Alciph. i. 36, πεινήσω τὸ καλὸν, &c. So likewise Schaefer, who adds Archias Epigr. i. πορθεῖς με τὸ κρήνον. Qu. ὦ παῖδ', ἐχούσα —. φρενὶ A. M. R. φέρειν B. K.

χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἂ μὴ θέμις  
 λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.  
 ἀλλ' ἔρπεθ' ὡς τάχιστα· πλὴν ὁ κύριος  
 θησεὺς παρέστω μανθάνων' τὰ δρώμενα.  
 τοσαῦτα φωνήσαντος εἰσηκούσαμεν 1645  
 ξύμπαντες· ἀστακτὶ δὲ' σὺν ταῖς παρθένοις  
 στένοντες ὠμαρτοῦμεν. ὡς δ' ἀπήλθομεν,  
 χρόνῳ βραχεὶ στραφέντες, ἐξαπείδομεν'  
 τὸν ἄνδρα τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,  
 ἄνακτα δ' αὐτὸν ὁμμάτων ἐπίσκιον 1650  
 χεῖρ' ἀντέχοντα κρατὸς, ὡς δεινοῦ τινος  
 φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπειν.  
 ἔπειτα μέντοι βαῖον' οὐδὲ σὺν χρόνῳ,

T. V. Perhaps rightly (cf. on Ant. 705, *μή νυν ἐν ἡδὺς μόνον ἐν παντὶ φέρει*). Cf. Ph. 474. Fr. 603, *ἄνδρα γενναῖον φρένας*.

1641. *μηδ'* B. K. sec. m. marg. Turn. Cant. Dind. *μή μ'* vulg.

1642. *δικαιοῦν*. Schol: *δίκαιον νομίζειν*. I. q. *ἀξιοῦν*. *φωνούντων*. Sub. *ἡμῶν*. Cf. 1645.

1643. *ὁ κύριος*. 'The proper, necessary person,' or 'the sovereign.' Cf. 288.

1644. *μανθάνων*. 'Observing.' Oed. R. 1128. Qu. *μανθάνειν* 'to witness.' Cf. 12.

1645. *φωνήσαντος*. Sub. *αὐτοῦ*. Cf. 1642.

*εἰσηκούσαμεν*. Musgrave explains, 'obtemperavimus,' coll. Eur. Cycl. 120. Herod. iii. 61. But, as *εἰσακούειν* does not appear to be used in this sense, Brunck, Reisig, and Wunder justly prefer the explanation, 'exaudivimus.'

1646. *ἀστακτί*. 'With a copious flow of tears.' Schol: *πολυστακτί, πολυδακρύτως*. The last syllable long, as in *ἀναιμωκτί* (Aj. 1227, *ᾧδ' ἀναιμωκτί λέγειν*), *ἀκλαντί* Callim. Fr. 418, *ἀναιμωτί* Il. p. 363. But above 1251, we found *ἀστακτί* (?). And so *ἐγερτί* (?) Ant. 413, *ἀστενακτί* Aesch. ap. Athen. vii. 303 C. And indeed these verbal adverbs, as *ἀστενακτί* (Aesch. Fr. 284. Plat. Ax. 364 C), *ἀκλητί*, *ἀνωμοτί* (Herod. ii. 108) &c., usually have the last syllable short. V. Blomf. Gl. Prom. 216. Perhaps *ἀστακτοί* (as *ἀστένακτος κἀδάκρυτος* Trach. 1200). Or rather *ἐτ'* *ἀστακτί*. But *ἀστακτί* — *στένοντες* (for *δακρύοντες*) seems hardly right (but cf. 1710). Cf. on 1251.

1648. *ἐξαπείδομεν*. A rare compound, occurring, as Elmsley observes, no where

else. Schol: *ἴδων αὐτοῦ τὸ πολλάκις (πολλάκις?) κεχρησθαι ταῖς προθέσεσι*. Cf. on Phil. 668. Similar compounds in our author are *ἐξαπαλλάσσειν*, *ἐξαπολλύναι*, *ἐξαποφθεῖρειν*, *ἐξαφαιρεῖσθαι*, *ἐξαφίναί*, *ἐξαφίστασθαι*. Qu. *εἰσπορέμεθα*, or *εὐθὺς (or αὐτίκα) εἰδομεν*.

1649. *τὸν ἄνδρα* —. Who, says Elmsley, would not correct *τὸν ἄνδρα*, if the metre allowed of it? So Ant. 561, *τὰ παῖδε φημι τάδε, τὴν μὲν ἀρτίως | ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφυ*. Eur. Ph. 1621, *νεκρῶ δὲ τάδε, τὸν μὲν &c.* The messenger, observes Schneid., begins as though he meant to relate only about Oedipus, but to the *τὸν ἄνδρα* opposes Theseus; to the *τὸν μὲν* the *ἄνακτα δ' αὐτόν*. Cf. Il. xxiv. 721, *θρήνων ἐξ-ἀρχους, οἳ γε στονδέσσαν ἀδτὴν | οἳ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες*.

1650. Construe: 'But the sovereign by himself (alone) holding his hand over against his head to shade his eyes.' Schol: *κατὰ τοῦ κρατὸς ἔχοντα χεῖρα ἐπίσκιον ὁμμάτων*. Apoll. Rh. ii. 68, *ἀνασχόμενοι βεθέων προτάροιθε βαρείας | χεῖρας*. For *ὁμμάτων ἐπίσκιον* v. Matth. § 344. Awful must have been the spectacle, which the hero of so many fights and perilous adventures could not look upon with uncovered eyes. Compare the scene of the Transfiguration, and other similar ones, recorded in holy writ.

1651. *χεῖρ' ἀντέχοντα*. *ἔχοντα χεῖρα* B. T. V.

1652. *ἀνασχετοῦ βλέπειν*. Cf. Oed. R. 792.

1653. *βαῖον*. 'A little, after a little.' Schol: *μετ' ὀλίγον, οὐ μετὰ πολὺ*. Tr.

ὀρώμεν αὐτὸν γῆν τε προσκυνούνθ' ἄμα  
καὶ τὸν θεῶν Ὀλυμπον ἐν ταύτῳ λόγῳ. 1655  
μόρῳ δ' ὁποίῳ κείνος ὤλετ' οὐδ' ἂν εἰς  
θνητῶν φράσειε, πλὴν τὸ Θησέως κάρα.  
οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ  
κεραυνὸς ἐξέπραξεν", οὔτε ποντία  
θύελλα κινηθεῖσα τῷ τότε ἐν χρόνῳ, 1660  
ἀλλ' ἣ τις ἐκ θεῶν πομπὸς, ἣ τὸ νερτέρων  
εὐνουν διαστὰν γῆς" ἀλύπητον\*" βάθρον.

335. αὐτοῦ γε πρῶτον βαῖδν ἀμείνας'.  
Aj. 60. John Evang. xvi. 16, μικρὸν, καὶ  
οὐ θεωρεῖτέ με' καὶ πάλιν μικρὸν, καὶ  
ἔψθεθέ με. So βραχύ. Cf. 397, βαῖοῦ  
κούχλ' μυρίον χρόνον, and on Oed. R. 58.  
Qu. μετὰ τι βαῖδν, or μετὰ βαῖδν τε κούχλ'  
—, or βαῖφ' κούχλ' μυρίῳ χρόνῳ.

1654. γῆν — προσκυνούνθ'. Cf. Phil.  
1408, στειχε προσκύσας χθόνα. 533.  
El. 1374. Arist. Eq. 156, ἔπειτα τὴν  
γῆν πρόσκυσον καὶ τοὺς θεούς. Pl. 771,  
καὶ προσκυνῶ γε πρῶτα μὲν τὸν ἥλιον, |  
ἔπειτα σεμνῆς Παλλὰδος κλεινὸν πέδον,  
| χώραν τε πᾶσαν Κέρκωπος, ἥ μ' ἐδέξατο.  
Od. ε'. 463, κύσε δὲ ζειδωρον ἄρουραν.  
δ'. 522, καὶ κυνέϊ ἀπτόμενος ἦν πατρίδα.  
Theaues, observes Schn., directs his prayer  
at the same time to the 'earth,' whose  
gods had received Oedipus; and to the  
'heavens,' whose gods had thus far guided  
him. Aesch. Pers. 499, εὐχετο | λιταῖσι  
γαῖαν οὐρανὸν τε προσκυνῶν.

1655. τὸν θεῶν Ὀλυμπον. "No  
longer," remarks Schn., "the Pierian  
god-mountain of the Iliad, but, as we al-  
ready find it in the Odyssey, the οὐρανός.  
Cf. Ant. 758." ἐν ταύτῳ λόγῳ.  
'In one and the same address' (in the  
same account, Lat. 'simul'). For λόγῳ  
perhaps χρόνῳ.

1656. μόρῳ δὲ ποίῳ K.

1658. οὐ γάρ τις —. As might have  
been supposed from the preceding hurri-  
cane or tempest. Cf. Eur. Suppl. 828,  
κατὰ με πέδον γᾶς ἔλοι, διὰ δὲ θύελλα  
σκάσαι, πυρὸς τε φλογμὸς ὁ Διὸς ἐν κάρᾳ  
πέσοι. θεοῦ. θεός K. L.

1659. ἐξέπραξεν. 'Dispatched, de-  
stroyed him.' Lat. 'confecit.' Schol:  
ἀνεῖλεν. Gl. A: διεπράξατο, ἀνεῖλε.  
Eur. Hec. 515, πῶς καὶ νιν ἐξεπράξατ';  
Qu. ἐξέφλεξεν (Arist. Pac. 608), or ἐξ-  
έπεμψεν (as in 1664, ἐξεπέμπετο), or  
ἐξέπληξεν. ποντία θύελλα. Il. vi.  
345, εἴθ' ὄφελ' ἥματι τῷ, ὅτε με πρῶτον

τέκε μήτηρ, | οἷχεσθαι προφύρουσα κατὰ  
ἀνέμοιο θύελλα | εἰς ἔρος ἣ εἰς κύμα  
πολυφλοίσβοιο θαλάσσης.

1660. τῷ τότε χρόνῳ Said. v. θύελλα.  
1661. πομπός. 'Messenger to fetch  
me.' Cf. 70. Oed. R. 288. Ant. 164.

ἣ τὸ — βάθρον. 'Or the region  
of the dead kindly opening to receive  
him without any suffering.' Schol: ἣ τὸ  
νερτέρων γῆς πέδον εὐνουν διαστάν. We  
must connect closely γῆς βάθρον (cf. on  
669), 'surface of the earth,' and explain  
the adjunct νερτέρων, 'conducting to the  
dead' or 'to Hades' (cf. 1572 f.). Or  
we might perhaps explain γῆς ἀλύπητον  
'without injuring the land,' as illus-  
trating the preceding words εὐνουν δια-  
στάν. But some verb seems required,  
for ἐξέπραξεν cannot very well be supplied  
in this latter part of the sentence. As  
γῆς appears somewhat superfluous, per-  
haps we should substitute for it some such  
verb as εἰλ' or εἰλαθ'.

1662. εὐνουν διαστάν. 'Kindly parting  
asunder,' not as in the Homeric wish τότε  
μοι χάνοι εὐρεῖα χθών, as Schn. remarks.  
Cf. 773, πόλιν — μοι ξυνοῦσαν εὐνουν.

γῆς — βάθρον. Eur. Suppl. 828,  
κατὰ με πέδον γᾶς ἔλοι. ἀλύπητον

nearly all the mss. Ald. Doed. Elmal.  
Bggk. ἀλάμπετον K. and (supr. a m.  
sec., acc. to Cobet) L. Musgr. Br. Reis.  
Herm. Dind. Wund. Schn. Hart. In  
favour of which reading Brunck quotes an  
Epigr. in Analect. iii. 259, ὀφρὴ καὶ σάκτος  
ἐστὶν ἀλάμπετον. Murgave quotes Hom.  
Hymn. in Lun. 5, στίλβει δ' ἄμ' ἀλά-  
μπετος ἀήρ. Incert. in Heraclit. Anthol.  
p. 119. Reisch compares 1682, ἐσπετον  
δὲ πλάκες ἔμαψαν ἐν ἀφανεί τινι μόρῳ  
—. Aesch. Pr. 1028, κνεφαῖα βάθρ. But  
the common reading is attested by Pollux  
iii. 98, Πλάτων δὲ καὶ ἀλύπητος ἐστὶ  
ὥσπερ καὶ Σοφοκλῆς ἀλύπητον. Who  
no doubt refers to this very passage.

ἀνὴρ γὰρ οὐ στενακτὸς" οὐδὲ σὺν νόσοις  
ἀλγεινὸς ἐξεπέμπετ'", ἀλλ' εἴ τις βροτῶν  
θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1665  
οὐκ ἂν παρείμην" οἷσι μὴ δοκῶ φρονεῖν.

Doederl. correctly interprets ἀλγύπτος 'dolorem non afferens.' Cf. Trach. 168, ζῶν ἀλγύπτε βίῳ. In which passage it may seem doubtful whether the noun partakes of an active or a passive signification. We have too βαρυδάλγτα ἔχη, 'grievous woes,' in Aj. 200. This reading is confirmed also by 1585, θεία κἀπόνῃ — τῶχρ (βίον ἔλιπε). 'Αλάμπετος is a word of doubtful usage in ancient and good writers. The poet, I suspect, would have written rather ἄλαμπες, as in Tr. 691, ἄλαμπες ἥλιον. If there were occasion to make any alteration, perhaps ἀνῆλιον would be satisfactory (Eur. Herc. 608, ἐξ ἀνῆλιον μυχῶν 'Αἰδου. Alc. 450. 865), or ἀναύγητον, 'rayless' (Aesch. Pr. 1028, εἰς ἀναύγητον μολεῖν | 'Αἰθῆρ). Which latter Schneid. also thinks may be the true reading. And certainly the position of the word seems to call for some such epithet. Perhaps ἀλγύπτιον may agree with αὐτὸν (ἐξέπραξε), in the sense of 'unharmful, unhurt,' especially if some verb is to be substituted for γῆς. Compare the account of the death of Amphiaræus, Pind. N. ix. 24, ὁ δ' 'Αμφιάρῳ σχίσσεν κεραυνῷ παμβίῳ Ζεὺς τὰν βαθύστερον χθόνα, κρύψεν δ' ἄμ' ἵπποις.

1663. ἀνὴρ. ἀνὴρ the mess. Corrected by Br. &c. οὐ στενακτὸς. 'Without groans,' without uttering groans. In a neuter sense. So ἀστένακτος, 'without wailing,' Trach. 1074. ἀστένακτος κἀδάκρυτος 1200. Perhaps here too for οὐ στενακτὸς we should substitute ἀστένακτος. Cf. Oed. C. 39, ἀδικτος οὐδ' αἰσγτός. Phil. 2, ἀστικτος οὐδ' οἰκουμένη. Schneid. wrongly renders it, 'not to be deplored,' coll. 1561. 1679. σὺν νόσοις ἀλγεινός. 'Suffering from the presence of diseases.' Cf. on Oed. R. 17, σὺν γῆρᾳ βαρεῖς. Phil. 135, ἐν τ' (σύν τ') δδυνας ἰμοῦ | λιμῶ τ' οἰκτρός. Similarly Ant. 819, οὔτε φθιδάσι πληγείσα νόσοις.

1664. ἀλγεινός (ἀλγεινός K. L.). 'In pain, suffering pain.' A rare meaning of this word. Qu. ἀλγείν' (i. q. ἀλγεινός, ἀλγεινῶ τρόπῳ) ἐκεῖσ' ἐπέμπετ'. ἐξεπέμπετ'. 'Was dismissed' out of the world, departed. Lat. 'decessit.' The imperfect appears to denote the protracted length of time he would have taken to die,

had he done so by the gradual inroads of pain or sickness. As however the Schol. explains it by ἐξέπνευσεν, it is not impossible that there may have been originally some aorist here, perhaps ἐξέπνευσεν itself. So ἀτελεύσατο Ant. 1314. ἀτελεύθης 1268.

1665. Schneid. compares similar asseverations in the concluding speeches of messengers, Ant. 460, σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν, | σχεδόν τι μέρω μαρίαν ὀφλισκάνω. Aj. 1038, ὅτε δὲ μὴ τὰς ἐστὶν ἐν γνέμῃ φίλα, | κείνός τ' ἐκεῖνα στεργέτω κἀγὼ τάδε. Oed. R. 944. Tr. 373.

1666. οὐκ ἂν παρείμην —. Sub. τοῦτους. 'I will not condescend to ask of those, to whom I appear to be beside myself' (that they should think otherwise). Schol. παρείμην. παραχωρήσαιμι. Schol. on 1665: οὐκ ἂν αὐτῷ συγχωρήσαιμι οὐδὲ συγκαταβείμην ἐπὶ ταῦτα ὡς ἔφρον λέγω. The verb παρείμαι is not of very frequent occurrence, and is equivalent to παραιτοῦμαι. Literally it signifies, 'I send myself (or wish to send myself) past a thing,' or 'send a thing past myself,' according to the force of the middle voice as seen in ἵμαι ('I send myself, I go'), ἐφίμαι ('I send myself to, I desire'), προσίμαι ('I send myself to, I send to myself,' I approve of) &c. Hence it comes to signify 'deprecator.' Plat. Apol. p. 358 E, καὶ πάνν — τοῦτο ὑμῶν θέομαι καὶ παρείμαι. Explained subsequently p. 363 A by ὅπερ κατ' ἀρχὰς ὑμᾶς παρητησάμην. Polit. i. p. 415 F, πρὸς ταῦτα κακοῦργει καὶ συκοφάντει, εἴ τι δύνασαι. οὐδὲν σου παρείμαι. (Phryn. Bekk. p. 63, Οὐδὲν σου παρείμαι: οὐδὲν παραιτοῦμαι, οὐδὲν ἀποτρέπομαι.) Legg. v. p. 610 F, παραιτῶμενος (al. παρέμενος, a gloss) μὲν τοὺς ἔρχοντας ἀποδημείτω. For further information on this word consult Ruhnck. in Tim. a. v. Brunnck: 'concesserim.' Reisig explains παρείμαι, 'in meas partes adducere studeo (i. e. conciliare mihi).' Wunder: 'I. e. in meas partes adducere non studebo.' So also Schneid. Elmsley explains thus: 'non tanti eos facio, quibus male sapere vident, ut eorum veniam impetrare cupiam.' Cf. Eur. Med. 862, παρίεμσθα ('we beg pardon') καὶ

ΧΟ. ποῦ δ' αἶ τε παῖδες χοῖ προπέμφαντες φίλων ;

ΑΓ. αἰδ' οὐχ' ἐκάς γόων γὰρ οὐκ ἀσήμενος  
φθόγγοι σφε σημαίνουσι δεῦρ' ὁρμωμένας.

ΑΝ. αἰαῖ, ἔστιν ἔστι νῶν δὴ, στρ. α'. 1670

οὐ τὸ μὲν, ἄλλο δὲ μὴ, πατὴρ ἐμφυτον  
ἄλαστον αἷμα δυσμόρου στενάξεν,  
ὥτινι τὸν πολὺν"

ἄλλοτε μὲν πόνον ἔμπεδον εἶχομεν,

ἐν πυμάτῳ δ' ἀλόγιστα κάχ' εὐρομεν

1675

φαμέν κακῶς φρονεῖν | τότ'. Where see Elmsl. There is no need therefore of Hartung's correction (from the παραχωρήσαιμι of the Schol.) παρὶσταίμ'.

1667. χοῖ προπέμφαντες φίλων. I. e. Theseus. Gl: ἀντὶ τοῦ, ὁ Θησεύς. Cf. on 1553. Eur. Her. 1023, τοῖς μετελθοῦσιν φίλων. προπέμπειν signifies 'to conduct forth,' Lat. 'deducere.'

1668. οὐκ ἀσήμενος φθόγγοι. Cf. Ant. 1004, πτερῶν — βοῖβδος οὐκ ἀσημος. Tr. 866, οὐκ ἀσημον — κωκυτόν. 'Ἀσήμενος occurs no where else in the Tragedians. Is the reading sound?

1669. φθόγγοι σφε Α. M. φθόγγοι δὲ B. L. T. and (om. δὲ) V.

1670—1780. Here follows a joint κομῶς of the two daughters and the Chorus, taking the place of the customary wailing or lamentation for the dead. The two daughters bewail as well their former hardships, as those which now await them. Καὶ ἔστι τὰ ἐφεξῆς τοῦ δράματος οὐκ ἐγκαταφρόνητα, observes with justice the Schol.

1670. αἶ αἶ φεῦ the mss. vulg. αἰαῖ Herm. Dind. &c. The metre iambic (?), α' - - | α' - - - . Qu. αἰαῖ φεῦ, ἔστι νῶν δὴ. Or αἰαῖ, ἔστ' ἔστιν νῶν δὴ (dochm. prec. by an iambus). Cf. on 1697. ἔστιν. ἔστ' T. ἔστι. ἔστιν most mss.

1671. οὐ τὸ μὲν —. 'Not in one respect, but in another not,' i. e. in all respects. Aesch. Pers. 803, συμβαίνει γὰρ οὐ τὰ μὲν, τὰ δ' οὐ. Eur. Hel. 952, δυσὶν γὰρ ὄντοιν, οὐχ' ὁ μὲν τλήμων, ὁ δ' οὐ. Phoen. 1655, οὐ γὰρ τὸ μὲν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρὺ. Herod. ii. 37, οὐκ ὁ μὲν, ὁ δ' οὐ, ἀλλὰ πάντες. i. 139, οὐ τὰ μὲν, τὰ δ' οὐ, ἀλλὰ πάντα ὁμοίως. Plat. Rep. v. 475 B, τὸν φιλόσοφον σοφίας φήσομεν ἐπιθυμητὴν εἶναι, οὐ τῆς μὲν, τῆς δ' οὐ, ἀλλὰ πάσης. Phocylides ap. Gaisf. l. 444, καὶ τόδε φωκυλίδεω. Λέριοι κακοί

οὐχ' ὁ μὲν, ὁ δ' οὐ. | πάντες πλὴν Προκλήτου καὶ Προκλήτης Λέριοι. Schol: ἔστι νῶν στενάξεν οὐ τὸ ἐμφυτον μὲν πατὴρ αἷμα, ἄλλο δὲ μὴ &c. Who evidently takes πατὴρ — αἷμα to be put exexegetically in apposition with τὸ μὲν. I do not however think this mode of explanation satisfactory.

πατὴρ ἐμφυτον ἄλαστον αἷμα. 'The accursed kindred blood of our father,' i. e. our accursed origin from and relationship to our father. Brunck renders: 'scelestem patris satum.' Elmsley thinks πατὴρ ἐμφυτον αἷμα can scarcely refer to any thing else than the death of Oedipus. Fr. 684, τῶν ἐμφύτων — κακῶν.

1672. ἄλαστον αἷμα. ἄχος ἄλαστον Hart.

1673. ἔστιν — vulg. 'For whom (or 'in consequence of which') at other times indeed we had to endure continual labour; but' &c. 'Οτον and δτω are more Attic, as Elmsley remarks, than οδυνοί and ἔστιν. 'Ἦστινος occurs Aesch. Ag. 1367, ἔστιν Eur. Hipp. 903, οἷσιναι Arist. Pac. 1278. I suspect however the true reading is, what Bergk conjectures, ἔστιν (answering to the prec. νῶν). Cf. 1680, δτω. τὸν πολὺν —. 'That heavy labour.' Qu. πάμπολυ.

1674. πόνον ἔμπεδον. 'Continual labour,' in the support of their father. Or 'constant trouble.' Ant. 169, ἐπεὶ δὲ φρονήμασι, 'with steady attachment.' Tr. 827. Ph. 1197. Aj. 640. εἶχομεν K. L. T. Turn. Br. &c. ἔχομεν the rest, as Ald. ἔσχομεν Elmsl. ad Her. 634.

1675. ἐν πυμάτῳ. 'At the last, in the last trial.' Schol: τὸ δὲ πύματον τοῖτο καὶ ἐσχάτον, τὸ κατὰ τὴν ἀφάνισιν αὐτοῦ, οὕτω παράδοξόν ἐστιν, ὥς μηδὲ λόγον εὐρέσθαι ἐπ' αὐτοῖς δυνατόν εἶναι.

ἀλόγιστα. 'Unaccountable, strange, things,' or 'incalculable evils.' Schol:

ιδεῖν τε† καὶ πυθέσθαι†.

ΧΟ. τί δ' ἔστιν; ΑΝ. ἔστιν ὕμνῳ† εἰκάσαι, φίλοι.

ἀδύγητα κακὰ βαστάζομεν (I. βαστάζομεν from Suid. v. ἀλόγιστα). Cf. Oed. R. 167, ἀνδρίαμα γὰρ φέρω πήματα. παροίσομεν. This I suspect to be corrupt. Schneid. explains it strangely enough, 'we shall have to tell of,' coll. Eur. Iph. A. 981, παραφέρουσ' (προσφέρουσ') οἰκτροὺς λόγους. Reisig conjectures περάσομεν, i. e. 'we shall have to pass through, experience,' coll. Eur. Med. 630, τὸν ἀμαχανίας ἔχουσα δυσπέρατον αἰὼν'. I propose to read ἀλόγιστα καὶ εὐρομεν (or rather εὐρομεθ'), or ἀλόγισθ' ἄπερ —, from a comparison of the passage quoted by Wunder from Synesius, who evidently had this present passage in view, Epist. iv. p. 160 A, ὦν τὴν μὲν ἔχοντες (as here εἶχοντες) ἀπελίπομεν, τὴν δὲ εὐρεῖν (as here εὐρομεν) οὐ δυνάμεθα, ἰδόντες τε καὶ παθόντες, ἃ μηδὲ ἄνωγ' ἠλπίσαμεν. Compare also the εὐρέσθαι ap. Schol. In like manner, I find, Hartung gives παρεύομεν. Had it not been for the subsequent παθοῦσα, one might also have thought of substituting πεπνύσθαι. But cf. on next v. Or perhaps κακ' (or τὰχ') ὁσσομεν (or ἔσχομεν, or ἔξομεν).

1676. ἰδόντε (ιδεῖν τε V. and, I suspect, others) καὶ παθοῦσα (παθοῦσαι B. T. V.) the mss. Few, I think, will doubt that there is something wrong here. If however the reading be sound, we must conclude that Soph. wrote ἰδόντε instead of the more usual form ἰδοῦσα, to adapt the word to the metre; and then, for the sake of euphony, added, not παθόντε, but παθοῦσα. It seems however hardly credible that any poet would have written in this strange manner; though Burton professes to have noticed a similar construction in Anacr. Od. iii. l. I think therefore we must have recourse to conjecture; and I suspect the true reading to be, ἰδεῖν τε (so V.) καὶ πυθέσθαι, i. e. 'both to behold and to hear of.' ἰδεῖν τε would easily pass into ἰδόντε, and πυθέσθαι into παθοῦσα or παθοῦσαι; and either corruption would be followed by the other. There can be no objection now to our reading πεπνύσθαι for παροίσομεν in prec. v. ἰδόντε. The Schol. compares ἀπειδήσαντε El. 979. πύσσοντε (πύσσοντε) 1004. καλυψάμεν and προλιπόντ' Hesiod. Op. 198—9. Another Schol. ἀντὶ τοῦ ἰδοῦσαι καὶ παθοῦσαι. Cf. also Oed. C. 1113, ἐμφύντε (fem.). El.

977 f. τῷδε τὰ κασιγνήτω — ἀπειδήσαντε — τοῦτω — τῷδε — τῷδε. 1006, λαβόντε. (But El. 985, ὥσαιαν θανούσαιν θ. Ant. 3, νῦν ἐτι ὥσαι.) Oed. R. 1473, τοῖν μοι φίλοι (τοῖν φιλάταιν?) | δακρυροῦνται. Fr. 407, θροοῦντε (fem.). Eur. Hipp. 389, οὐκ ἂν δὲ ἦτην ταῦτ' ἔχοντε γράμματα. Alc. 895, δύο — ψυχὰς — διαβάντε. Hermyppus ap. Lex. Sang. p. 367, 8, ἀκολουθοῦντε. Arist. Lys. 323, περιφυσήτω. Plato Phaedr. 237 D, ἡμῶν ἐν ἐκάστῳ δύο τινὲ ἔσονται ἰδία ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα, ᾧ ἂν ἔχητον. Phaed. 71 E, τοῖν γενεσέων τοῖν περὶ ταῦτα. Legg. x. 898 A, τοῦτον δὲ τοῖν κινήσεων τοῖν ἐν ἐνὶ φερομένον. Theaet. 155 E, τοῖν χερσίν. Xen. Cyr. i. 2. 11, ἅμω τοῦτω τῷ ἡμέρα. Mem. ii. 3. 18, ὥσπερ εἰ τῷ χεῖρε — ἀφεμένω τοῦτον τρέποντο πρὸς τὸ διακαλεῖν ἀλλήλων. Hom. Il. ε'. 778, τῷ δὲ βάτην —. θ'. 455, πληγέντε κεραυνῷ (Juno and Minerva). Hesiod. Op. 197, προλιπόντ' ἀνθρώπους | Αἰδῶς καὶ Νέμεσις. And so often τῷ χεῖρε, ἢ τῷ θεῷ &c. In like manner we find τιθέντες used for τιθεῖσαι (δρόσοι) Aesch. Ag. 544. See Monk ad Hipp. 389. Cf. Matth. § 436, l. παθοῦσα. παθοῦσαι B. T. V. Br. Cf. on 1601. 1640. Qu. πυθέσθαι. Cf. prec. note. Cobet (Obs. Crit. p. 71) condemns the form παθοῦσα here, and would restore [what Brunck had proposed] ἰδόντε καὶ παθόντε, under the firm conviction that in pronouns, adjectives, and participles equally one and the same normal form is common to all genders. The grammarian therefore, he contends, is in error, who writes Bekk. Anecd. p. 367, 33, ἀκολουθοῦντε : ἀντὶ τοῦ ἀκολουθοῦσα διῶκῃς οὕτως Ἑρμῖππος. καὶ γὰρ κέχρηται ταῖς ἀρσενικαῖς μετοχαῖς ἀντὶ θηλυκῶν πολλὰκις. As if ἀκολουθοῦντε were not itself feminine as well as masculine.

1677. τί δ' ἔστιν; vulg. τί δ' ἔστι νῦν; Hart. οὐκ ἔστιν μὲν vulg. ἔστιν μὲν Herm. Dind. Wund. Hart. &c. Schol. οὐκ ἔστι μὲν εἰκάσαι. οὐδὲ εἰκόνα ἔχω λαβεῖν τοῦ πάθους. I do not see the force of μὲν here. The line, I doubt not, should be a trimeter iambic, like the one following. Cf. on v. ant. 1704. Qu. ἔστιν μάλ' εἰκάσαι, or ἔστιν ὕμνῳ εἰκάσαι, or οὐ γὰρ ἔστιν εἰκάσαι (or ἔστ' ἐπεικάσαι), φίλοι; or τί δ' ἔστι νῦν; Ἄντ. ἔστιν γ' ἐπεικάσαι, or ἔστιν ἀφ' εἰκάσαι, "The Chorus," observes Schn., "pre



ΧΟ. βέβηκεν; ΑΝ. ὡς μάλιστ' ἂν εἰς πόθον\*'' λάβοις.  
τί γάρ, ὅτῳ μῆτ' Ἄρης  
μῆτε νοῦσος\* ἀντέκυσεν,  
ἄσκοποι δὲ πλάκες ἔμαρψαν  
ἐν ἀφανεῖ τιμι μόρῳ φερόμενον.  
τάλαινα, νῶν δ' ὀλεθρία''  
νῦξ ἐπ' ὁμμασιν βέβακε.

1680

tends to know nothing as yet of the old man's death, hoping by this means to learn more exact particulars from the daughters, and thereby to test the account given by the messenger."

1678. βέβηκεν; 'Is he gone,' is he indeed dead? Cf. Phil. 494, ὅν δὴ — δίδουκ' ἐγὼ | μὴ μοι βεβήκη. Oed. R. 959, θανάσιμον βεβηκότα.

1679. ὡς μάλιστ' ἂν εἰ πόθῳ λάβοις vulg. 'As you would most desire' that he (or yourself) should. For εἰ I should prefer ἐν, but I think the true reading is, ὡς μάλιστ' ἂν (or μάλιστ' ἂν ἐν) πόθῳ λάβοις, 'yes, as you would most desire.' Or ὡς μάλιστ' ἂν μαθεῖν ποθοῖς. (Cf. Schol.: ὡς ἂν ἐπιποθήσῃς τὸν τρόπον τῆς τελευτῆς μαθεῖν. ἢ ὡς μάλιστα ἂν τις ποθήσῃ μαθεῖν ὅπως βέβηκεν, οἷον παραδόξως.) Or perhaps ὡς μάλιστ' ἂν, εἰ 'ν πόθῳ λάβοις. Or ὡς μάλιστ' ἂν (or μάλιστ' ἂν) ἦν πόθῳ λαβεῖν. Vauv: — εἰ πόθον λάβοις ('ut maxime cuperes, siquidem cuperes mori,' coll. Aj. 345, τὰχ' ἂν τιν' αἰδῶ — λάβοις). Hart: ὡς μάλιστ' ἂν ἐν πόθῳ μάθοις (from Schol.). Musgrave compares Plut. Alc. i. 200 D, ὀργῇ καὶ φόβῳ τὸ γεγονός λαμβάνοντες. Plat. Theaet. p. 143 E, ἐν ἐπιθυμίᾳ αὐτοῦ εἶναι. εἰ πόθῳ Ald. vulg. εἰ πόθον (supr. ω) T. εἰς πόθον Cant. Br. ἐν πόθῳ Cant. Heath. Elmsl. Hart. Cf. 1106, σὺν πόθῳ γὰρ ἡ χάρις. And for the matter 1561 f. 1585.

τί γάρ; 'How not?' Lat. 'quidni?' I. q. πῶς γὰρ οὐ; as in El. 865. Cf. 542. Eur. Or. 476. ed. Pors. ὅτῳ — Schol.: φ τινι μῆτε πόλεμος, μῆτε νόσος ἐπῆλθεν, ἀλλ' ἀφανῶς διὰ χασματος ἀπολομένη. Metre cretic, — — — — — Cf. 1706.

Ἄρης. 'A violent death' of any kind. Cf. on 1391.

1680. πόντος vulg. πόνος V. Hart. and so perhaps read the Schol., who explains by νόσος. Reisig (from Schol.) gives νοῦσος. Cf. 1663, οὐ στενακτὸς οὐδὲ σὺν νόσοις | ἀλγυνὸς ἐπέμπετ'. Ant. 819 f. οὐτε φθινῶσιν πληγείσα νόσοις, οὐτε ξιφίῳ ἐπὶ χεῖρα λαχούσ'. And certainly the men-

tion of one of the most ordinary causes of death would be here naturally expected. Doederlein retains πόντος, because of ποῦτ' ὅτελλα 1659. ἀντέκυσεν.

'Befell.' ἄσκοποι — πλάκες. 'The invisible regions,' the nether world.

1681—7. Ἄντ. ἐν ἀφανεῖ — τροφὴν Bergk.

1681. ἐν ἀφανεῖ τιμι μόρῳ. 'In (by) a certain mysterious fate.' On this use of ἐν to denote the instrument cf. on Phil. 60.

1682. φαινόμεναί τῃς. φερόμεναί Martin. Elmsl. Herm. Wund. Dind. Hart. Cf. Auct. V. Soph. 129, 51 Wund. φαίνεται (l. φέρεται) παρὰ πολλοῖς ἢ — γενομένη αὐτῷ δίκῃ ποτὲ. The middle voice. 'Carrying away' (to themselves). So El. 475, εἰσιν ἃ πρόμαρτις Δίκαι, Δίκαι φερόμενα χερσὶν κράτῃ. Above 1460, ἦδε μ' αὐτὴν ἔχεται | βροντῇ πρὸς Ἄιδαν. Oed. R. 887, κακὰ νῦν ἔλοιτο μοῖρα. Herod. i. 114, ἀγόμενος τὸν παῖδα ('taking the child with him'). Schneid. adopts Kuhnardt's correction φερόμενον (pass.), thinking this reading may be elicited from the words of the Schol.: ἀφανῶς διὰ χασματος ἀπολομένη. Bergk conjectures χανόμεναί (i. q. χανούσαι!). Qu. ἐ ἀφανεῖ μόρῳ φερόμενόν τιμι. Cf. on 1709.

1683—7. Bergk gives this to Iamene, instead of being continued to Antigone.

1683. τάλαινα, νῶν δ'. I. e. νῶν δὲ, τάλαινα, —. Addressed to Iamene. Cf. 1715. 1734, and on 332. In these words Antigone may seem to be looking back at the calamitous blindness of her late father. Cf. Eur. Alc. 270, μέθετε με, μέθετ' ἦν κλινάτ', οὐ σθένος ποσὶν πλησίον Ἀΐδας, σκοτία δ' ἐπ' ὕσσοισι νύξ ἐφέρεται. Cf. on Ant. 1302, λυεὶ κελαῖνὰ βλάφαρα ὀλεθρία. ὀλεθρίαν L. Hence perhaps ὀλεθρίαν, as Hart., I find, reads. Cf. Oed. R. 1343, τὸν μέγ' ὀλέθρον. Tr. 878, τάλαιν' ὀλεθρία. Aj. 402, ἀλλ' — μ' ὀλεθρίον αἰκίζει. But Aj. 799, ἔξοδον ὀλεθρίαν. Tr. 845, ὀλεθρίασι συναλλαγαῖς.

1684. νύξ. 'Night' of sorrow. Cf. 1581, ἀφεγγές. ὁμμασιν T. ὁρμησιν

- πῶς" γὰρ ἢ τίν' ἐπὶ γὰντ 1685  
 ἢ πόντιον κλύδων' ἀλώμεναι βίου  
 δύσοιστον ἐξομεν τροφάν ;  
 ΙΞ. οὐ κάτοιδα. κατὰ με φόνιος στρ. β'. 1688  
 Ἀΐδας ἔλοι πατρί 1690  
 τάλαιναν, ὡς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός.  
 ΧΟ. ὦ διδύμα τέκνων ἀρίστα,  
 τὸ φέρον" ἐκ θεοῦ καλῶς χρή φέρειν\*, 1694

the rest. βέβηκε vulg. βέβακε Reiszg. 'Broods, rests, sits.' Cf. on 52.

1685. πῶς. I should prefer πῶι.

ἢ τίν' ἀπῖαν γὰν ἢ vulg. ἢ τίνα ποῖαν — V. εἴ τιν' for ἢ τίν' Schol. ἢ χθόν' ἀπῖαν ἢ Hart. Schol: ἀπῖαν δὲ γὰν, τὴν μακρὰν καὶ ἀπωθεν ὁσαν. So Hom. Od. η'. 25, τηλόθεν ἐξ ἀπῖης γαίης (explained by Hesych. ἀλλοτρίας, ἢ ξένης, ἢ μακρὰν ὁσης. So also Strabo, p. 371 D). But in Homer the first syllable is short; here, unless there be some error in the text, it is long, as in 1303, where however the word is used apparently in quite a different sense. Perhaps — τίν' ἐς (or ἐν) ἀπῖαν γὰν. But I would get rid of this ἀπῖαν altogether by reading, πῶς γὰρ ἢ ποῖαν τιν' αἶαν, or — ἢ τίνα (or χθόνα) ξέναν (1713), or — ἐς τίνα χθόν', ἢ &c. Or ποῖ γὰρ, ἐς ποῖαν (τίν') χθόν', ἢ &c. Or rather ἢ τίν' ἐπὶ γὰν (two cretics). Cf. on v. ant. 1712. 'For how, or wandering (or 'for whither wandering') to what land or ocean wave shall we find a hard-earned subsistence?' For the construction γὰν ἀλώμεναι Musgrave compares Theocr. xiii. 66, ἀλάμενος — ἔρεα. Eur. Hipp. 1042, ἀλητεύων χθόνα. Cf. also on Phil. 144.

1686 = 1713. The reading and metre of these lines are rather uncertain. Dind. (in annot.) reads in one verse, ἢ — τροφάν, coll. on Trach. 100. Hermann constitutes this a senarius, ἢ — βίου. Cf. on 1712.

1687. δύσοιστον. 'Procured with difficulty.' Put proleptically. Cf. 259. Or rather, 'painful to bear.' Phil. 508, δυσόιστων πόνων. Cf. 1262. 1614. Aj. 499, δουλίαν ἐξεν τροφήν. El. 1153.

1688—92. 'Ισμ. Turn. 'Αντ. Bergk. Continued to Antigone in the mss. and Ald. Corrected in ed. Turn.

1688. οὐ κάτοιδα. Perh. οὐκ ἔτ' οἶδα.

1689. κατὰ — ἔλοι. I. e. καθ' ἑλοι. So Ant. 601. κατ' αὐ νιν φουρία — ἀμῆ κοπίς. Below 1709, ἀνὰ — στένει. Cf. Aj. 517, ἄλλη (qu. αἰνή) μοῖρα — καθύλαεν Ἀιδου

θανασίμους οἰκτόρας. Tr. 1063. 478. Eur. Suppl. 831, κατὰ με πῶδον γὰς ἔλοι. Borrowed perhaps from the Homeric, τότε μοι χάνοι εὐρεῖα χθών. For the infinitive ξυθανεῖν (sub. ὅστε) cf. Ant. 275, καμὲ — πάλος καθαιρεῖ τοῦτο τὰγαθὸν λαβεῖν.

1689. 90. = 1716. 1717. The reading uncertain. Ἀΐδας. Ἀΐδας Hart. On the lengthening of the first syllable see Porson ad Hec. 1010.

1690. The words ξυθανεῖν γεραίφ, because of their tameness, are supposed by Dind. and Wund. to be an interpolation. Cf. on 1717. Qu. τῷ πατρὶ γεραίφ (αἰ) ξυθανεῖν, or σὺν πατρὶ γεραίφ κατθανεῖν. Hartung omits πατρὶ — τάλαιναν.

1692. βίος οὐ βιωτός. 'A life not worth living, not endurable.' Ant. 566. Eur. Hipp. 823. 871. Alc. 248. Ion. 672.

1692 f. The Chorus endeavours to assuage the grief of the two sisters by reminding them that their misfortunes are of divine appointment, and that after all they are not unmixed with a portion of good, in the kind reception they have experienced from Theseus.

1693. ὦ διδύμα τέκνων ἀρίστα. 'O ye two best of children.' So Oed. R. 1167, τῶν Λαῖου τοῖνον τις ἦν γεννημάτων. And Eur. Suppl. 12, τέκνων, οὐς ἤγαγεν. And in Homer, φίλε τέκνον.

διδύμα — ἀρίστα only T. δίδυμα — ἀρίστα the rest. Br. Elmsl.

1694. τὸ φέρον ἐκ θεοῦ —. 'What comes from the god' &c. Schol: φέρειν γὰρ (φησι) χρή τὸ ἐκ θεῶν εἰμαρμένον καλῶς. Φέρειν intransitive, as in Herod. vi. 19, ἐχρήσθη — χρηστήριον, τὸ μὲν ἐς αὐτοὺς τοὺς Ἀργεῖους φέρον. vii. 19. viii. 137. 142. Brunck understands φέρον in the sense of φερόμενον, and renders: 'quod fors feret,' coll. Ter. Phorm. i. 2. 88, 'Quod fors feret, feremus aequo animo.' Palladas Epigr. in Anal. ii. 482, εἰ τὸ φέρον σε φέρει, φέρε καὶ φέρου. Wunder construes, τὸ ἐκ θεοῦ καλῶς φέρον

μηδ' ἄγαν φλέγεσθον οὐ τοι κατάμεμπτ' ἔβητον".

AN. πόθος καὶ" κακῶν ἄρ' ἦν τις. ἀντ. α'. 1697

καὶ γὰρ ὁ μηδαμὰ δὴ φίλον, ἦν φίλον\*\*,"

ὁπότε γ' ἔτ' αὐτὸν ἐν χεροῖν κατεῖχον".

(i. q. πεμφθέν). Hart: φέρετε τοὺς θεοὺ καλῶς. Bergk: τὸ [φέρειν ἐκ] θεοῦ —. But it is probable the true reading is, what Heath proposes, τὸ παρὸν ἐκ θεοῦ. Cf. 1540, τοὺς θεοὺ παρὸν. Cf. Phil. 149, πειρῶ τὸ παρὸν θεραπεύειν. ISOCT. ad Demon. στέργε τὰ παρόντα. Or τὸ δοθὲν ἐκ θεοῦ. So Phil. 1316, ἀνθρώποισι τὰς μὲν ἐκ θεῶν | τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν. For the sentiment cf. Fr. 521, ἀλγεῖνᾶ — ἀλλ' ὅμως χρεῶν | τὰ θεῶν θνητοῦς ὄντας εὐπειτῶς φέρειν. Eur. Ph. 382, δεῖ φέρειν τὰ τῶν θεῶν. 1776, τὰς γὰρ ἐκ θεῶν ἀνάγκας θνητῶν ὄντα δεῖ φέρειν. Or. 1023, φέρειν ἀνάγκη τὰς παρεστώσας τύχας. Alcm. Fr. x. εὖ φέρειν χρὴ συμφορὰς τὸν εὐγενῆ. καλῶς φέρειν χρὴ Ald. vulg. καλῶς χρὴ φέρειν the Triclin. mss. Br. καλῶς (om. φέρειν χρὴ) Elmal. Herm. Dind. Wund. Schn.

1695. μηδ' the mss. Dind. compares Aesch. Suppl. 1062, τὰ θεῶν μηδὲν ἀγάζειν. μηδὲν Burt. Herm. Dind. Wund. Schn. Hart. ἄγαν οὕτω the mss. ἄγαν (om. οὕτω) Burt. Br. Dind. Wund. &c. For ἄγαν οὕτω, 'thus excessively,' Elmsley compares Phil. 598, ἄγαν οὕτω χρόνῳ | τοσφδε. Eur. El. 1005, καὶ γὰρ οὐχ οὕτως ἄγαν | χαίρω τι —. Iph. A. 1385, οὐχ οὕτω τι λίαν. Thuc. i. 75, μὴ οὕτως ἄγαν ἐπιφθόνως διακείσθαι. Schol: μὴ ἄκρως φλέγεσθε, τὸ ἐκ θεοῦ πεμφθέν βαρύνει φέρουσαι καὶ δυσανασχετοῦσαι. φλέγεσθον. 'Inflame your grief.' φλέγεσθαι 'to burn,' and figuratively, 'to be inflamed with anger, to brook ill.' Cf. the Latin 'accendi' (Virg. Aen. iv. 364, &c.). It here perhaps governs the accusative, if we omit φέρειν χρὴ, as being equivalent to δυσφορεῖν, δυσχεραίνειν, 'aegro ferre.' So ἡδισθαί τι, χαίρειν τι &c. Schneid. explains the passage wrongly.

1696. οὕτοι κατάμεμπτ' ἔβητον. 'Ye have not fared so as to call forth complaint,' your lot is not to be found fault with. Schol: οὐκ ἐν τοιούτοις ἐστὶ, ὥστε καταμέμψεσθαι. — οἷον, οὐκ ἐν χείρονι νῦν ὡμὴν ἐσται τὰ πράγματα. Either because of the kind protection vouchsafed to them by the sovereign of the land, to whom they had been entrusted by their father; or because their future lot is not likely to be more clouded than the past. The Chorus endeavours to console the

two maidens by the suggestion that after all their lot is not so very bad. El. 979, εὖ βεβηκόσιν ποτέ. 1067, ὅταν ἐν κακῶι ἦδη βεβήκης. 1093, μοῖρα μὲν οὐκ ἐν ἐσθλᾷ βεβῶσαν. Oed. C. 1359, ἐν τῶν ταυτῶ βεβηκός. Ant. 67, τοῖς ἐν τέλει βεβῶσι. Eur. Her. 611, and Musgr. ad Ion. 1271. κατάμεμπτα. Put adverbially (cf. 1234, τό τε κατάμεμπτον — γῆρας), as ἀελλπτα 1120, ὑπέρπτα Oed. R. 883, εἰ δέ τις ὑπέρπτα — πορεύεται.

ἔβητον. ἐβήτην Elmal. (whom cf. on Med. 1041). Hart: ἔβη γὰρ. Bergk proposes ἔβη σφφν. Perhaps ἔβητον, which alight change would certainly much simplify the construction.

1697. 'There is then a certain regret even of ills: for that which is by no means pleasant, was pleasant, when at least I held in my hands also him' (my father). Labour, which usually is felt an irksome task, was then a work of pleasure, in comparison with my present forlorn state. Cf. 508, τοῖς τεκοῦσι γὰρ | οὐδ' εἰ ποτὴ τις, δεῖ πόνον μῆμην ἔχειν. πόθος. πόθος τοι Hart. Qu. πόθος κακῶν ἄρ' (or ἄρ') ἦν τις. Cf. on 1670. Eur. Hel. 769, πόθος τις | τὰ τῶν φίλων φίλων αἰσθίσθαι κακῶν. ἄρ' ἦν. ἄρα ἦ B. V. Cf. 117. τις. τίς ἦν L.

1698. καὶ γὰρ δ (ὁ K. L. M. and, with gl: λείπει διδούς, T.) μηδαμῇ δὴ (δὴ om. Ald.) τὸ φίλον φίλον the mss. καὶ γὰρ δ μηδαμὰ δὴ φίλον, ἦν φίλον Br. Qu. καὶ γὰρ δ μηδαμῇ ἔφην φίλον, ἦν φίλον. The particle δὴ seems superfluous. Or καὶ γὰρ δ μηδαμὰ δὴ 'στὶ φίλον, φίλον | ἦν &c. Schneid. compares Eur. Ph. 828, οὐ γὰρ δ μὴ καλὸν οὐκ ὄντι ἔφην καλὸν, and supposes Antigone to allude to an old saying, which, according to Theognis 17, the Muses and Graces sang at Cadmus' and Harmonia's wedding: ὅττι καλὸν φίλον ἐστὶ, τὸ δ' οὐ καλὸν οὐ φίλον ἐστὶν. Similarly Eur. Or. 809, τὸ καλὸν οὐ καλόν.

1699. ὁπότε γε (γε om. V.) καὶ τὸν the mss. ἔτ' ἦν γε, καὶ τὸν Reisig. ὁπότε καὶ σέ γ' Hart. ὁπότε γ' ἔτ' αὐτὸν conj. Bergk. ὁπότε γε καὶ τὸν ('etiam ipsum') conj. Arndt. ὁπότε γ' ἐκείνον conj. Kanhart. Arndt thinks the indefinite ὁπότε may be defended, if taken in the sense, not of 'quum,' but of 'quandoquidem' [ἐπε]. καὶ τὸν may perhaps mean 'him

ὦ πάτερ, ὦ φίλος,

1700

ὦ τὸν αἰὲ κατὰ γᾶς σκότον εἰμένος

οὐδὲ γὰρ ὡς\* ἀφίλητος ἐμοί ποτε

καὶ τᾷδε μὴ κυρήσης.

ΧΟ. ἐπραξεν εὐτ. ΑΝ. ἐπραξεν οἶον ἤθελεν.

ΧΟ. τὸ ποῖον; ΑΝ. ἄς ἐχρηζέ γὰς ἐπὶ ξένας

1705

ἔθανε κοίταν δ' ἔχει

νέρθεν εὐσκίαστον αἰέν.

as well' (as the κακῶ). I should prefer ὁπότε γε κείνον (1760. 1763. 1768), or ὁπότε γ' ἐτ' αὐτὸν (with Bgk.), or ὅτε γ' (or ἐδέε γ') ἐτι κείνον, or ἔως ἐτ' αὐτὸν — κατεῖχον. Cf. 1252, ὅνπερ — κατεῖχονεν γνῶμῃ. Qu. ἐτ' εἶχον.

1701. ὦ τὸν αἰὲ —. 'O thou who hast put on (art clothed with) perpetual darkness below the earth.' Instead of the usual expression γῆν ἐπίσσωσασθαι, as Schn. well remarks, the poet uses another more suitable to the singular mode of death. Similarly Psalm 104, 2, 'Who clotheest thyself with light as with a garment.' Isaiah 50, 3, 'I clothe the heavens with blackness.' Compare also the Homeric expression Il. iii. 57, λείνων ἔσσο χιτῶνα.

τὸν κατὰ γᾶς σκότον. Eur. Hipp. 837, τὸ κατὰ γᾶς θέλω, τὸ κατὰ γᾶς κνέφας | μετοικεῖν σκότῳ θανάῳ ὁ τλάμων. Reisig wrongly understands χρόνον after τὸν αἰὲ. Cf. on 1584. No less wrong is he in supposing a tmesis in κατὰ — εἰμένος for καθεῖμένος.

εἰμένος. I. q. ἡμφιεσμένος. Elmsley compares Eur. Tro. 496, τρυχηρὰ περὶ τρυχηρὸν εἰμένην χρῶα | πέπλων λακίσματ'. The word occurs no where else in the Tragedians. Qu. ὦ τὸν αἰὲ περὶ γᾶς σκότον εἰμένος (Il. π'. 670, περὶ δ' ἄμβροτα εἰματα ἔσσο). Hes. Op. 537, χλαῖναν περιέσσωσθαι, or rather ὦ τὸν ἔνερθ' ἐπὶ γᾶς σκότον εἰμένος (Il. α'. 149, ἀναιδείην ἐπισκίεμεν. Fr. 603, ἔζης ἔρ', οὐδὲ γῆς ἔνερθ' ὄχου θανάῳ).

1702. οὐδὲ γέρον the mss. οὐδὲ γὰρ ὦν Herm. Wund. Dind. Schn. οὐδὲ γὰρ ὦ [Herm.] Linw. Hart. (So Ant. 1042, οὐδ' ὦς — μὴ — θάπτειν παρῶ τῳ κείνον.) οὐδὲ θανάῳ (or πεσῶν) conj. Elmsl. οὐδὲ γ' ἔνερθ' Bergk. Qu. οὐδὲ γὰρ οὐν. Translate: 'For not even so shalt thou ever cease to be beloved by me and this one here (Ismene).' Antigone thus explains why she had addressed her father ὦ φίλος. On the omission of ὦν after τυγχάνειν and κυρεῖν cf. on Aj. 9.

1703. τᾷδε Scal. Turn. Heath. Br. &c. τᾷδε (supr. η) T. τᾷδε the rest and Ald. Of course Ismene is meant.

κυρήσεις A. pr. V. (probably B) Br. 'κύρησας (!) Hart. For οὐ μὴ κυρήσεις cf. 408 &c.

1704. ἐπραξεν Ald. ἐπραξεν; Elmsl. Dind. &c. ἐπραξεν οὐν — Tricl. Br. Hart. Cf. on v. str. 1677. The insertion of οὐν was no doubt made by Triclinius, in order to equalize the metre of this line with the corresponding one 1677. And the correction is not improbable: for οὐν might easily have fallen out after εν, or before αν. (Av.). I should however prefer ἐπραξεν — (rather than ἐπραξεν): for the Chorus knew that Oedipus had departed. Their observation is interrupted by Antigone. Cf. 1678.

ἐπραξεν οἶον ἤθελεν. ἐξέπραξεν — Elmsl. An improbable correction. 'He fared as he wished.' Cf. Aj. 967, ὦν γὰρ ἡράσθη τυχεῖν, | ἐκτῆσθ' αὐτῷ θάνατον, ὅνπερ ἤθελεν. The Chorus thus speaks indefinitely, in order to elicit from Antigone a more particular account of her father's death. Qu. ἐπραξεν εὐ (or ἐπραξέ γούν) —. Or ἐπραξέ — ΑΝ. ναί. ἐπραξεν &c. Cf.

El. 843, ὁλοῦ γὰρ | ἐδάμη. — Ναί. οἶδ' οἶδ' ἔφάνη γὰρ —. οἶον ἤθελεν.

Perh. οἶα δὴ ἤθελεν, or οἶα κῆθελεν. For οἶα πράσσει seems better Greek than οἶον πράσσει. Eur. Alc. 230, οἶ' ἐπραξας δάμαρτος σᾶς στερηθείς. 621, κεδνὰ πράξεω. Or. 538, ἐπραξεν ἔνδικα. So μεγάλα (not μέγα) πράσσειν. But οἶον is supported by τὸ ποῖον in next l. Eur. Alc. 1042, πράξας δ' ὃ μὴ τόχοιμι.

1705. ἔς — ἔθανε. I. e. ἔθανε ἐπὶ ξένας γᾶς, ἐφ' ἃς ἐχρηζέ θανεῖν. Cf. on 274. Schol.: ἐφ' ἣς ἤθελε ξένης γῆς ἀπίθανε. So 574, εἰπεῖν ἃ χρῆζω (sc. εἰπεῖν).

1707. εὐσκίαστον. Pind. P. xi. 21, ἀκτῶν εὐσκίον Ἀχέροντος. Hart: εὐσκίον ἐσαιεῖ.

οὐδὲ πένθος ἔλιπ' ἄκλαντον.

ἀνὰ γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν

στένει δακρῦον, οὐδ' ἔχω

1710

πῶς με χρή τὸ σὸν τάλαιναν'

ἀφανίσαι τόσοντ' ἄχος.

[ὡ μὴ γὰς ἐπὶ ξένας θανεῖν ἐχρηζες, ἀλλ']\*

ἐρημος ἔθανες ὧδέ μοι.

ΙΣ. ὦ τάλαινα, τίς ἄρα με πότμος

ἀντ. β'. 1715

[αὐθις ὧδ' ἐρημος ἄπορος]\*

ἔτ' ἀμμένειτ' σέ τ', ὦ φίλα, τὰς' πατρός ὧδ' ἐρήμας;

1708. πένθος — ἄκλαντον. 'A grief unwept.' Solon Fr. 23, μηδέ μοι ἄκλαντος θάνατος μόλοι, ἀλλὰ φίλοιςιν | καλ. λείπομαι θανὸν ἄλγεα καὶ στοναχάς. Cic. Cat. Maj. 20. ἄκλαντον. ἄκλαντον A. R. Br. Cf. on 1360. ἀελ. ἀνα Herm. ἀνὰ Dind. Herm. Hart. (ἀνὰ — στένει by tmesis for ἀναστίνει, cf. 1689). ἔτι conj. Elmsl. Perhaps θάμα. Qu. ἀελ γάρ σε τοῦτ' ἔμμ' ἐμὸν, ὦ πάτερ (dochm.). Cf. on 1681.

1709—14. 'Is. Bergk, instead of being continued to Antigone.

1709. σε. τε M. σε καὶ B. V.

1710. δακρῦον Reis. Elmsl. &c. δακρύνον A. B. Ald. δάκρυον K. L. M. V. δακρύροον T. οὐδ' ἔχω. 'Nor do I know.' Cf. 1742.

1711. πῶς με χρή — Schn. adduces Aesch. Pr. 183, δέδια πᾶ ποτε χρή σε τέρμα ἰσιδεῖν. Theocr. xv. 46, πῶς καὶ πόκα τοῦτο περᾶσαι | χρή τὸ κακόν; χρή om. V. τὸ σὸν — ἄχος. 'So great grief for you.' Cf. 419. τὸ σὸν τάλαιναν. Qu. τὴν δυστάλαιναν.

1712. ἀφανίσαι — τῷ om. B. V. ἀφανίσαι τοσόνδ' ἄχος vulg. 'To efface (extinguish) so great grief.' I read with Arndt thus: ἀφανίσαι τόσον ἄχος (dim. cret.). So also Bergk. Cf. on v. str. 1685.

ὡ μὴ (μοι supr. in T.) γὰς ἐπὶ ξένας θανεῖν ἐχρηζες, ἀλλ' ἐρημος ἔθανες ὧδέ μοι the mss. Ed. Lond. i.: μὴ (del. ὡ) —. Elmsl.: ἄχος πω. μὴ —. Herm: τῷ μὴ —. Bergk: ὡ [μὴ γὰς ἐπὶ ξένας] —. Schol: ἀντὶ τοῦ μὴ ὠφελος. (Phil. 969. Tr. 999.) But this use of ἐχρηζες is unheard of and open to suspicion. Indeed the entire passage ὡ — ἐχρηζες is justly condemned by Dind. as an interpolation borrowed from 1705, in order to fill up a lacuna, the sense of which may be gathered from

the opposition clause, ἀλλ' ἐρημος — μοι. Arndt proposes: τῷ μὴ γὰς ἐπὶ ξένας θανεῖν ἐχρῆν σ', εἴφ' ἂς γ' ἐρημος —, 'therefore (because I will evermore bewail thee) thou oughtest not to have died' &c. According to which view Antigone laments that at home there will be no grave of her father, whereat to make lamentations and offer the usual sepulchral rites. Qu. ὡς μὴ θανεῖν ἐπὶ ξένης ἐχρῆν σε, μὴδ' | ἐρημος ἔθανες ὧδέ μοι (σε ἐρημον, ἀφίλον ὧδέ μοι, σε ἐρημον, ἀπὸλον —). Or ὡς (or εἴθ') ὠφελος μὴ γὰς ἐπὶ ξένης θανεῖν | ἐρημος, ἀφίλος, ὧδέ μοι. Or ὡς μὴ 'πὶ γὰς ξένας ποτ' ὠφελος θανεῖν | ἐρημος, ἄπορος (1735), ὧδέ μοι. Or ὡς | μὴ γὰς ἐπὶ ξένας θανεῖν ἐχρῆν σε, μὴδ' —.

1715—9. 'Ant. Bergk. 'Is. vulg.

1716. τίς ἄρα με. τίς ἄρ' ἐμὲ conj. Bergk. Cf. Ant. 1296, τίς ἄρα, τίς με πότμος ἐτι περιμένει; Eur. Suppl. 623, τίς ποτ' αἶσα, τίς ἄρα πότμος ἐπιμένει τὸν ἄλκιμον τῆσδε γῆς ἄνακτα; Hartung reads: ὦ τάλαινα, τίς ἄρα πότμος | πῶς αὖ με μένει, σέ τ', ὦ φίλα &c. αὐθις ὧδ' ἐρημος, ἄπορος. These words are ejected as an interpolation (brought from 1735) by Reissig. Wund. Herm. Dind. Bgk. Hermann proposes to read thus: αὐθις ἐν ξένα χθονὶ | πτωχὸν ἦδ' ἄεωκον | ἐπαμμένει. Cf. on 1690.

1717. ἐπιμένει σέ τ' ὦ φίλα most mss. ἐπιμένεις ἔτ' ὦ φίλα A. Ald. ἐπιμένεις ὧδε φίλα (with v. r. ἔτ' ὦ φίλα) R. ἐπαμμένει σέ τ', ὦ φίλα Herm. Dind. Wund. Schn. I should prefer ἔτ' ἀμμένει Cf. Ant. 1296, ἐτι περιμένει. El. 1369, οὐ μακρὰν ἔτ' ἀμμένει — θνείρον. 1397, κοῦκ ἔτ' ἀμμένει. Tr. 528, ἀμμένει. 648, ἀμμένουσαι. Cf. v. str. 1691.

1719. πατρός. πατέρος Br. τὰς πατρός Herm. Dind. Qu. τοῦ πατρός ὧδ' ἐρήμας Cf. on v. str. 1692. Διδ

- ΧΟ. ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν" 1720  
τὸ τέλος, ὦ φίλοι, βίου, λήγεται\*  
τοῦδ' ἄχους· κακῶν γὰρ οὗτοι\* δυσάλωτος οὐδεὶς".
- ΑΝ. πάλιν, φίλα, συθῶμεν. ΙΣ. ὡς τί ῥέξομεν"; στρ. γ'.
- ΑΝ. ἡμερος ἔχει με—ΙΣ. τίς; 1725
- ΑΝ. τὰν χθόνιον ἐστίαν ἰδεῖν—

this line Bergk marks a lacuna of an entire verse.

1720. ἔλυσεν τὸ τέλος — βίου. 'He has closed the end of his life.' Wunder adduces Oed. R. 1529, πρὶν ἂν τέρμα τοῦ βίου περάσῃ. Tr. 79, τελευτήν τοῦ βίου μέλλει τελεῖν. Add Eur. El. 960, πρὶν ἂν — τέλος κάμψῃ βίου. Hel. 1686, ὅταν δὲ κάμψῃς καὶ τελευτήσῃς βίου. Hipp. 87, τέλος κάμψαιμι βίου. Similarly Soph. Fr. 153, ἀνδρὸς αἷμα συγγενούτ' | κτείνας. Cf. also above 1551. For ἔλυσεν we should probably restore ἔκαμψε, or perhaps ἐτέλεσε (Tr. 79). "The poet," says Schneid., "seems in this to point expressly at the sentiment of Solon, which forms the close of the Oedipus Rex (1527 f.), and thereby to remind us of the deep antithesis of the two dramas and their action."

1720 f. The Chorus remind them of the happy circumstances of their father's death, and of the fact that evils are common to all alike.

1721. τὸ τέλος — βίου. 'The term of life.' [τὸ] — Bergk. So γήρως τέλος Eur. Alc. 426. ἡβης τέλος Med. 911.

1722. λήγεται. λήγεται T. Br. The same copy inserts οὗτοι after γὰρ. Both, it is supposed, because of faulty readings 1695. On which line however see note.

1723. κακῶν γὰρ —. 'For there is no one who is not easily overtaken by evils.' As Soph. says Fr. 359, ἀμοχθος γὰρ οὐδεὶς· ὁ δ' ἥκιστ' ἔχων μακάρτατος. For the genitive v. Matth. § 345. So Ant. 1221, κρεμαστήν αἰχένος. δυσάλωτος οὐδεὶς. οὗτοι δυσάλωτος οὐδεὶς T. οὐδεὶς δυσάλωτος. Eur. Qu. οὐδεὶς (or οὐτίς) δυσάλωτος ἐστίν.

1724—30. The parts of Ismene are assigned to the Chorus in Ald. Corrected by Turn. (from Tricl.), who also properly distributes what follows. ὡς τί ῥέξομεν A. M. R. Ald. ὡς τί ῥέξομεν K. T. Farn. Br. ὡς τί ῥέξομεν B. V. ὡς τί ῥέξομεν L. ὡς τί ῥέξομεν Elmal. (who on Bacch. 783, κέλευε πάντας — ἀπαντᾶν — ὡς ἐπιστρατεύσομεν | Βακχαιοί, besides the present passage, com-

pares Eur. Andr. 718, ἔπαυε σαυτήν, ὡς ἐγὼ — τροφίδας ἐξανήσομαι). Elmsley considers ὡς to mean the same as ἐπεὶ, 'since,' whereas Brunck fancies ὡς in the sense of ἵνα, 'in order that,' may be construed with a future indicative. But I know of no such usage, at least in the Tragedians. Cf. Phil. 1206, ὡς τίνα δὴ ῥέξῃς παλάμην ποτέ; A change from the aorist subjunctive to the future indicative we certainly find Trach. 973, τί πάθω; τί δὴ μήσομαι; οἶμοι. Eur. Ion. 758, εἴπαμεν, ἢ σιγῶμεν, ἢ τί δράσομεν; Aesch. Cho. 82, πῶς εὐφρον' εἶπω; πῶς κατεύξομαι (—μαι;) πατρί; Od. γ'. 22, πῶς τ' ἔρ' ἴω, πῶς τ' ἄρ' προσπτεύσομαι αὐτόν; But these are not apposite cases. I would correct thus: ὡς ῥέξοντε τί; or ΧΟ. ὡς ῥέξητε τί; Cf. Phil. 1190, ὃ ξένοι, ἔλθετε' ἐπὶ λυδῆς ἀδελφῆς. | ΧΟ. τί ῥέξοντες —; Eur. Alc. 537, ὡς δὴ τί δράσων τόνδ' ὑπορράπτεις λόγον; Though possibly the common reading may be defended by such passages as this, Eur. Her. 439, ὃ παῖδες, ὁμῶν δ' οὐκ ἔχω τί χρήσομαι (for χρήσομαι).

1726 f. A pathetic dialogue here ensues between the two sisters, the more affectionate Antigone expressing an ardent desire to visit the tomb of their departed father; the more calculating Ismene dissuading her from such a fruitless attempt. Wunder's arrangement of these verses (1726—50) and distribution of the persons (Advers. ad Phil. p. 67 f.) is generally followed by subsequent editors. Hart: ἡμερος ἔχει μέ τις | χθόνιον ἐστὶν ἰδεῖν —. Bergk: ἡμερος ἔχει μέ τις. 'Ισ. φράσον. Cf. Phil. 646, ὅπου σε χρεῖα καὶ πόθος μάλιστα' ἔχει. Fr. 690, θανόντι κείνῃ συνθανεῖν ἔρωσ' μ' ἔχει. Aesch. Suppl. 384, φόβος μ' ἔχει φρένας. Eur. Or. 1255, φόβος ἔχει με. Similarly Arist. Ran. 59, τοιοῦτος ἡμερός με διαλυμαίνεται. | 'Ηρ. ποῖός τις, ἀδελφίδιον; Δι. οὐκ ἔχω φράσαι.

1727. τὰν χθόνιον ἐστὶν. So presently θήκην ἱερὰν. 1763, θήκην ἱερὰν, and simply τύμβον 1766. "As Antigone's expression τὰν χθόνιον ἐστὶν," observes

ΙΣ. τίνος ; AN. πατρός, τάλαιν' ἐγώ.

ΙΣ. θέμις δὲ πῶς τάδ' ἐστί ; μὼν  
οὐχ ὀρᾶς ; AN. τί τόδ' ἐπέπληξας ; 1730

ΙΣ. καὶ τόδ', ὥς—AN. τί τόδε μάλ' αὐθις ;

ΙΣ. ἄταφος ἐπιτνέ' δίχα τε παντός.

AN. ἄγε με, καὶ τότ' ἐπενάριξον'.

ΙΣ. αἰαῖ, δυστάλαινα, ποῖ' δῆτ'  
αὐθις ὧδ' ἔρημος ἄπορος 1735  
αἰῶνα τλάμων' ἄξωτ' ;

XO. φίλαι, τρέσσητε μηδέν. AN. ἀλλὰ ποῖ φύγω ; ἀν. γ'.

Schn., "being indefinite, might also be understood of the 'native hearth' of The-seus, Ismene's question *τίνος* is justified." Antigone with a deep reverential feeling speaks of her father's sepulchre as of an 'altar' or 'sacred shrine,' as also Electra in Aesch. Cho. 106. The expression *χθόνιος ἐστία* to denote the sacred spot of ground (*ἐστία*) that opened from beneath (*χθόνιος*) to receive the departed one on his removal to the invisible world is strictly appropriate. Cf. Aesch. Cho. 100, αἰδομένη σοι, βωμὸν ὡς, τύμβον πατρός. τὰν χθόνιον. τὰν χθονίαν A. R. (τὰν om. Both. Doed. Cf. on v. ant. 1740.) The feminine *χθόνιον* for *χθονίαν* is worthy of notice. Eur. Hipp. 1201, χθόνιος ὡς βροντῇ Διός. ἐστίαν. Cf. 1495, βούθυτον ἐστίαν ('altar').

1728—30. Observe the close correspondence between these lines and those in the ant. 1742—4.

1728. ἐγὼ V. Heath. Br. &c. ἐγῶγε the rest, as Ald.

1729. μὼν (μῶν δῆτ' T.) οὐχ ὀρᾶς ; 'Seest thou not' that it is not right and proper? Cf. 1640 f. 1760.

1730. τί τόδ' ἐπέπληξας ; 'What is this, for which you reprove me?' Herm : 'Quid hoc objicis?' After these words Bergk here marks the loss of a verse. καὶ τόδ'. 'And this too (dost thou not see) that —?'

1731. τί τόδε —. 'What is this again' that thou reprovest me for? Cf. 1477. Phil. 793. After this verse Brunck marks a lacuna.

1732. 'He fell (died) without burial, and aloof from all.' ἐπιτνέ appears

to be the imperfect, not the aorist. V. Elmsl. ad Med. 53. Her. 77. Cf. 1740. 1754. Aj. 58. 186. 300. El. 453. 1380. Ph. 485. Perhaps ἔθανε. δίχα τε παντός. 'And apart from all,' remote

from all observation, so that it would be a fruitless search to seek for the exact spot of his removal, especially as there was no mound or tomb to mark it.

1733. ἄγε με (μοι V. Ven.) καὶ τότ' — vulg. 'Conduct me thither and then slay me over him' or over the place. Qu. ἄγε μ' ἐκεῖσ' (στ με κεῖσ'), εἰτ' ἐπενάριξον. Or ἄγε μ' ἐκεῖ καὶ τότ' ἐνάριξον. Or ἄγε με κατὰ συνδίδιξον (Aj. 362, ἀλλὰ με συνδίδιξον). Ismene utters a similar prayer 1689 f. καὶ τότ'. καὶ τόδ' V. Ven.

For καὶ τότε cf. Oed R. 1517, λέξεις, καὶ τότ' εἰσομαι κλύων. ἐνάριξον

vulg. ἐξενάριξον M. ἐπενάριξον Elmsl. edd. rec. Elmsley observes that the compound ἐπενάριξιν, the same in sense as ἐπισφάξιν, does not seem to occur elsewhere. So ἐπιθύω Aesch. Ag. 1513. After this line Elmsley supposes one to have fallen out, and marks a lacuna. The parts fallen out Herm. thinks may thus be restored : Ἰσμ. αἰαῖ. Ἀντ. (ἐπενάριξον) κείνη ξύνοικον. Hartung inserts πατρί ξυνθανεῖν τάλαιναν from 1690.

1734—6. Continued to Antigone in Ald. Corrected in ed. Turn. Br. Elmsley assigns them to Antigone, and the preceding verse, which appears to have been lost, to Ismene.

1734. ποῖ (πῇ M.). 'Fleeing whither.' Cf. on 383. Eur. Herc. 74, ποῖ πατὴρ ἄπεστι γῆς ; Med. 1271, ποῖ φύγω μητρὸς χέρας ; Perhaps ποῖ.

1736. αἰῶνα τλάμων'. 'A wretched life or existence.' Phil. 179, οἷς μὴ μέτριος αἰών. Ant. 582, κακῶν ἐγενεσθαι αἰών. τλάμων' Elmsl. Reis. Herm. &c. τλάμων the mss. Perhaps τλάμων.

ἔξω. ἄξω M. Rightly, I think. These two futures are constantly confounded in the mss.

1737 f. The distribution of persons in all this is very uncertain. What is usually

- ΧΟ. καὶ πάρος ἔφευγε—ΑΝ. τί";  
 ΧΟ. τὰ σφῶν τὸ μὴ" πίντειν κακῶς." 1740  
 ΑΝ. φρονῶ. ΧΟ. τί δῆθ' ὑπερνοεῖς";  
 ΑΝ. ὅπως μοιούμεθ' ἐς δόμους  
 οὐκ ἔχω. ΧΟ. μηδέ γε μάτενε.  
 ΑΝ. μόγος ἔχει. ΧΟ. καὶ πάρος ἐπῆει\*.  
 ΑΝ. τότε μὲν' ἄπορα, τάδε δ' ὑπέρφεντ. 1745

given to Ant., Bergk would assign to Ismene. The part taken by Antigone in the strophe is taken in the antistr. by the Chorus; while Antigone takes the place of Ismene. φίλαι. φίλοι (supr. αἰ) V. Perhaps φίλα. τρέσῃτε μὴδέν. Cf. on Phil. 332.

1739. καὶ πάρος ἀπεφεύγετον (ἀπεφύγετον Br.) σφῶν — Ald. vulg. καὶ πάρος ἀπέφυγε — Αντ. τί; | Χο. τὰ σφῶν — Herm. Dind. καὶ πάρος ἀπεφυγέτην σφῶν Elmsl. καὶ πάρος ἀπέφυγε τὰ σφῶν Hart. καὶ πάρος ἀπεφύγετον — Αν. τὸ τί; Χο. τὰ σφῶν Bergk. 'Before too an escape was made — By what? — By you twain from a luckless plight.' The Chorus catch at the last word of Antigone's lamentation, φύγω, and take occasion therefrom to remind them with a certain degree of irony of the fortunate escape they had had from falling into the hands of the Thebans. They indirectly imply that as there was an escape or deliverance then, so there may be now again. But the sense of the passage is by no means clear. I have given what appears the most probable: reading, and which agrees exactly with v. str. 1726, ἡμερος ἔχει με — Ισ. τίς; The metre a dimeter cretic. After κακῶς we should perhaps put a mark of interrogation. The sense: 'Was then your lot so bright before?' Cf. 1744. Qu. καὶ πάρος ἔφυγε — 'Αν. τὸ τί;

1740. τὸ μὴ. Qu. τὸ μὴ οὐ. For the construction ἀπέφυγε τὸ μὴ πίντειν cf. on Ant. 263. πίντειν κακῶς. 'To fall out unluckily.' A metaphor taken from the throwing of dice. Cf. Fr. 763, ἀεὶ γὰρ εὖ πίντουσιν οἱ Διὸς κύβοι, and on El. 1466. πίντειν L. M. Elmsl. Dind. &c. πίντειν vulg. On which faulty reading v. Elmsl. ad 1732. Cf. also on 1734. μὴ om. M.

1741. φρονῶ — Br. &c. φρονῶ. vulg. Dind. 'I am thinking, I am in thought —' τὶ δῆθ' ὑπερνοεῖς; 'What is it then thou art so over-anxious about' (μεριμνῆς)? Neue compares El. 178,

ὑπερέχθεο. Ant. 128, ὑπερχθαίρει. Tr. 281, ὑπερχλιδάντες. Heath: 'insuper meditaris.' Schneid: 'What more hast thou in thy thoughts?' Hermann substitutes ὑπερνοεῖς, which verb is found in Aelian V. H. iv. 8. Bergk conjectures ὑπερστίνεις. The verb ὑπερνοεῖς is perhaps found no where else. Qu. τί δῆτα συννοεῖς; or τί δῆτ' ἐτ' ἔννοεῖς; or rather τί δῆ τὸδ' ἔννοεῖς;

1742. ὅπως μοιούμεθ'. 'How we shall return home I know not.' Trach. 455, ὅπως δὲ λήσεις, οὐδὲ τοῦτο γίγνεται. Aj. 1040, ὅπως κρύψεις τάφῳ | φράσον τὸν ἄνδρα. The future μοιείσθαι is found also in Aesch. Pr. 689. οὐκ ἔχω. Cf. 1710, οὐδ' ἔχω πῶς &c.

1743. μόγος ἔχει. λόγος σ' ἔχει M. μόγος ἐκεῖ ed. Lond. i. prob. Musgr.

1744. ἐπεὶ the mss. ἐπέειπε Wund. Dind. Schn. Hart. ἐπῆει (i. e. 'invadebat') Both. Steinhart. ἐπέειπε (!) Herm. ἐπεὶ τοι — Weis. Wunder explains ἐπέειπε 'urgebat' (i. e. 'pressed heavily upon us'), coll. Eur. Bac. 1129. It is likely enough that the poet wrote here either εἶχε or some compound of εἶχειν, as above we had φύγω and ἀπέφυγε 1736. Qu. καὶ πρόσθε γ' εἶχε ('yes, and it possessed you before'), or πάρος γὰρ εἶχε, or καὶ πρὶν γὰρ εἶχε, or καὶ πάρος (or πρὶν γ') ἔπασχες, or καὶ πάρος ἀπὴν γὰρ; (said rather ironically), or καὶ πατὴρς ἐτ' ὄντος, or καὶ πάρος ἐτ' ὄντος (sc. τοῦ πατρός), or — δτ' ἔζη, or — ὑπῆρχε, or — ἀεὶ γὰρ. Perhaps καὶ πάρος was brought here from 1739.

1745. πέρα the mss. (against the metre). πέρα Reisig. ἄπορα Wund. Herm. Dind. Schn. 'At one time indeed a state of perplexity, at another beyond this.' The sense, according to Reisig, must have been: 'alterum adest, alterum imminet,' i. e. διαδοχὴ vel τρικυμία κακῶν, whence the Chorus replies, μὲν' ἔρα πάλαιος ἐλάχενόν τι. Schneid. explains: 'One while (before) in helpless sort; another while (now) yet beyond that' (more than helpless). Cf. on Phil. 1261. I do not un-



ΧΟ. μέγ' ἄρα" πέλαιος ἔλαχεσ ἄταστ'.

ΑΝ. αἰαῖ, ποῖ μόλωμεν, ὦ Ζεῦ ;

ἐλπίδων γὰρ ἐς τίν' ἔτι μέ"

δαίμων τανῦντ' ἐλαύνει ;

1750

ΘΗ. παύετε θρήνων", παῖδες. ὅσοιστ' γὰρ  
χάρις ἢ χθονία ξυναποθνήσκειτ'."

derstand the passage, which is doubtless corrupt. Qu. τότε μὲν (or τὰ πάρος) ἔπορα, τότε δ' ὑπερθεν (or ὑπέρφεν, 'excessively,' Aesch. Ag. 377. Pers. 820. Eur. Ph. 550. Herc. 1321). τότε δ' νῦν δ' Hart. ὑπέρφεν. ὑπερθεν vulg.

1746. μέγ' ἄρα. Perhaps μέγα γε —.

1747. πέλαιος. 'Sea' of troubles. Supply κακῶν from prec. v. Eur. Hipp. 820, κακῶν δ', ὦ τάλας, πέλαιος εἰσὶν ὅσοι τ' ἔσονται, ὥστε μήποτ' ἐκνεύσαι πάλιν, | μηδ' ἐκπερᾶσαι κύμα τῆσδε συμφορᾶς. Suppl. 826, ἴδετε κακῶν πέλαιος. Aesch. Pers. 433, κακῶν τε πέλαιος ἔρρωγεν μέγα. 598, κλύδων κακῶν. Herc. 1088, κακῶν — πέλαιος. Suppl. 824. Med. 356, ἄπορος κλύδων κακῶν. Shaks. Hamlet iii. 1, 'A sea of troubles.' Cf. above 663. 1239 f. Ant. 586 f. Tr. 118, τὸ δ' αἰεὶ βιδίου πολύπορον, ὥσπερ πέλαιος Κρήσιον. ἐλάχεται τὶ the mss. ἐλαχέτην τι Elmsl. (whom cf. ad Med. 1041). I would read ἐλάχετ' (or ἔλαχεσ) ἅτας, 'a great sea of affliction.' Πέλαιος could hardly be used singly in this sense. Cf. Aesch. Suppl. 479, ἔτης δ' ἔβυσσον πέλαιος οὐ μάλ' εὐπορον. Pr. 746, δυσχείμερόν γε πέλαιος ἀτρήας δύης. After τι Herm. and Schn. place a line or comma, instead of a full stop.

'Αν. ναί. ναί. | Χο. ξύμφημι καὶ τὸς (ξύμφημι αὐτὸς Κ.). | 'Αν. φεῦ. φεῦ. ποῖ μόλωμεν, ὦ Ζεῦ; Such is the interpolated reading of the mss. Dindorf has restored what appears to be the original reading, 'Αντ. αἰαῖ, ποῖ μόλωμεν, ὦ Ζεῦ; the remainder being ejected as spurious. So also Wund. Hart: ναί ναί, καί, ξύμφημι καὶ τὸς.

1748. μόλωμεν. μέλωμεν L. Whence Schneid. has given μένωμεν, as more apposite to the thought, comparing El. 946, ποῖ γὰρ μενεῖς ῥέθυμος; ἐς τίν' ἐλπιδων — Βλέψασ' ἔτ' ὀρθήν;

1749. ἐς τί με (which does not agree with v. str. 1735) the mss. ἐς τίν' ἡμᾶς Br. ἐς τί ποτέ με conj. Reisig. Düntzer. ἐς τί δή με Elmsl. ἐς τίν' ἔτι με Herm. Dind. Wund. Schn. Bgk. Qu. ἐς τίνα ποτέ — μ' ἐλαύνει;

1750. δαίμων — ἐλαύνει; Aj. 504, καὶ μὲν δαίμων ἐλῆ. τανῦν. τανῦν γ' Ald. vulg. τὰ νῦν γ' Elmsl. τὰ νῦν Κ. τανῦν V. τὸ νῦν δ' B.

1751—3. Assigned to the Chorus in the mss. Corrected by Heath. Musgr. Br. &c. Theseus enters, consoles the maidens, and offers his protection: and so the drama is brought to a suitable conclusion.

1751. θρήνων K. L. M. corr. V. Schol. Br. Reis. Dind. &c. θρήνον A. B. M. pr. T. V. Ald. prob. Dind. in annot. Elmsley prefers θρήνων, the construction of τανῦν for τανῦνθαι with a genitive being of rare occurrence, as in Eur. Hel. 1335, δρομαίων δ' ὅτε πολυπλαγήτων | μέτηρ ἔταυσε πόνων. As instances of the usual construction he compares Eur. Andr. 1271, παῦσαι δὲ λύπης τῶν τεθνηκότων ὑπερ. 1277, παῦσαι δὲ λύπην &c. Add Tr. 1262. Il. α'. 282, παῦε τειν μένος. Cf. on 1778. So 1723, λήγετε τοῦδ' ἄχους. ἐν οἷς γὰρ —. I would read δεῦς γὰρ, a correction to be made also, I think, in Fr. 688, ἐν οἷς (δεῦς;) ὁ νοῦς | θέλει ξύνεστιν ἡμέρα τεθραμμένος. Cf. on next v. Or δπου γὰρ —.

1752. ξυναπόκειται (syn. B. T. V.) the mss. ξύν γ' ἀπόκειται Heath. Brunck. ξύν' (ξυνά, as we find κοινά for κοινῶς. Ant. 546, μή μοι θάνησιν σὺ κοινῶ) ἀπόκειται Reis. Herm. Dind. Wund. Schn. ξυναπόκισται [Herm.]. νῦν ἀπόκειται Forson Adv. p. 168. νῦν ἐπικείται Hart. Schol: μὴ θρηνεῖτε, ὦ παῖδες. νέμεσις γὰρ ἐστὶ τοῦτον θρηνεῖν, φ' τὰ τῆς τελευτῆς κατὰ χάριν ἀπέβη' οὐ χρὴ οὖν τοῦτους περθεῖν, οἷς κεχαρισμένοι ἐσσι τὸ ἀποθανεῖν. Though the general sense of the passage is tolerably clear, it is no easy matter to ascertain the exact reading and construction. Reisig's correction is not satisfactory. As Wunder has given no explanation of it, I conclude he thought none was necessary. Reisig understands 'gratia civitati ab Oedipo habita,' conferring 1489. 1496, and for χθονίας (in the sense of ἐγχώριος) 948. Schneid. explains: 'For where to the dead, in common'

πενθεῖν οὐ χρή· νέμεσις γάρ.

ΑΝ. ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.

ΘΗ. τίνα δὴ, παῖδες, χρεῖαντ' ἀνύσαι ;

1755

ΑΝ. τύμβον θέλομεν προσιδεῖν αὐταὶ  
πατρός ἡμετέρου'.

ΘΗ. ἀλλ' οὐ θεμιτὸν κείσ' ἐστὶ μολεῦν'.

with the survivors, 'death has come' &c. But how can this sense be fairly elicited from the reading? Qu. *δοῖς γὰρ | χάρις ἢ χθονία (or χθονίων) ξυναποθήσκει.* 'For with as many as the gratitude of a country dies' &c. (Cf. on Phil. 1443, ἡ γὰρ εὐσέβεια συνθήσκει βροτοῖς.) Or — *κοῖν' ἀπόκειται.* (Aj. 677, τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθόψεται.) Or — *ξυνη κείται.* Or — *μοῖρ' ἀπόκειται.* Or — *μοῖρα πέφανται.* Or — *παῦλ' ἀπόκειται.* (Cf. 88. Trach. 1255, παῦλὰ τοι κακῶν | αὐτῇ τελευτῇ τοῦδε τάνδρος ὕστατη. Phil. 1329, παῦλαν — νόσου βαρείας.) Or — *δ' χθονίος θάνατος κείται.* Or — *ξυγκατάκειται.* Cf. 232, ἡ χάρις προσκείσεται. Or the sense of the words may be this: 'for to as many as the lot of the grave (i. e. death) is a boon conferred' (or, 'is esteemed a boon') &c. But the passage still awaits the sagacity of some modern Oedipus, to solve its perplexity.

1753. *νέμεσις γάρ.* Sub. *ἐστί.* (So *θέμις, μοῖρα, δίκαιον* &c.) 'For it were wrong, a thing deserving resentment. Il. xiv. 80, οὐ γὰρ τις νέμεσις φυγέειν κακόν. Od. i. 350, &c. Phil. 1193, οὐ γὰρ νεμεσητὸν —. El. 1467, εἰ δ' ἔπεισι νέμεσις, οὐ λέγω.

1754. *ὦ τέκνον.* ὦ om. K. L. T. Hart. *προσπίτνομεν* only K. Heath. Br. &c. *προσπιτνοῦμεν* T. *προσπίτνομεν* vulg. Cf. on 1732. 1740. See Elmsl. ad Her. 77. 'We fall before thee' as suppliants. Cf. the words *προσδάτης, προστρόπαιος.* Arist. Eq. 343, *θεῶν ἰόντε προσπεσείν του πρὸς βρέτας.*

1755. *τίνας — ἀνύσαι;* 'For what thing, my children, to obtain it? to obtain what object of your desire?' Supply (*ἵσπερ*) *ἀνύσαι (αὐτήν).* Cf. on Ant. 698. The genitive appears to depend on *χρηζέτε*, implied in the preceding *προσπίτνομέν σοι.* But this is forced. Reisig compares Oed. R. 1435, *καὶ τοῦ με χρεῖας ὄψεσθε λιταρεῖς τυχεῖν;* Consult Porson and Schaefer on Eur. Med. 1396. Compare also on 1496 f. 1212. Aj. 2. So Aj. 967, *ὦν γὰρ ἠράσθη τυχεῖν | ἐκτῆσθ' αὐτῷ —.* Perhaps however *τίνας χρεῖας* may be governed by *ἀνύσαι*, if we compare El.

1451, *φίλης γὰρ προξένου κατήνυσαν.* Reisig and Elmsley after *χρεῖας* place a comma, understanding Theseus before *ἀνύσαι.* I have given *τίνα δὴ, παῖδες, χρεῖαν ἀνύσαι;* 'to accomplish what object for you?' *χρεῖας ἀνύσαι* Ald.

and the mss. *χρεῖαν ἀνύσαι* Brunck. Hart. conj. Erf. *χρεῖας, ἀνύσαι* Reisig. *χρεῖας, ἀνύσαι* Elmsl. Perhaps put for *ἀνύσασθαι*, our poet being partial to such changes. Eur. Hec. 924, *σεμνὴν προσίζουσ' οὐκ ἦνυσ' Ἄρτεμιν.* Unless indeed, as Reisig supposes, Theseus be the subject (*ἵσπερ ἐμὲ ἀνύσαι ὄμν).* Musgrave compares Clem. Alex. p. 336, *ὡς ἐπίταν καλοκάγαθίας ἦνυσαν.* Eur. Hec. 936, *οὐκ ἦνυσ' — ἀ τλάμην.* So *ἀνύσασθαι* τι 'to gain any thing.' Aesch. Pr. 689, *τὴν πρὶν γε χρεῖαν ἠνύσασθ' ἐμοῦ πάρα.* Add Arist. Pl. 196, *κὰν ταῦτ' ἀνύσῃται* (*ἀνύσῃ* the mss. Perh. *ἀνύσῃ τις*), *τετταράκοντα βούλεται.* Leonidas Tar. Epigr. 95, *τοῦτο περισσὸν | ἐκ Μοῖραν Θράσις Χαρμίδου ἠνύσατο.* For the accent v. Lex. Sang. p. 411, *Ἀνύσαι δασέως, τὸ σπεύσαι καὶ συντελέσαι.* But this is a disputed and hitherto unsettled point among scholars.

1756 f. *τύμβον θέλομεν | προσιδεῖν —.* | ΘΗ. ἀλλ' οὐ — μολεῖν vulg. Bothe, Wunder, and Dind. eject *κείσ' ἐστὶ μολεῖν*, and arrange the verses thus, *τύμβον — | πατρός ἡμετέρου.* ΘΗ. ἀλλ' οὐ θεμιτὸν.

1757. *αὐταί.* 'Ourselves,' for ourselves. The hiatus after *ἡμετέρου* is excusable from the change of person, as elsewhere. Cf. on 140. Perhaps we should read: *τύμβον θέλομεν προσιδεῖν πατρός.* | Θη. ἀλλ' οὐ — μολεῖν. Or (om. *πατρός ἡμετέρου* as an interpolation) *τύμβον — αὐταί &c.*

1758. ἀλλ' οὐ θεμιτὸν (*θεμιστὸν* L. eras. σ). Cf. on 1756. Oed. R. 993, *ἡ οὐχὶ θεμιτὸν ἄλλον εἰδέναι.* Qu. ἀλλ' οὐχὶ (or οὐτι) *θέμις.* Cf. on Oed. R. 993. *κείσθ μολεῖν* the mss. and Ald. *σοὶ κείσθ μολεῖν* Turn. *κείσ' ἐστὶ μολεῖν* Br. Reis. Elmsl. *τίνα κείσθ μολεῖν* Erf. Schneid. Bgk. conj. Steinhart. The words are ejected as spurious by Both. Dind. Wund.

ΑΝ. πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν ;

ΘΗ. ὦ παῖδες, ἀπείπεν ἐμοὶ κείνος"

1760

μήτε πελάζειν ἐς τούσδε τόπους

μήτ' ἐπιφωνεῖν μηδένα θνητῶν

θήκην ἱερὰν, ἣν κείνος ἔχει".

καὶ ταυτά μ' ἔφη πρᾶσσοντα κακῶν\*

χώραν ἔξειν αἰὲν ἄλυπον.

1765

ταυτ' οὖν ἔκλυεν δαίμων ἡμῶν"

χὼ πάντ' αἴτων Διὸς Ὀρκος.

ΑΝ. ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνῳ,

ταυτ' ἂν ἀπαρκοῖ. Θήβας δ' ἡμᾶς

1760. ἐμοὶ κείνος. I think κείνος ἐμοὶ would sound more harmonious.

μήτε πελάζειν — μηδένα. 'That neither should any one approach these places, nor' &c. μηδένα is common to both clauses.

1762. ἐπιφωνεῖν. I. e. προσεῖπεν ἐπιφωνοῦντα, according to Hermann. I. e. 'should make invocation over.' The Manes were supposed to hover about the tomb of a deceased person; and there accordingly it was customary to invoke the departed spirit, as the passages adduced by Musgrave testify, Aesch. Cho. 4. 106. Pers. 649 f. Eur. Hel. 970. Virg. Aen. iii. 68.

1763. ἦν κείνος ἔχει. Perh. ἡ κείνον ἔχει.

1764. καλῶς. κακῶν (to be connected with ἄλυπον) Herm. Schn. Hart. Rightly, I think (cf. on 1187). Cf. 1519, γήρως ἄλυπα. 786, πόλις δέ σοι | κακῶν ἀνατος τῆσδ' ἀπαλαχθῆι χθονός. El. 1002, ἄλυπος ἄτη.

1765. "Theseus," observes Schn., "applies the charge given by Oedipus 1522, at once to the present case; while at the same time he enlarges the promise given 1533."

1766. ἔκλυε vulg. ἔκλυεν R. And so Elmsley (whom see ad Med. 1050), who remarks that in Sophocles and Euripides anapaestic dipodias are seldom met with this of the form υ υ υ or - υ υ υ. Cf. 146, θηλῶ δ' οὐ γὰρ ἂν ὦδ' ἀλλοτρίοις. (In this instance the objection is removed, in consequence of the break in the midst of the dipodia.) 1773, δράσω καὶ τάδε (f. καὶ τάδε δράσω) καὶ πάνθ' ὁπός' ἂν &c. Ant. 129, πολλῶν ρεύματι (f. ρ. π.) προσνισσομένους. Tr. 1272, λείπου μηδὲ σὺ (f. μηδὲ σὺ λείπου), παρθέν', ἐπ' οἴκων. Phil. 1463, δόξης

οὐποτε (f. οὐποτε δόξης, reading ἥδη — ὅμᾶς for ὅμᾶς — ἥδη in prec. v.) τῆσδ' ἐπιβάντες. El. 96, φοίνιος Ἀρηὶς οὐκ ἐξείνισε (ἐξείνισεν Br.). Qu. ταυτ' οὐκ ἔκλυεν —; Or ταυτ' ἔκλυεν χὼ δαίμων ἡμῶν, or ταυτ' δ' τε δαίμων ἔκλυεν ἡμῶν, or ταυτὰ τοι ἡμῶν ἔκλυε δαίμων, or ταῖτα λέγοντος δαίμων τ' ἔκλυεν. The particle οὖν seems unsuitable here.

1767. αἴων. The first in αἴων is 'short' also in Aesch. Pers. 639. Ag. 55. Eur. Hec. 178; 'long' Oed. C. 304. Aesch. Eum. 841. Eur. Hec. 174. Arist. Vesp. 516. V. Blomf. ad Pers. 639.

Διὸς Ὀρκος. Cf. on Oed. R. 647, τόνδ' ὄρκον αἰδεσθῆς θεῶν. Pind. Ol. vii. 63, θεῶν ὄρκον μέγα. Hesiod. Theog. 804, Ὀρκον — τὸν Ἐρις τέκε πῆμ' ἐπιόρκους. Herod. vi. 86. Cited by Reisig.

1768. ἔχει κατὰ νοῦν κείνῳ. Schol: ἀρέσκει. 'Well if this (observance of silence on your part) is to his mind,' agreeable to the wishes of the deceased. So in Latin, 'si ex sententia ejus haec sunt.' Fr. 282, ἀλλ' ἴθι χαίρων καὶ πράξι- εας | κατὰ νοῦν τὸν ἐμόν. Arist. Eq. 549, ἴν' ὁ ποιητὴς ἀπὲρ χαίρων, | κατὰ νοῦν πράξις. Herod. vi. 130, πᾶσι κατὰ νόον ποιεῖν.

1769. ταυτ' ἂν ἀπαρκοῖ (ἀπαρκεῖ V. K. pr.). The repetition of ταυτ' after τὰδ' is not without suspicion. Qu. ταυτ' ἐμοὶ ἀρκεῖ, 'the same suffices for me,' I must acquiesce. Or χῆμιν (or καί μοι) ἂν ἀρκοῖ. Or ἀλλ' εἴπερ (or εἰ μὲν) ἔχει —, τὰδ' ἂν ἐξαρκοῖ. The verb ἀπαρκεῖν occurs no where again in Sophocles, the simple ἀρκεῖν frequently.

1769 f. Θήβας —. Where we find them accordingly living in the Antigones of our poet.

τὰς ἀγυγίους πέμψον, εἴαν πως  
διακωλύσωμεν ἴοντα φόνον  
τοῖσιν ὁμαίμοις" ∪ ∪ ∪, —".

1770

ΘΗ. δράσω καὶ τάδε" καὶ πάνθ' ὅσα περ  
πρόσφορ' ἂν ὑμῖν μέλλω δράσειν††  
καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει,  
πρὸς χάριν' οὐ δεῖ μ' ἀποκάμνειν.

1775

ΧΟ. ἀλλ' ἀποπαύετε μῆδ' ἐπὶ" πλείω  
θρήνον ἐγείρετε

1770. τὰς ἀγυγίους. 'The ancient.' V. Stanl. and Blomf. Gl. ad Aesch. Sept. 327, and the annotators on Hesych. v. 'Ἀγύγια. Cf. Phil. 142. Aesch. Sept. 310, οἰκτρὸν πόλιν ὡδ' ἀγυγίαν εἶδε προ-  
ιδύαι. Pers. 37. 974. Eum. 1036. Pind. N. vi. 74. The epithet is unknown to Homer. Pausan. ix. 5. 1, ἀπ' ἀνδρὸς αὐτόχθονος Ἀγύγιον τοῖς πολλοῖς τῶν ποιητῶν ἐπικλήσεις ἐς τὰς Θήβας ἔστιν Ὀγύγια. εἴαν πως —. 'If by any means, if perhaps.' Reisig refers to Arist. Vesp. 399, ταῖσιν φυλλάσει παῖς, | ἦν πως πρύμνην ἀνακρούσῃται πληγῇς ταῖς εἰ-  
ρεσιώνας. Plat. Alc. i. § 38, μῆδ' ἐπὶ τοῦτο ἡμῖν ἔρρητον ἔστω, εἴαν πως ἀσθὲν οὐ εἴ.  
1771. διακωλύσωμεν ἴοντα. 'Prevent coming, happening.' Cf. 888, βουδντοῦντα μ' — ἔσχετ', 'ye prevented me from sacrificing.'

1772. τοῖσιν ὁμαίμοις. τοῖς συνομαί-  
μοις conj. annot. in Ed. Turn. Perhaps τοῖν συνομαίμοις, 'to our two brothers.' A paroemiac verse seems to have fallen out, or else the passage requires some alteration. Qu. τοῖσιν ὁμαίμοις (or τοῖν συνομαίμοις) ὑφ' ἑαυτοῖν. Or transpose, τοῖσιν ὁμαίμοις φόνον ἐξ αὐτοῖν | διακω-  
λύσωμεν ἴοντα. Cf. Ant. 145.

1773. δράσω καὶ τάδε. Qu. καὶ τάδε δράσω. Cf. on 146. 1766. δσ' ἂν (δσα ἂν A. Ald.) the mss. δσα Sauid. v. πρόσφορα. δσα γ' ἂν ed. Lond. i. Heath. Musgr. δσ' ἂν Wund. (coll. Phil. 509). ἐπόσ' ἂν Pors. Adv. p. 168. Herm. Dind. &c. καὶ πάντα γ', δσ' ἂν Br. See on next v. Compare with this 1634 f.

1774. μέλλω πράσσειν πρόσφορ' ὃ ὑμῖν vulg. The ὃ is evidently out of place here. We might correct, — πρόσφορα καὶ σφῆν (or χ' ὑμῖν, in anap.), or πρόσφορα μέλλω δράσειν ὑμῖν. But I would rather correct and transpose thus: καὶ πάνθ' ὅσα περ | πρόσφορ' ἂν ὑμῖν μέλλω

δράσειν. The περ had evidently fallen out before προσ., and then further corruption ensued. Cf. El. 946, πᾶν δσον-  
περ ἂν σθένος. Aj. 316, πᾶν δσονπερ ἐξηπιστάμην. Arist. Av. 719, ὅρην τε νομίζετε πάνθ' ὅσα περ περὶ μαντείας δια-  
κρίνει. Vesp. 805, ὡς ἅπαντ' ἐγὼ φέρω | δσαπέρ γ' ἐφασκον. Nub. 841. πράσσειν vulg. πράξειν would be better, but I prefer δράσειν. Cf. 1635. πρόσφορα. 'Advantageous.' Schol.: χρήσιμα. Germ. 'zutraglich.'

1775. τῷ κατὰ γῆς — πρὸς χάριν. 'Agreeably to the wishes of him now below.' Eur. Hec. 257, ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι. Cf. also Oed. R. 1152. 1353. Ant. 30. 908. Philostr. Icon. ii. ὡς — ἐς χάριν τοῖς θεοῖς (θύοιτο). νέον. 'Recently.' Ant. 1266, νέος νέφ' ξὺν μόρῳ — ἔθαιες.

1776. πρὸς χάριν. οὐ γὰρ δεῖ — vulg. πρὸς χάριν, οὐ δεῖ — Herm. Dind. Wund. Schn. Hart. These commentators construe, I suppose, καὶ πάντα — οὐ δεῖ μ' ἀποκάμνειν (sub. δρῶντα), according to a sufficiently common construction. Cf. on Arist. Nub. 1135 f. But I do not see why we should not be content with the full stop or colon, usually placed after χάριν. Bergk: πρὸς χάριν οὐ δεῖ μ' —.

1777. μῆδ' Elmsl. Wund. μῆτ' the mss. Cf. on 179. ἐπὶ πλείω — ἐγείρετε. I. e. ἐπ' ἐγείρετε πλείω θρήνον. Cf. on 1709. ἐπ' ἐγείρειν, 'to stir up afresh,' occurs above 511, τὸ πάλαι κεί-  
μενον ἤδη κακὸν ἐπ' ἐγείρειν. The tmesis was noticed by Burton. ἐπὶ πλείω. ἐπιπλείω L. T. Wund. Perhaps ἐπὶ πλείω.

1778. θρήνον ἐγείρετε. Qu. 'γείρετε θρήνον.

1779. θρήνον. θρήνων B. L. V. and K. pr. Cf. 1751, παύετε θρήνων (al. θρήνον). θρήνον perhaps belongs equally to ἀπο-  
παύετε. Cf. on 1399. ἔχει τάδε

πάντως γὰρ ἔχει τάδε κῦρος.

1780

κῦρος. 'These things are ratified' (Lat. *ratata sunt*) by the assurance of Theseus, or rather 'are so ordained or appointed' (by the unalterable will of the gods). *οὐδέν ἀμφὶ σοῦ*. The word κῦρος, Kimsley remarks, occurs no where besides in Greek Tragedy. Cf. on El. 919. *τάδε*. *τόδε* M.  
Aesch. Suppl. 396, *ὡς οὐκ ἔχουσι κῦρος*

**ΑΝΤΙΓΟΝΗ.**

# I.

## ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΤ ΤΠΟΘΕΣΙΣ ΑΝΤΙΓΟΝΗΣ.

Ἀντιγόνη παρὰ τὴν πρόσταξιν τῆς πόλεως θάψασα τὸν Πολυνεΐκην ἐφωράθη, καὶ εἰς μνημεῖον κατὰγειον ἐντεθεῖσα παρὰ τοῦ Κρέοντος ἀνῆρηται<sup>1</sup>. ἐφ' ἣ καὶ Αἴμων δυσπαθήσας διὰ τὸν εἰς αὐτὴν ἔρωτα ξίφει ἑαυτὸν διεχειρίσατο<sup>2</sup>. ἐπὶ δὲ τῷ τούτου θανάτῳ καὶ ἡ μήτηρ Εὐρυδίκη ἑαυτὴν ἀνείλε.

Κεῖται<sup>3</sup> ἡ μυθοποιία καὶ παρ' Εὐριπίδῃ ἐν Ἀντιγόῃ· πλὴν ἐκεῖ φωραθεῖσα μετὰ τοῦ Αἰμονος<sup>4</sup> δίδεται πρὸς γάμον κοινωνίαν καὶ τέκνον<sup>5</sup> τίττει τὸν Μαίμονα<sup>6</sup>.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Θήβαις ταῖς Βοιωτικαῖς· ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων γερόντων· προλογίζει<sup>7</sup> ἡ Ἀντιγόνη ὑπόκειται δὲ τὰ πράγματα ἐπὶ τῶν Κρέοντος βασιλείων. τὸ δὲ κεφάλαιόν ἐστι, τάφος Πολυνεΐκου, Ἀντιγόνης ἀναίρεσις, θάνατος Αἰμονος<sup>8</sup>, καὶ μόρος Εὐρυδίκης τῆς<sup>9</sup> Αἰμονος μητρός. φασὶ δὲ τὸν Σοφοκλέα ἠξιώσθαι τῆς ἐν Σάμῳ στρατηγίας<sup>10</sup> εὐδοκμήσαντα ἐν τῇ διδασκαλίᾳ τῆς Ἀντιγόνης. λέλεκται<sup>11</sup> δὲ τὸ δράμα τοῦτο τὸ<sup>12</sup> τριακοστὸν δεύτερον.

<sup>1</sup> ἀνῆρηται. ἀνῆρέθη Nauck. de Aristoph. p. 267.

<sup>2</sup> διεχειρίσατο K. L. Dind. διεχρήσατο vulg.

<sup>3</sup> κεῖται A. K. L. Ald. κεῖται δὲ Turn.

<sup>4</sup> τῷ Αἴμονι Dresd. Turn. Wund. Compare with this what is added at the end of the Scholia on this play (1350) in L. διαφέρει τῆς Εὐριπίδου Ἀντιγόνης αὕτη, οὗ φωραθεῖσα ἐκείνη διὰ τὸν Αἰμονος ἔρωτα ἐξεδόθη πρὸς γάμον, ἐνταῦθα δὲ τοῦναντίον.

<sup>5</sup> τέκνον om. Brunck.

<sup>6</sup> Μαίμονα vulg. Herm. Wex. Wund. μαῖδον (supr. α) marg. L. αἴμονα K. L. and so Dind. Μαίονα Nauck. l. c.

<sup>7</sup> προλογίζει A. K. L. Dind. προλογίζει δὲ vulg.

<sup>8</sup> The words θάνατος Αἰμονος were added by Brunck from the conjecture of Turnebus (Tricl. ?), who wrote καὶ θάνατος Αἰμονος καὶ Εὐρυδίκης (so Dresd.) —.

<sup>9</sup> τῆς τοῦ Ald.

<sup>10</sup> Cf. Script. Vit. Soph. p. 3. 7. ed. Dind.

<sup>11</sup> λέλεκται. 'Is reported to be,' or rather 'is reckoned.'

<sup>12</sup> I have added τὸ from Wex's conjecture.

## II.

ΣΑΛΟΤΣΤΙΟΤ ΑΝΤΙΓΟΝΗΣ ΤΠΟΘΕΣΙΣ<sup>1</sup>.

Τὸ μὲν δράμα τῶν καλλίστων Σοφοκλέους. στασιάζεται<sup>2</sup> δὲ τὰ περὶ τὴν ἡρώϊδα ἱστορούμενα καὶ τὴν ἀδελφὴν αὐτῆς Ἰσμήνην. ὁ μὲν γὰρ<sup>3</sup> Ἴων ἐν τοῖς διθυράμβοις καταπρησθῆναι<sup>4</sup> φησιν ἀμφοτέρας ἐν τῷ ἱερῷ τῆς Ἥρας ὑπὸ Λαοδάμαντος<sup>5</sup> τοῦ Ἑτεοκλέους. Μίμνερμος δὲ φησι τὴν μὲν Ἰσμήνην προσομιλοῦσαν Θεοκλυμένῳ ὑπὸ Τυδέως κατὰ Ἀθηνᾶς ἐγκέλευσιν τελεντῆσαι. ταῦτα μὲν οὖν ἔστιν τὰ ξένως περὶ τῶν ἡρώϊδων ἱστορούμενα. ἡ μέντοι κοινὴ δόξα σπουδαίας αὐτὰς ὑπέληφεν καὶ φιλαδέλφους δαιμονίως, ἥ καὶ οἱ τῆς τραγωδίας ποιηταὶ ἐπόμενοι τὰ περὶ αὐτὰς διατέθενται. τὸ δὲ δράμα τὴν ὀνομασίαν<sup>6</sup> ἔσχεν ἀπὸ τῆς παρεχούσης<sup>7</sup> τὴν ὑπόθεσιν Ἀντιγόνης. ὑπόκειται δὲ ἄταφον τὸ σῶμα Πολυνείκου, καὶ Ἀντιγόνη θάπτειν αὐτὸ πειρωμένη παρὰ τοῦ Κρέοντος κωλύεται. Αἰμῶν τε ὁ Κρέοντος ἐρῶν αὐτῆς καὶ ἀφορήτως ἔχων ἐπὶ τῇ τοιαύτῃ συμφορᾷ αὐτὸν διαχειρίζεται· ἐφ' ᾧ καὶ ἡ μήτηρ Εὐρυδίκη τελευτᾷ τὸν βίον ἀγχόνη.

## III.

Ἀποθανόντα Πολυνείκη<sup>8</sup> ἐν τῷ πρὸς τὸν ἀδελφὸν μονομαχίῳ<sup>9</sup> Κρέων ἄταφον ἐκβαλὼν κηρύττει μηδένα αὐτὸν<sup>10</sup> θάπτειν, θάνατον τὴν ζημίαν ἀπειλήσας. τοῦτον Ἀντιγόνη ἡ ἀδελφὴ<sup>11</sup> θάπτειν πειρᾶται. καὶ δὴ λαθοῦσα τοὺς φύλακας ἐπιβάλλει χῶμα<sup>12</sup>. οἷς ἐπαπειλεῖ θάνατον ὁ Κρέων,

<sup>1</sup> Part of this Arg. (τὸ μὲν δράμα—τελευτῆσαι, and τὸ δὲ δράμα—Ἀντιγόνης) was given by Brunck from a Paris ms. The remainder, which is wanting in it, has been supplied by Dind. from L.

<sup>2</sup> στασιάζεται. Before this word there is an erasion of some three letters in L. Qu. διαστασιάζεται.

<sup>3</sup> So L. & δ μὲν Ἴων in Brunck.

<sup>4</sup> So L. καταπρησθῆναι a ms. of Brunck.

<sup>5</sup> Λαομέδοντος L. and Paris ms. Corrected by Brunck. Laodamas was the son of Eteocles (v. Apollod. iii. 7. Paus. ix. 7. Heyn. ad Apollod. T. ii. p. 256).

<sup>6</sup> ὀνομασίαν L. ἐπιγραφὴν Par. ms.

<sup>7</sup> παρεχούσης Ven. περιεχούσης L.

<sup>8</sup> Πολυνείκη L. Dind. Πολυνείκην vulg.

<sup>9</sup> τῷ — μονομαχίῳ L. Ven. Dind. τῇ — μονομαχίᾳ vulg.

<sup>10</sup> αὐτὸν om. Ven. Dresd.

<sup>11</sup> ἡ ἀδελφὴ αὐτοῦ Ἀντιγόνη Ald.

<sup>12</sup> τῷ νεκρῷ χῶμα Dresd. Turn.



εἰ μὴ τὸν τοῦτο δράσαντα ἐξεύροιεν. οὗτοι<sup>1</sup> τὴν κόνιν τὴν ἐπιβεβλημένην καθάραντες<sup>2</sup> οὐδὲν ἤττον ἐφρούρουν. ἐπελθοῦσα δὲ ἡ Ἀντιγόνη καὶ γυμνὸν εὐρούσα τὸν νεκρὸν ἀνοιμώξασα ἑαυτὴν εἰσαγγέλλει. ταύτην ἀπὸ τῶν φυλάκων παραδεδομένην Κρέων καταδικάζει καὶ ζῶσαν εἰς τύμβον καθεῖρξεν. ἐπὶ τούτοις Αἴμων, ὁ Κρέοντος υἱὸς, ὃς ἐμνάτο αὐτὴν, ἀγανακτήσας ἑαυτὸν προσεπισφάζει<sup>3</sup> τῇ κόρῃ ἀπολομένη ἀγχόνη, Τειρεσίου ταῦτα προθεσπίσαντος· ἐφ' ᾧ λυπηθείσα Εὐρυδίκη<sup>4</sup>, ἡ τοῦ Κρέοντος γαμετὴ<sup>5</sup>, ἑαυτὴν ἀποσφάζει<sup>6</sup>. καὶ τέλος θρηνεῖ Κρέων τὸν τοῦ παιδὸς<sup>7</sup> καὶ τῆς γαμετῆς θάνατον.

<sup>1</sup> οὗτοι δὲ Dresd. Turn.

<sup>2</sup> καθάραντες vulg. καθαίροντες A. L. Ven. Ald. Dind. Perhaps ἀποσφάροντες.

<sup>3</sup> προσεπισφάζει L. Ven. Dresd. Ald. Dind. ἐπισφάζει vulg.

<sup>4</sup> ἡ Εὐρυδίκη A.

<sup>5</sup> ἡ Κρέοντος γαμετὴ Εὐρυδίκη Ald.

<sup>6</sup> ἀποσφάζει L. Dind. κατασφάζει vulg.

<sup>7</sup> υἱοῦ Ven.

## ANTIGONE.

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IN fulfilment of the prediction of Oedipus (Oed. C. 1384 f.), the attack of the Argives upon the city of Thebes has failed, the invading host has been signally defeated, the two brothers have fallen by the hands of each other, and Creon, who has just assumed the reins of sovereignty, forbids by a public edict, on the penalty of death, the interment of Polynices, as the enemy and traitor of his country. While others are deterred by fear from paying the last rites of sepulture to the deceased, his sister Antigone ventures to brave the tyrannical edict, and secretly covers the body with earth. The daring act is reported to the king, who sets watchmen to guard the body. By these Antigone is caught, on her second visit to inter her brother's remains, and is brought before the king, and sentenced to be immured alive. Haemon the king's son, to whom she was betrothed, in vain expostulates with his haughty and unfeeling father; and the sentence is executed. Meanwhile the seer Teiresias makes his appearance, and warns Creon of the fatal consequences that will result from his perverse and obstinate conduct. The conscience of the king, a weak-minded and vacillating man, is at length smitten by the seer's denunciations, and he hastens to repair with all speed the mischief he has caused; to inter the dead, and to disinter the living. But all is too late! On entering the chamber of death, Haemon is seen standing by the dead body of his betrothed, who in despair had hanged herself; and he himself afterwards falls upon her, pierced with a sword by his own hand. Thus those, whose union in life the fates had not allowed, are linked together in death. Hearing of her only surviving son's violent death, the Queen Eurydice, overcome with grief, slays herself at the shrine of one of the family gods. Her body is presently by means of the scenic machine called the 'eccyclema' exposed to public gaze (1298); and the king, who had already brought forth with him to the stage the corpse of his son (1261 f.), bewailing his unhappy fate and his own rash conduct, is horror-struck at the additional spectacle of woe that now is presented to

his view. Overwhelmed with agony of grief, frantic with despair, solitary and friendless, and acknowledging too late the guilt of his conduct, unable to support himself, he falls into the arms of his attendants, and is carried off the stage, leaving to tyrants and others a melancholy but salutary example of the evil consequences of pride and arrogance (1348—53).

For the general outline of the drama our poet was unquestionably indebted to his great predecessor Aeschylus in his play of 'The Seven against Thebes,' of which, more especially in the closing scene, many thoughts and turns of expression in the Antigone remind us. But in the arrangement of the details Sophocles is no servile imitator of his great master, but has in many points departed from him, and treated them according to his own good taste and judgment. That which constitutes the chief feature of this drama, is not so much the heroic demeanour and the tragic end of the noble maiden, as the fatal and overwhelming results of Creon's harsh and imperious conduct. Antigone, it is true, has been guilty of great audacity and presumption in resisting the will and enactment of those in power (853, *προβᾶσ' ἐπ' ἑσχατον θράσους*), and the criminality of her act is prominently put forward, more especially in the choruses; but much greater stress is laid on the observance of those laws of divine origin and eternal obligation, which states as well as individuals, rulers as well as subjects, are bound to respect and obey (450 f. *οὐ γάρ τί μοι Ζεὺς &c.*). The heroine of the play undoubtedly is Antigone, and her fortitude of conduct forms a leading feature in it; but the catastrophe falls upon the reckless and tyrannical Creon, whose sad end it is which points the moral, contained in the concluding lines of the play, uttered by the Chorus, that 'great words of the arrogant pay the penalty of great chastisement.'

The character of Antigone is that of a high-spirited, noble-minded, resolute, and heroic virgin, in this respect the true child of her father, influenced far more by a high sense of duty than by any personal feelings of self-interest. Her disobedience to the laws of the land arises not from a wilful headstrong desire to resist the will of her superiors, nor yet from an unreasonable and obstinate pertinacity of character, but simply from a deeply-seated moral instinct, which tells her that the immutable and eternal laws of the gods, which according to her view demanded the honourable interment of the dead, are superior to any arbitrary enactments of mortal man. In interring her brother she acts as she conceives to be right; with the political rights of the two brothers she meddles not; they do not concern her. Both the fallen are her brothers, and both have an equal claim upon her affection and good offices. So unshaken and

immoveable is her sense of duty, that though the intended bride of Haemon, even that strongest of passions, which so often perverts and blinds the mind of man (792), Love, cannot induce her to sacrifice her duty to her interest. In her affection to her deceased brother, to an eternal and inseparable communion with whom after death she confidently looks forward (73—6), and in her sense of duty, she forgets even her beloved. No where does she display any inclination for him, or even make mention of his name (cf. on 572). Placed so that she must choose between the civil penalty and the wrath of her offended brother and the gods below, she wavers not in her choice for a moment. "In an Antigone on our stage," observes Bulwer, "we might have demanded more reference to her lover; but the Grecian heroine names him not, and alludes rather to the loss of the woman's lot of wedlock, than the loss of the individual bridegroom. But it is not for that reason that we are to conclude that the Greek women knew not the sentiment of love.—Sophocles in the character of Antigone personifies duty, not passion." Her loving and tender disposition is evinced by her reply to Creon, 523, οὐ τοι συνέχθην ἀλλὰ συμφιλῆν ἔφην.

The character of Ismene is cast in another and a very different mould. Tender-hearted, affectionate, gentle, and generous, she lacks the moral courage and heroic fortitude of her sister. She approves indeed of her sister's feeling and wishes; but timid, cautious, and calculating, she condemns the rashness of the act. Like Chrysothemis in the Electra, she is evidently introduced with a view to set forth by contrast the heroism and magnanimity of her sister; and accordingly as soon as this end has been answered, she is altogether withdrawn from the stage, and we hear no more of her.

In Creon we recognize a man of a haughty and imperious temper, irritable, impatient, obstinate, self-willed, overbearing, and harsh; a perfect ideal of the despot, who is feared by all, who acknowledges no will but his own, and who expects his subjects to be the blind instruments of that will; consequently an advocate of principles, which must have rendered his character especially hateful to an Athenian audience. Yet with all these dark shades in the character of Creon, it is not without an admixture of good. He is not radically or on principle a vicious man. He is represented as one who is anxious τῶν ἀρίστων ἀπεισθαι βουλευμάτων (179), and many of his reflections are in theory and in the abstract unimpeachable: only in the application of his principle he is too unbending and severe. It is his pride and arrogance that perverts his better judgment, and that begets ἀβουλία, which leads him to perdition.

In many respects resembling Oedipus, his character well befits the

tragic hero, who, according to Aristotle's just view (Poet. c. 13), should be a person *μήτε ἀρετῇ διαφέρων καὶ δικαιοσύνη, μήτε διὰ κακίαν καὶ μοχθηρίαν μεταβάλλων εἰς τὴν δυστυχίαν, ἀλλὰ δι' ἁμαρτίαν τινά, τῶν ἐν μεγάλῃ δόξῃ ὄντων καὶ εὐτυχίᾳ.*

The conduct and language of the Chorus, who represent the elders and nobles of Thebes, is less marked and decided, and indeed at first sight appears inconsistent and inexplicable. But this I do not consider to have arisen from want of due thought on the part of our Poet; rather I would attribute it to his excellent sound judgment. If we consider all the circumstances of the case, we shall perceive that it would not have been befitting for the Chorus to side absolutely and entirely either with Creon or Antigone. Timorous and irresolute, they waver for a while between the conflicting claims of divine and human right, until the strong remonstrances and denunciations of the seer warn them to take a more decided and settled attitude. At first, by supporting, like orderly and peaceable citizens, their sovereign, they enable the heroism of the maiden, bereft of all support, and standing alone in the fixedness of her purpose, to shine with brighter lustre; but afterwards, when this end has been gained by advocating the cause of piety and duty against presumption and arrogance, they contribute to heighten the effect produced by the fall of the proud and overweening monarch, who even when he could no longer resist, professes to yield only to necessity (1106).

The Chorus, in this play, forms an exception to the general rule, which requires that it should be of the same sex and age with the chief character, as is the case, for instance, in the *Electra*, where the Chorus, there being no reason to the contrary, supports and assists the heroine.

In the *Phoenissae* of Euripides the story is differently handled. There Antigone renounces her intended bridegroom Haemon, in order that she may bury Polynices, and accompany her blind father as a guide to Colonus. The same Tragedian, in his *Antigone*, dealt with the subject in a totally different manner, making the two lovers in the end to be united. A very different account from either, derived probably from some dramatic source, is given by Hyginus, Fab. 72.

The present drama was translated, or rather imitated, by the Latin poet Attius.

As to the date of the *Antigone*, it may be gathered, if the authority be worth any thing, from the Argument of Aristophanes Byz., who states that our poet was said to have had the honourable office of Strategus, which he held in the Samian expedition, in conjunction with Pericles and others (Strab. xiv. p. 446 &c.), conferred upon him

by reason of his great success in the exhibition of this play. "If this was really so," observes Schneid., "we are not to suppose that it was because they were so delighted with his *Antigone* as a poetical performance,—but rather because they so appreciated the wisdom of its political sentiments, its sagacious maxims, its impressive inculcation of εἰσουλία, and obedience to law and government, and lastly its energetic protests against tyranny." This would fix the representation of it to Ol. 84, 3—84, 4 (B.C. 441—0); at which time the poet would be in about his fifty-fifth year. He had previously composed thirty-one plays, the *Ajax* and *Electra* being apparently among the number.

It is remarkable that this play, which has been so much admired both in ancient and modern times<sup>1</sup>, should be reckoned amongst the spurious ones (τὰ νοθεύόμενα) of our poet, and attributed to his son Iophon, by a grammarian in Cramer's *Anal. Oxonn.* iv. 315. "If we combine with this," says Schneid., "the notice of the biographer that Sophocles died suddenly during the rehearsal of the *Antigone*, we may not improbably suppose that the poet, quite at the close of his life, was preparing his *Antigone* for a fresh representation, and that Iophon carried out his father's intentions after his decease. On this supposition it would be likely enough that the interpolation 909 f. came from none other than the ψυχρὸς Ἰοφών."

The subject of this play forms a natural sequel to the '*Oedipus King*,' and the '*Oedipus at Colonus*,' and is properly placed after them in many editions. In the former play there are not wanting occasional prospective references to the *Antigone*; and in the latter more especially a designed connexion between the two is observable, where Polynices on taking leave of his sisters, imposes on them the sacred duty of performing his last obsequies when fallen (1405 f. 1435 f.): so that the execution of that prayer would seem to form the subject of the present play. But for all this, we must not infer that the narratives of these three plays form a connected and harmonious whole. The *Antigone*, as we have seen, is stated to have been composed by the poet in about his fifty-fifth year; and the *Oed. Col.* was produced many years later, at the close of an unusually long life. "The *Antigone* is an entire and substantive work of art; in composing which the Poet could not contemplate a connexion with his later creations, the two *Oedipuses*: and even in these subsequent dramas, if there is now and then a designed reference to the

<sup>1</sup> Its popularity will account for its having been edited singly by more commentators than any other play of our Author; among whom may be mentioned Wex, Boeckh, Donaldson, Jacob.

earlier work, the *Antigone*, the discrepancies in plot and character are many and capital." SCHNEID.

The play turns entirely on the conflict between the enactments of rulers, and the duties of piety as regards members of the same family; between obedience to law divine and law human. Like the *Ajax*, it is concerned with the sacred rites and interment of the dead; in the former it is this which gives a satisfactory conclusion to the piece, while the *Antigone* refers almost entirely to it. As in the *Ajax* we have presented to us a picture of manly heroism, according to Greek notions, so in the *Antigone*, as in the *Alcestis* of Euripides, we have a striking and beautiful exhibition of feminine heroism.

Though abounding in many beautiful and striking passages, and though the characters are all admirably and consistently drawn, yet the *Antigone* somehow fails *as a whole* to interest the modern reader, partly perhaps from the want of unity in the catastrophe, a fault common to many other plays, but more especially from our incapacity of fully appreciating and sympathizing with the feelings and conduct of the heroine. "To us," observes Dale, "who are but imperfectly acquainted with the customs of the ancients, and disqualified from allowing them due consideration by the diversity of our own, the Greek Poet must necessarily appear under very material disadvantages. The very principle on which this drama is founded possesses comparatively little interest to us; it can neither excite sympathy nor commiseration in our minds. It is difficult for us fully to comprehend;—it is impossible for us adequately to feel,—why *Antigone* should be required to sacrifice her own life to the mere interment of her brother's corpse. We are indeed aware that the privation of sepulture was esteemed by the Greeks a heavier calamity than the loss of life itself,—that the surviving kindred were enjoined by the most solemn obligations to pay the last sad offices to their departed relative,—and that even the casual traveller who should pass a dead body without sprinkling over it three handfuls of dust (*Hor. Od. i. 28*), subjected himself to a penalty of the most tremendous execration. But, though we *know* all this, we cannot *feel* it; and consequently, to our minds the great interest of the drama is irreparably lost.—Yet under all its disadvantages, it will be found highly interesting and pathetic." The same remark applies even more forcibly to the *Ajax*, which though abounding in beauties, yet as a whole affords but little interest. The hero, from chagrin and vexation of spirit at being unfairly deprived of the arms of *Achilles* by the intrigues of the artful *Ulysses*, and at having failed in his vengeance, rather than submit to ridicule from his opponents, slays himself. None but a Greek audience could have admired such a sub-

ject as this. Again, in the *Electra* we feel an instinctive abhorrence at the vindictiveness which prompts the heroine and her brother to imbrue their hands in the blood of their guilty mother and her paramour. The subjects of these three plays (and the same may be said of many others of the Greek stage) we either cannot appreciate, owing to the very different point of view from which we read them; or else we find them positively repugnant to our better and Christian feelings. The tastes and feelings of the ancients were in fact, as might be expected, in many respects very different from our own, and their moral notions of right and wrong very inferior: they had still to learn those heavenly but difficult lessons of self-control, of patience under injuries and disappointments, and of forgiveness of our enemies.



## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΑΝΤΙΓΟΝΗ.

ΙΣΜΗΝΗ.

ΧΟΡΟΣ ΘΗΒΑΙΩΝ ΓΕΡΟΝΤΩΝ.

ΚΡΕΩΝ.

ΦΥΛΑΞ<sup>1</sup>.

ΑΙΜΩΝ.

ΤΕΙΡΕΣΙΑΣ.

ΑΓΓΕΛΟΣ<sup>2</sup>.

ΕΥΡΥΔΙΚΗ.

ΕΞΑΓΓΕΛΟΣ<sup>3</sup>.

<sup>1</sup> φύλαξ ἄγγελος edd. vett.

<sup>2</sup> ἄλλος ἄγγελος Turn.

<sup>3</sup> οἰκέτης Ald. The old editions add προλογίζει δὲ ἡ Ἀντιγόνη.

# ΑΝΤΙΓΟΝΗ.

## ANTIGONH.

Ἦ ΚΟΙΝΟΝ αὐτάδελφον Ἰσμήνης κάρα,  
ἄρ' οἷσθ' ὁ τι\* Ζεὺς τῶν ἀπ' Οἰδῖπου κακῶν  
ἦ ποῖοντ' οὐχὶ νῶν ἔτι ζώσαιν τελεῖ' ;

1. ὦ κοινόν — κάρα. Lit. 'O kindred head (person) of my own sister Ismene.' κοινόν. Equivalent to δρμαιμον (El. 12, σῆς δρμαῖμον καὶ κασιγνήτης), or αὐθόρμαιμον (Oed. C. 335). Schol: συγγενικόν. Cf. 202. Oed. R. 261. Oed. C. 540. Κοινόν means 'of the same family,' αὐτάδελφον, 'of the same parents.' Almost equivalent, and answering to the Latin 'germanus,' αὐτάδελφον. I. q. αὐτοκασιγνήτον, 'born of the same parents.' Cf. 696, τὸν αὐτῆς αὐτάδελφον. Aesch. Eum. 89, σὺ δ' αὐτάδελφον αἷμα καὶ κοινὸν πατρός, | Ἐρμῆ. Eur. Ph. 138, αὐτοκασιγνήτας νόμφας. Od. κ'. 137, αὐτοκασιγνήτη ὀλοόφρονος Αἴητας (Circe). Oed. R. 1481, τὰς ἀδελφὰς — τὰς ἡμὰς χέρας. Αὐτάδελφον for αὐτάδελφον (cf. on 793). κάρα. Cf. 915, ὦ κασιγνήτον κάρα. 899. Oed. C. 1657, τὸ Θησέως κάρα. 321, Ἰσμήνης κάρα. 764, τοῦμιν — κράτ'. Oed. R. 1207, κλεινὸν Οἰδῖπου κάρα. 1235, θεῖον Ἰοκάστης κάρα. Oed. C. 1631, ὦ φίλον κάρα. 750, τὸ σὸν κάρα. 1131. Eur. Or. 231, ὦ κασιγνήτον κάρα. 476, Ζηνὸς ὀμόλεκτρον κάρα. 481, ἀνόσιον κάρα. Hec. 670, Κασάνδρας κάρα. Hipp. 651, ὦ κακὸν κάρα. 1053, ὡς σὸν ἐχθαίρω κάρα. Herc. 1046, τὸ καλλίρικον κάρα (Hercules). Ion. 1478, ἐτικτε σὸν κάρα. Ter. Adelph. v. 9, 9, 'lepidum caput.' Juven. xiii. 174, 'perjurum caput.' A similar periphrasis is found with δέμας.

2. ὁ τι the mss. and Schol., who observe: τὸ δ τι ἀντὶ τοῦ ὁ. — εἶπε δὲ

διττῶς, πρῶτον μὲν ὁ τι ('quid'), ἔπειτα δὲ ὁ ποῖον ('quale'), ἀρκοῦντος θατέρου. So Aristot. T. i. p. 142, ληπτέον ἄρα ἐκ τίνων καὶ ποῶν αἱ ἀποδείξεις εἰσὶ (quoted by Vauv.). Hermann, who is followed by recent editors, has substituted ὅτι, the phrase ἄρ' οἷσθ' ὅτι being a very common one. Indeed the very same words ἄρ' οἷσθ' ὅτι Ζεὺς occur in Aesch. Fr. 148. So also ἄρ' οἷσθα (1057) and ἄρ' ἴστε (883). Arist. Pac. 370, ἄρ' οἷσθα θάνατον ὅτι προεῖφ' ὁ Ζεὺς &c. Donaldson compares Eur. Tro. 792, τί γὰρ οὐκ ἔχομεν, τίνος ἐνδόμεν | μὴ οὐ πασσυδίε | χωρεῖν δλέρου διὰ παντός; τῶν ἀπ' Οἰδῖπου κακῶν. 'Of the misfortunes springing from Oedipus.' All those, of which Oedipus consciously or unconsciously was the cause, and which are enumerated Oed. R. 1283. Cf. below 49 f. Others understand it of the imprecations denounced by Oedipus upon his sons (Eur. Ph. 485, ἄς Οἰδῖπους ἐφθέξατ' εἰς ἡμὰς ποτε). For the expression cf. 95, τὴν ἐξ ἐμοῦ δυσβουλίαν. 193, παῖδων τῶν ἀπ' Οἰδῖπου.

3. ὁποῖον οὐχὶ the mss. vulg. Schol: ὡς εἰ ἔλεγεν ἄρα ἔχει τι ὁ Ζεὺς τοῦτων τῶν κακῶν μεῖζον ποιῆσαι εἰς ἡμὰς; Wunder considers the expression equivalent to οὐδὲν τῶν κακῶν οὐ τελεῖ, comparing Oed. R. 1401 f. The passage is clearly faulty; and the error, I suspect, exists in ὁποῖον. I would read instead either ἦ ποῖον (i. e. 'what, or of what sort'), or τὸ λοιπόν. Or οὐκ ἔστιν ὁ τι νῦν οὐκ ἔτι

οὐδὲν γὰρ οὐτ' ἀλγεῦνδον οὐτ' ἀτηρὸν οὐτ'

ζώσαν τελεῖ. Or οὐκ ἔσθ' ὅποιον οὐχὶ νῶν —. Or οὐκ ἔσθ' ὅποιον νῶν ἔτ' οὐ ζώσαν τελεῖ. Or δ τι — μέλλει τὸ λοιπὸν νῶν ἔτι ζώσαν τελεῖν. Or ἀρ' οἴσθα τῶν ἀπ' Οἰδίπου κακῶν ὅτι | Ζεὺς οὐδὲν οὐχὶ —. (The transposal of ὅτι Ζεὺς would then seem to have caused the disturbance.) Or ἀρ' οἴσθ' ὅποιον τῶν — | Ζεὺς οὐχὶ μέλλει &c. Or ἀρ' οἴσθα γ' ὁ Ζεὺς — ὅποιον οὐχὶ &c. Or ἀρ' ἔστ' ἔτι Ζεὺς ὅποιον οὐχὶ &c. Schol: ἀρὰ γε ἐστὶ τῶν ἀπ' Οἰδίποδος κακῶν, ὅποιον οὐχὶ ὁ Ζεὺς ἔτι ζώσας ἡμῖν τελεῖ: ὡς εἰ ἔλεγεν ἄρα ἔχει τι ὁ Ζεὺς τούτων τῶν κακῶν μείζον ποιῆσαι εἰς ἡμᾶς; Or possibly ὅποιον may be a gloss on δ τι (intended to distinguish it from ὅτι), which has usurped the place of the genuine reading, which may have been τοῦ πατρὸς, or ὅπιστος, or (reading ὅτι) τῶνδ' οὐδὲν, or οὐδὲν τάχ'. νῶν ἔτι ζώσαν. The Schol. takes this for the dative. And so Herm. Don. Others (as Schaeff. Seidl. Wex. Dind. Wund. Boeckh) more correctly take it for a genitive: for Jove could hardly be said to visit an evil upon them when not alive. Cf. Tr. 307, μηδ' εἴ τι δράσεις, τῇσδ' γε ζώσης ἔτι (and indeed the entire passage 303—5). τελεῖ. Hom. Od. xi. 28, πολλὰ μάλ' (ἔλγεα), ὅσα τε μητρὸς Ἐρινύες ἐκτελείουσι.

4. ἄτης ἄτερ, the reading of all the copies, is evidently corrupt, though read by Didymus, as we learn from the Schol. Dindorf strangely adopts the absurd explanation of Didymus, according to whom οὐτ' ἄτης ἄτερ is somewhat carelessly put for οὐτ' οὐκ ἄτης ἄτερ, the negation being repeated from the preceding οὐδέν. This certainly is to explain one difficulty by another greater. Schneidewin explains thus: οὔτε ἄτης οὐδέν ('aerumnosi quicquam') ἄτερ ἐστὶ ('abest'). The London editor (1722) conjectures ἄτης μέτα. Johnson ἀάτον, 'noxium.' Musgrave ἄτη (ἄτης?) σαγὲν (coll. Aesch. Ag. 644, πημάτων σεσαγμένον. Soph. Phil. 755, τοῦτίσαγμα τοῦ νοσήματος). Vauvilliers ἄτης μέτα, or ἄτης ἄτερ, or ἀτηρὸν ἔν. Porson (Opusc. p. 218) proposes ἄτης ἔχον, supposing ἄτερ to have usurped the place of ἔχον, and to have arisen from the explanatory gloss ἀτῆρ (ἀτηρὸν). (So Oed. R. 709, μαντικῆς ἔχον τύχης.) Brunck reads ἀτῆριον, 'perniciiosum,' just as we have θανατῆρος and θανατήριος, ἀλιτῆρος and ἀλιτήριος, ἐντοπος and ἐντόπιος, καματῆρος and καματήριος. Which correction is adopted by Ottema

and Weise. He conjectures besides ἄτην φέρον, or ἀτάσθαλον, or ἀτηρὸν αἰδ. Donaldson reads ἄτην ἔχον (coll. Fr. 323, ὅτ' ὁ δλεθρον δεινὸν ἀλήθει' ἔχει. Fr. 678, ἐς βίαν ἔχον. Ant. 438, ἐς κακὸν δὲ τοὺς φίλους ἔχειν). Hartung ἀτηρὸν ὦδ. Bergk conj. ἄτης, ὅπερ | τῶν σῶν — (del. δ). Somebody else conjectures οὐδ' ἄτης ἔπο (i. e. 'nec vero ipsam Aten excipio,' coll. Aesch. Sept. 277, οὐδ' ἀπ' Ἰσμηροῦ λέγω). Coray's emendation ἄτης ἄτερ, as equivalent to ἄζηλον, 'unenviable' (Tr. 284, εἰ ὁλβίαν ἄζηλον εὐροῦσαι βίαν. 745. El. 1455), adopted by Erf. Schaeff. Dind. Wund. Emper, appears to me, as it does to Schneid., a decided failure. The parallelism of the preceding and following epithets evidently requires here a similar one. As Vauv. justly remarks, it is not at all likely that the poet would have joined with ἀλγεῦνδον, αἰσχροῦν, ἄτιμον, any thing else than an epithet expressed in a single word; as for instance, what he himself hesitatingly proposes, ἄτης μέτα. Cf. Herod. vi. 61, ὡς φθόνος καὶ ἄγῃ (al. ἄγῃ) χρεώμενος. We might correct ἀτηρὸν ἔν (cf. on Oed. R. 1316), or ἀτῆφρον, or ὀλέθριον, or οὔτε δύσφορον (δυσχερές). Or perhaps Sophocles wrote ἄζηλον (cf. on Trach. 1455), of which the interpretation ἄτερ ἄτης (ἄτης ἄτερ, for the sake of the metre) now occupies the place. But I think ἀτηρὸν is right (cf. Oed. R. 1284, νῦν δὲ — στεναγμὸς, ἄτη, θάνατος, αἰσχρόν, κακῶν | ὅς' ἐστὶ πάντων ὀνόμας, οὐδὲν ἐστ' ἄπὸν. Ant. 583, ἄτας οὐδὲν ἐλλείπει. 17. Eur. Andr. 354, ἀτηρὸν κακόν. Hipp. 630), and we must consequently seek for some mode of correction, that will allow of its retention. Qu. οὐδὲν γὰρ οὐτ' οὐν αἰσχροῦν οὐτ' ἀτηρὸν οὐτ' | ἀλγεῦνδον (or ἀλγεῦνδον — ἀτηρὸν) —. Or οὐδὲν γὰρ οὐτ' ἀλγεῦνδον οὐτ' ἀτηρὸν οὐτ' | ἄτιμον οὐτ' οὐν ('no nor yet') αἰσχροῦν ἔσθ' —. The corruption would appear to have originated in the accidental omission of οὐν after οὐτ'. And ἀτηρὸν οὐτ', written with abbreviation, might readily enough have originated the corrupt reading ἄτης ἄτερ. (For οὔτε — οὐτ' οὐν cf. Oed. R. 89—90. Plato Rep. vi. p. 492, οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐτ' οὐν μὴ γένηται. Similarly εἴτε — εἴτ' οὐν Ph. 345, and also εἴτ' οὐν — εἴτε Oed. R. 1049. El. 199. 560.) Or οὐδὲν γὰρ οὐν οὐτ' —. Or οὐδὲν γὰρ ὦδ' οὐτ' αἰσχροῦν —. Compare Eur. Or. 1, οὐκ ἔστιν οὐδὲν δεινὸν ὦδ' εἰπεῖν ἔπος, | οὐδὲ πάθος, οὐδὲ συμ-

ἄτιμον οὐτ' οὖν αἰσχροτόντ' ἐσθ', ὅποῖον δν\* 5  
τῶν σῶν τε καμῶν οὐκ ὅπωπ' ἐγὼ κακῶν.  
καὶ ἡν τί τοῦτ' αὖ φασι πανδήμῳ πόλει  
κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως ;  
ἔχεις τι κείσῃκουσας ; ἢ σε λανθάνει  
πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά† ; 10

ΙΣΜΗΝΗ.

ἐμοὶ μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων  
οὐθ' ἡδὺς οὐτ' ἀλγεινὸς ἵκετ', ἐξ ὅτου

φορὰ θεήλατος, | ἥς οὐκ ἂν ἄραιτ' ἄχθος  
ἀνθρώπου φύσις. This passage is imitated  
apparently by Dio Cass. 62, 3, 2, τί μὲν  
γὰρ οὐ τῶν αἰσχίστων, τί δ' οὐ τῶν ἀλ-  
γίστων πεπόνθαμεν ;

5. οὐ. οὐχι (eras. χι) L. οὐχι R.  
Qu. δν (so Hart.), or ἐκ. Cf. on next v.

6. τῶν — κακῶν. This genitive de-  
pends upon δν expressed or understood.  
Wunder refers to Matth. § 322. οὐκ  
ὅπωπ' ἐγὼ. This is perhaps corrupt, as  
οὐ has already preceded : unless indeed,  
as seems more probable, οὐ itself be a  
corruption of δν or something else. Per-  
haps οὐ πάρεσθ' ὁρᾶν. Such an example  
of οὐ repeated as that adduced by Wun-  
der, Aesch. Ag. 1634, δς οὐκ, ἐπειδὴ τῷδ'  
ἐβούλευσας μόνον, | δρᾶσαι τὸδ' ἔργον οὐκ  
ἔλγης αὐτοκτόνως, is not to the point ;  
for here the negative is properly repeated  
because of the intervening clause ἐπειδὴ  
&c. Trach. 1014 is evidently corrupt.  
Ὅτινα occurs again El. 763, μέγιστα  
πάντων ὧν ὅπωπ' ἐγὼ κακῶν. Aj. 1150.  
Ph. 676. Below 1127.

7. τί τοῦτ' — ; τί τοῦτ' —. Ald. &c.  
Corrected by Heath. Vauv. &c. The  
Schol. absurdly considers τί here as an  
enclitic. Cf. 218. πανδήμῳ πόλει.  
'To the entire body of citizens.' Cf. Aj.  
844, πανδήμου στρατοῦ. El. 982. Be-  
low 733, Θήβης τῇσδ' ὁμόπολιν λέως.  
1141. But Aj. 175, πανδέμους — βοῦς  
( 'belonging to the whole people' ).

8. τὸν στρατηγόν. 'The king,' Creon.  
For στρατὸς occasionally means 'people,'  
as well as 'army.' Tr. 795. El. 749.

9. ἔχεις τι. 'Know'st thou aught ?'  
Cf. Tr. 318 (with Schol.). Ph. 560. 789.  
Eur. Or. 1120, ἔχω (Schol. νοῶ) τοσοῦ-  
τον, τὰπίλοιπα δ' οὐκ ἔχω. Hipp. 1436.  
Aic. 51. So in Latin 'habere' (Wund.).  
κείσῃκουσας. Qu. κείσῃκουσας (as  
κῆτα from καὶ εἶτα), or rather ἢ εἰσ-

ήκουσας (as μὴ εἶδέναι &c.).

10. τοὺς φίλους refers to Polynices,  
τῶν ἐχθρῶν to Creon. στείχοντα τῶν  
ἐχθρῶν κακά. 'Troubles coming from  
our enemies.' I. e. ἀπὸ τῶν ἐχθρῶν (cf.  
on Oed. C. 142). So Schneid. explains.  
Most commentators however, with Mus-  
grave, connect τῶν ἐχθρῶν with κακά.  
Thus Erfurdt explains τῶν ἐχθρῶν κακά,  
'injuriae, quae ab inimicis inferuntur,'  
coll. Phil. 423, τὰ κείνων κακά. 512, τὸ  
κείνων κακόν. Matth. § 375. 3. Schol:  
τὰ τῶν ἐχθρῶν μηχανήματα — τὰ ἀπὸ  
τῶν ἐχθρῶν κακά. Wunder: 'mala istius-  
modi, qualia hostes nostri perpetiuntur.'  
Schaefer understands by the expression  
those evils which one enemy suffers from  
another, among which not one of the least  
was τὸ ἔταφον βιβθῆναι. But the words  
could hardly, I imagine, convey this sense ;  
besides that the article τῶν would not have  
been added. Cf. on Oed. C. 786. Qu.  
τὰς ἐχθρῶν κακά, or στείχον τι τῶν  
ἐχθρῶν ἀπο, or φίλοις κακά στείχοντα  
τῶν ἐχθρῶν πάρα. Cf. 185, τὴν ἔτην  
στείχουσας ἀστοῖς, with στείχειν 586.  
613. 618. El. 374, κακὸν μέγιστον εἰς  
αὐτὴν ἰδὴν | ἤκουσα. Phil. 397, δτ' ἐς  
τόνδ' Ἀτρεΐδαν ἔβρις πᾶσ' ἐχάρει. Oed.  
R. 539, τοῦργον — δόλφ προσέρπον. With  
στείχειν compare the Germ. 'steigen.'

11. μῦθος — φίλων. 'Report concern-  
ing those dear to us.' So Aj. 221, ἀνδρὸς  
αἰθροπος ἀγγελίαν. El. 1154. Lucian. ii.  
916, κατὰ τὸν τῆς Τῆρας μῦθον. Matth.  
§ 342. 1. Cf. on Oed. C. 307. Perhaps  
we should refer to this construction Arist.  
Pl. 631, τί δ' ἐστίν, ᾧ βέλτιστε, τῶν  
σαντοῦ φίλων ; Though we should then  
expect σῶν rather than σαντοῦ. μῦθος  
— ἡδύς. 'Welcome tidings.' So El. 56,  
ἡδεῖαν φάτιν.

12. ἵκετ'. 'Has reached me.'

δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,  
 μιᾷ θανόντωντ' ἡμέρα διπλῇ χερὶ  
 ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς  
 ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,  
 οὔτ' εὐτυχούσα μᾶλλον οὔτ' ἀτωμένη.

15

ΑΝ. ἦδη καλῶς, καί σ' ἐκτὸς αὐλείων πυλῶν  
 τοῦδ' εἵνεκ' ἐξέπεμπον, ὥς μόνῃ κλύοις.

ΙΣ. τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος.

20

13. δυοῖν — δύο. Our poet is partial to this mode of speaking. Wunder compares 73. 142. Aj. 267, κοινὸς ἐν κοινοῖσι. 467, μόνος μόνος. 620, ἔφιλα παρ' ἀφίλοις. 1283, μόνος μόνου. Oed. C. 184, ξείνος ἐπὶ ξένῃς. Ph. 135, ἐν ξένῃ ξένον. Tr. 613, καὶνὸς καὶνὸν ἐν πεπλῳματι.

δύο. δύο (supr. ο) L.

14. θανόντων. Rather θανόντων, to agree with δυοῖν ἀδελφοῖν. διπλῇ χερὶ. 'By a double hand,' i.e. by the hand (the mutual slaughter) of one another. Schol: τῇ ὑπ' ἀλλήλων. Cf. 55, δύο μίαν καθ' ἡμέραν. 170, πρὸς διπλῆς μοίρας μίαν | καθ' ἡμέραν ἔλοντο.

15. ἐπεὶ. 'Ever since.' Schol: ἀφ' οὗ. Hom. Od. α'. 2. V. Pors. ad Med. 138. Blom. Gl. Ag. 39. Ἀργείων. Ἀργείων (supr. ἰος) L. Ἀργείος Turn.

16. ἐν νυκτὶ τῇ νῦν. We must suppose this dialogue to take place at early dawn, succeeding the night when the Argive host had fled. Cf. 100 f. 253. ὑπέρτερον. 'More, further.' Schol: πλέον. Render: 'I am conscious of nothing further, neither of an accession of happiness nor of woe.' Tricl: τουτέστιν, οὐτ' εἰ εὐτυχῶ μᾶλλον, οὐτ' εἰ ἀτυχῶ ἐπίσταμαι. Cf. 642, μάντεων ὑπέρτερον. Eur. El. 579. Il. λ'. 290.

17. Hesych: Ἀτωμένη· βλαπτομένη, στερισκομένη. Cf. 4.

18. ἦδη Brunc. ἦδην (supr. εἰ) M. ἦδην vulg. Schol: ἀντὶ τοῦ ἦδεα καὶ ἦδειν. Who evidently read ἦδην. Moeris: ἦδην, Ἀττικῶς ἦδειν, Ἑλληνικῶς. Phot: ἦδην ἀντὶ τοῦ ἦδειν. Arist. Av. 511, ἦδην ἰγώ. Eur. Hipp. 405, &c. Cf. on 448. 460. Oed. C. 944. ἦδην καλῶς. 'I was well aware of that.' πυλῶν.

I should prefer θυρῶν, as more suitable of the doors of a house. These two nouns are often confounded. Eur. Hel. 438, πρὸς αὐλείοισιν ἐσθητικῶς πύλαις (θύραις?).

19. οὐνεκα vulg. εἵνεκα Don. (whom see in New Crat. p. 358.) I have always restored this form when the sense is that

of ἔνεκα 'gratia.' ἐξέπεμπον. 'I brought or conducted out.' Ἐξεπεμπόμην would mean, 'I sent for out,' as in Oed. R. 951, τί μ' ἐξεπέμψω δεῦρο τῶνδε θυρῶν; Donaldson explains: 'I accompanied out of doors.' It may however, and perhaps rather does, mean: 'I sent for you out.' Cf. 161, πέμψας. 165, ὅπως — ἔσται· ἰκέσθαι. Oed. C. 1461, ἀλλὰ πέμψαθ' ('fetch him') ὡς τάχος. Schol: διὰ τοῦτο σε ἡγάγον ἐνταῦθα. τὸ δὲ ἐξέπεμπον ἀντὶ τοῦ μετεπεμπόμην (rather for ἐξεν.). So we find μετεπέμπευ, 'to send for,' in Thuc. iv. 30. vii. 16, &c. Sophocles is very free in his use of the different voices. The usual meaning of ἐπέμπευ is 'to send out or away from.' (Eur. Andr. 990, τῶνδ' ἐμ' ἐκπεμψον δέμων. Iph. A. 1110, ἐκπεμπε ταῦτα θυρῶν. Med. 1285.) Qu. ὡς μόνῃ κλύοις, ἐπεμψάμην.

20. δηλοῖς —. 'For you show (by your manner) that you are pondering (brooding over) some matter.' Cf. 242, δηλοῖς δ' ὥς τι σημανῶν νέον. Aj. 471, δηλώσω — γεγώς. 878, ἀνὴρ οὐδαμῶς δηλοῖ φανεῖς. καλχαίνουσ'. χαλκαίνουσ' (γρ. καλχαίνουσ') A. Dindorf notices the similar variation in Καλχηδὼν and χαλκηδῶν (cf. on Arist. Eq. 174). Schol: Καλχαίνουσα: ἀντὶ τοῦ πορφύρουσα καὶ τεταραγμένης φροντίζουσα· κάλχη γὰρ ἐστὶν ὁ κόχλος τῆς πορφύρας, ἣτις ἐκ τοῦ βυθοῦ τῆς θαλάσσης ἀνιῶσα βάντει τὴν καλλίστην πορφύραν.—ἐκ βάθου τι μεριμνῶσα, ὡς τὸ βυσοδομεύων. Hesych: Καλχαίνει· ταράσσει, πορφύρει, στίχει, φροντίζει, ἀχθεται, κυκᾷ, ἐκ βυθοῦ ταράσσεται. Phot: Καλχαίνει· ἐκ βάθου ταράσσεται. The fish κάλχη, probably the same as πορφύρα, Lat. 'murex,' is mentioned by Nicander Alex. 393. Don., with Schol., thinks the name of the seer Κάλχας derived from the same root, being a participle of the primitive form κάλχημι, as if, 'pondering deeply and anxiously' (πορφύρων, ὀρμαίνων). Cf. Eur. Heracl. 40, ἀμφὶ

AN. οὐ γὰρ τάφου νῶν τὸ κασιγνήτω Κρέων,  
τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει ;  
'Ετεοκλέα μὲν, ὡς λέγουσι, σὺν δίκῃ  
[χρησθεῖς] δικάϊα καὶ νόμῳ κατὰ χθονὸς]  
ἔκρυψε τοῖς ἔνερθεν ἔντιμον νεκροῖς,  
τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν  
ἀστοῖσι φασὶν ἐκκεκρηῦχθαι τὸ μὴ

25

τοῖσδε καλχαῖων τέκνοις. Of similar import are the verbs πορφύρειν (from πορφύρα, as καλχαίνειν from κάλχη), δρμαίνειν, κηραίνειν, βυσσοδομεῖν. Il. xiv. 16, ὡς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ, — ὅς δ' ἔγερων ὤρμαινε, δαΐζόμενος κατὰ θυμὸν | διχθᾶδι' &c. Il. φ'. 551, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι. Od. δ'. 427. 252. κ'. 309. Quint. Smyrn., ἔσπετα πορφύρεσκε κατὰ φρένα. Il. α'. 193, ἔως δ' ταυθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμὸν. Od. η'. 82, πολλὰ δέ οἱ κῆρ | ὤρμαιν'. Eur. Hipp. 223, τί ποτ', ὦ τέκνον, τάδε κηραίνεις ; Neue compares Virg. Aen. xii. 527, 'Fluctuat ira intus.' viii. 19, 'Aeneas magno curarum fluctuat aestu.' Compare also the adjectives βυσσόφρων, βαθύμητις. ἔπος. 'Matter, object.' Cf. 277. Oed. C. 302, &c.

21. οὐ γὰρ — ἔχει ; Cf. Aj. 1320, οὐ γὰρ κλυοττίες ἔσμεν αἰσχίστους λόγους ; Arist. Ach. 576, οὐ γὰρ οὗτος ἄνθρωπος πάλαι — τὴν πόλιν καταγοροῦει ; The gen. τάφου must be connected, not with προτίσας, which could not in this sense govern a gen., but with the more remote participle ἀτιμάσας. Cf. on 537. Oed. C. 49. And so Tricl. : τὸ τάφου οὐ πρὸς τὸ προτίσας, ἀλλὰ πρὸς τὸ ἀτιμάσας ἐστίν. Seidler and Hermann wrongly connect τάφου προτίσας in the sense of τάφου ἀξιώσας πρὸ τοῦ ἐτέρου ἀδελφοῦ. Don. considers τάφου dependent on both προτίσας and ἀτιμάσας. Aesch. Eum. 542, τοκέων σέβας εὖ προτίων. νῶν. The dative. Matth. § 389. τὸ κασιγνήτω — τὸν μὲν — τὸν δέ. A sufficiently common construction. Cf. 561. Oed. R. 1459 f., παίδων δὲ τῶν μὲν ἀρσένων — ταῖν δ' ἀθλίων &c. So Il. ε'. 27, Τρῶες δὲ μεγάλθυμοι ἐπεὶ ἴδον πλεῖ Ἀδρήτῳ, | τὸν μὲν ἀλευόμενον, τὸν δὲ κτάμενον παρ' ὅχεσφιν. Matth. §§ 288. 358.

22. προτίσας. Tricl. : προτιμάσας τοῦ Πολυνείκους. ἀτιμάσας. Schol. : ἀνάξιον — κρίνας. 'Having accounted unworthy.' 23. ὡς λέγουσι, σὺν δίκῃ. Qu. ὡς λέγουσιν, ἐν δίκῃ.

24. χρησθεῖς δικάϊα. προσθεῖς δίκαια Don. (coll. El. 933 f.). Schol. : ἀντὶ τοῦ,

δικαῖα κρίσει χρησάμενος. On χρησθεῖς for χρησάμενος see Elmal. ad Her. 757. Cf. 213, νόμῳ δὲ χρῆσθαι παντὶ &c. Triclinius absurdly explains χρησθεῖς in the sense of παραγγελλεῖς, 'having been requested' (by Eteocles). Wunder, with some reason, considers this verse spurious, remarking in it the following objectionable points, χρησθεῖς put for χρησάμενος, the expression χρῆσθαι σὺν τινι, and the conjunction of δίκη and δίκαιος. Dind. Hart. are of the same opinion. Schneid. gives : 'Ετεοκλέα μὲν, ἢ δίκη, κατὰ χθονὸς | ἔκρυψε —. Bergk conj. : 'Ετεοκλέα μὲν σὺν δίκῃ κατὰ χθονὸς | ἔκρυψε, τοῖς &c. At least the words χρησθεῖς δικάϊα seem corrupt. Qu. κρίσει δικάϊα. Schol. : δικάϊα κρίσει χρησάμενος. The verse is certainly exceedingly tame. It is perhaps an interpolation of some interpreter, who was displeased with ἔκρυψε thus used alone in the sense of ἔθαψε.

25. ἔκρυψε. 'He has interred.' Cf. 196, τάφῳ τε κρύψαι. 285, ἔκρυπτον αὐτόν. 1039, τάφῳ — κρύψετε. 774. 946. Aj. 1040, κρύψεις τάφῳ. Oed. C. 621, οὐμὸς — κεκρυμμένος νέκυσ. 1546, κρυφθῆναι χθονί. Fr. 501, τάφῳ κρυφθέντα ἔντιμον. The ancients thought that the deceased, who lay exposed, or had not the usual funeral rites administered, was dishonoured among the dead. Hence, as Musgrave observes, Electra in Aesch. Cho. 482 says, παρ' εὐδείπνοις ἔσειε ἔντιμος. Eum. 97. Cf. Virg. Aen. vi. 325 f., 'Haec omnis, quam cernis, inopae inhumataque turba est,' &c. Cf. El. 1068, τοῖς ἔνερθ' Ἀτρεΐδαις. νεκροῖς. θεοῖς Br.

26. ἀθλίως. Qu. ἀθλίον. Pol. did not die more ἀθλίως than his brother. 27. ἐκκεκρηῦχθαι Martin. ἐκκεκρηῦχθαι

τάφῳ καλύνει μὴδὲ κωκῦσαι τινα,  
 ἔαν δ' ἄκλαυτον, ἄταφον, οἰωνοῖς γλυκὴν  
 θησαυρὸν εἰσορμῶσι" πρὸς χάριν" βορᾶς.  
 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι

30

the mss. τὸ μὴ. Cf. 778, τεύχεται τὸ μὴ θανεῖν. Oed. R. 1388. Aesch. Sept. 433, θεοῦ τε γὰρ θέλοντος, ἐκπέσειεν πόλιν, | καὶ μὴ θέλοντος, φησὶν, οὐδὲ τὴν Διὸς | "Εριν πέφω σκήψασαν ἐμποδῶν σχεθεῖν (qu. ἂν σχεθεῖν τὸ μὴ).

29. The decree is thus worded in Eur. Ph. 1631 f. κηρύσσεται δὲ πᾶσι Καδμείοις τάδε, | δς ἂν νεκρὸν τόνδ' ἢ καταστέφωσιν ἄλφ' | ἢ γῆ καλύπτωσιν, θάνατον ἀνταλλάσσεται, | ἔαν δ' ἄκλαυτον, ἄταφον, οἰωνοῖς βορᾶν. Which last line, though found in all the copies, is probably an interpolation from this passage of Soph.

ἄκλαυτον L. M. Dind. Wund. Schn. &c. ἄκλαυτον vulg. Cf. on Oed. C. 1360. ἄκλαυτον, ἄταφον. ἄταφον, ἄκλαυτον L. M. This was considered by the ancients a great indignity. So we find Elpenor imploring Ulysses in Odys. λ'. 66, μὴ μ' ἄκλαυτον, ἄταφον ἰὼν ὑπὲρ καταλείπειν | νοσφισθῆς, μὴ τοί τι θεῶν μνήμη γένωμαι. And the shade of Polydorus complains of being tossed about on the waves ἄκλαυτος ἄταφος Eur. Hec. 30. Il. χ'. 386, κείται πᾶρ νήεσσι νέκυσ ἄκλαυτος ἄταπτος. Virg. Aen. xi. 372, 'Nos, animae viles, inhumata infletaque turba, | sternamur campis.' Ovid. Trist. iii. 3. 15, 'sine honore sepulcri, Indepulcratus.' Jerem. xxii. 18, 19.

οἰωνοῖς — θησαυρόν. So Aj. 841, οἰωνοῖς θ' ἔλωρ. 1084, ὕρσι φορβή. Eur. Ph. 1662, οἰωνοῖς βορᾶν. Hor. Epod. x. 21, 'Opima quod si praeda, curvo litore | projecta, mergos juveris.'

30. θησαυρόν. 'Booty, prey.' Don. explains θησαυρὸν 'a store of food,' not an ἔρμαιον, as the Schol. interprets. εἰσορῶσι the mss. and Eust. p. 719, 9. εἰσορμῶσι, the ingenious conjecture of some one mentioned by Burton, has been adopted by Burt. Br. Erf. Dind. Hart. Bgk. The two verbs ὁρᾶν and ὁρμᾶν, as Eur. observes, are confounded Aesch. Pers. 392. 463. 811. Suppl. 435. On the other hand εἰσορῶσι is defended by Vauv. Herm. Wex. Wund. Schn. Don. Ben. Vauv. defends εἰσορῶσι from Hor. Sat. i. 1. 67, 'nummos contemplor in arca.' Donaldson (Crat. p. 360) explains εἰσορᾶν here to mean "to look at any thing with longing eyes," and illustrates from Xen. Cyr. v. 1. 15, οὗτε τοὺς καλοὺς εἰσορῶ,

οὐδέ γε σοὶ συμβουλεύω ἐν τοῖς καλοῖς ἔαν τὴν ὄψιν διατρίβειν. Benedict connects γλυκὴν θησαυρὸν εἰσορῶσι. We may translate: 'a welcome treasure for birds looking to the pleasure of a repast,' i. e. looking out for a pleasant repast. But the objection against this reading is that the usual construction is εἰσορᾶν τι, not εἰσορᾶν πρὸς τι. Nor do I think εἰσορμῶσιν is quite correct. I would rather read ἔσορμῶσιν, 'rushing.' εἰς and ἐξ are often confounded (cf. on Tr. 1167). So Eur. Or. 1240, πρὸς ἔργον ἔσορμῶμεθα. Cresph. Fr. 16, εἰς θάλασσαν ἔσορμῶμενον. Cf. also Oed. C. 30, στείχοντα κἄσορμῶμενον. Ἐσορμᾶν is found in the sense of ἔσορμᾶσθαι Tr. 1089. Eur. Tro. 1131 &c. Valck. (ad Phoen. 1628) proposes ἐνθοροῦσι. I once thought of ἐμφοροῦσι — βορᾶς. So Phil. 1156, ἀντίφωνον κορέσαι στόμα πρὸς χάριν ἐμῆς σαρκὸς αἰόλας. Ot. ἐσθίουσι — Wakefield Silv. Crit. lx. boldly, but ingeniously, conjectures: θησαυρὸν ὁμῶς βορᾶσι καὶ κωκῦ βορᾶν, comparing Ant. 1017. 697. 1081. Hom. Il. i. 4, &c. πρὸς χάριν βορᾶς. 'To a grateful repast.' Qu. πρὸς χάριν βορᾶς. Cf. Tr. 179, καταστειφῇ | στείχονθ' ὁρῶ τιν' ἄνδρα πρὸς χάριν λόγων (Schol.: πρὸς χάριν ἀπαγγελοῦντα). But Phil. 1155, ἔρπετε, νῦν καλὸν | ἀντίφωνον κορέσαι στόμα πρὸς χάριν (—) | ἐμῆς σαρκὸς αἰόλας. Cf. El. 921, τί δ' ἔστιν; οὐ πρὸς ἡδονὴν λέγω τάδε: Also Ph. 43, ἢ π' ἰ φορβῆς νόστον ἐξελέλυσθεν. For the genitive after πρὸς χάριν Donaldson compares 908, τίνος νόμου πρὸς χάριν; Eur. Med. 541, μὴ πρὸς ἰσχύος χάριν. Brunnck and Wunder consider πρὸς χάριν equivalent to ἐνεκα [or the simple χάριν], coll. 908. But Eustathius (ad Il. θ'. p. 719, 9) clearly connects πρὸς χάριν βορᾶς thus: καὶ αὐτοῖς οὐ τοῖς ἀπλῶς — ἀλλὰ τοῖς πρὸς χάριν ὁρῶσι βορᾶς τῆς ἀπὸ τῶν σαρκῶν. Cf. Eur. Cycl. 367, ξεῖνικῶν κρεῶν κεχαρμένος βορᾶ. Suppl. 282, μὴδ' ἀτάφονι — χάρματα θηρῶν παῖδας — κατ' ἰδρῆ. Il. ω'. 43, εἰς' ἐπὶ μῆλα βοῶν ἵνα δαῖτα λάβῃσι (λέων). Schol.: πρὸς τέρψιν τροφῆς. 31. τὸν ἀγαθὸν Κρ. 'The worthy Creon, that worthy man.' Said ironically. Cf. 275, τοῦτο τᾶγαθὸν λαβεῖν. Phil. 873, ἀγαθοὶ στρατηλάται. Oed. C. 991, τὸν δίκαιον. Arist. Nub. 8, δ' χρηστὸς

κάμοι, λέγω γὰρ κάμῃ, κηρύξαντ' ἔχειν,  
καὶ δεῦρο νείσθαι ταῦτα τοῖσι μὴ εἰδόσιν  
σαφῇ προκηρύζοντα, καὶ τὸ πρᾶγμ' ἄγειν  
οὐχ ὡς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δρᾷ, 35  
φόνον προκείσθαι δημόλευστον ἐν πόλει.  
οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα  
εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλὼν κακῇ.

ΙΣ. τί δ', ὦ ταλαῖφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ

οὕτως νείσθαι. Κρέοντά σοι. Κρέοντα *scil* Schaeff. Wund. The common reading I think is quite right. In 'The Seven against Thebes' this decree against the honourable interment of Polynices, as the enemy of his country, proceeds from the δήμον πρόβουλοι τῆσδε Καδμείας χθονός.

32. λέγω γὰρ κάμῃ. Soph. might have written also — κάμοι. Cf. on Aj. 569. Antigone thus emphatically remarks that the decree is directed against herself no less than her sister, that she may not appear to shrink from the responsibility of the act she is about to recommend her to join in.

33. νείσθαι. 'Will come.' τοῖσι μὴ εἰδόσιν Heath. Pors. Arist. p. 130, Herm. &c. τοῖς μὴ (τοῖσι μ' Liv. a.) εἰδόσιν the mss. The same crisis occurs 263. 535, τὸ μὴ εἰδέναι. Tr. 321. Oed. C. 1155, ὡς μὴ εἰδὼτ' —. Eur. Hel. 923, τὰ δὲ δίκαια μὴ εἰδέναι. Hipp. 1335, τὸ μὴ εἰδέναι &c. Or. 472. Iph. T. 1055. As the κήρυγμα was not unknown either to Antigone (488), or to the Chorus (220), Schneid. writes τοῖσιν εἰδόσιν (!).

34. προκηρύζοντα. προκηρύξαντα L. M. ἄγειν. 'Hold, esteem.' Lat. 'ducere.' Schol.: ἡγιάσθαι. Oed. R. 775. Eur. Bacch. 1035, Θήβας δ' ἀνδρῶν ὧδ' ἄγεις;

35. ὡς παρ' οὐδέν. 'As a thing of no moment, as a trifling matter.' Schol.: ὡς παράργον. Cf. 466. El. 1327, πότερα παρ' οὐδέν τοῦ βίου κήδεσθ' ἔτι; Oed. R. 983, ταῦθ' ὅτι παρ' οὐδέν ἐστι. Aesch. Ag. 228, λιτάς — παρ' οὐδέν — ἔθεντο. Eur. Or. 519, παρ' οὐδέν αὐταῖς ἦν ἂν ἀλλύναί πόσει. Blomf. Gl. Ag. 221.

36. φόνον προκείσθαι —. Supply τούτῳ. (Eur. Ph. 47, Κρέων ἀδελφὸς τάμῃ κηρύσσει λέχη, | ὅστις σοφῆς αἰνίγμα παρθένου μάθοι, | τούτῳ ξυνάψειν λέκτρα.) So Arist. Pac. 370, ἀρ' οἶσθα θάνατον ὅτι προεῖφ' ὁ Ζεὺς, ὅς ἂν | ταύτην ἀπορρίπτων εὐρεῖῃ; φόνον — δημό-

λευστον. 'Death by public stoning.' Aesch. Sept. 190, λευστήρα δήμου δ' οὐτι μὴ φύγῃ μόρον. Ag. 1620, δημορριφεῖς — λευσίμους ἀράς. Eur. Or. 50, εἰ χρὴ θανεῖν να λευσίμῳ πετρώματι. 436, θανεῖν ὑπ' ἀστῶν λευσίμῳ πετρώματι. 606, λεύσιμον δοῦναι δίκην. Iph. A. 1350, σῶμα λευσθῆναι πέτραις. El. 330, πέτροις τε λείει. Soph. Aj. 254, πεφόβημαι λιθόλευστον ἄρην. 728. Oed. C. 435. Il. γ'. iii. 57, λαῖνον ἔσσο χιτῶνα κακῶν ἐνεχ' ὅσσα ἔργας. Among the Israelites under the Law there were eighteen offences for which stoning was the penalty. Similarly Trach. 357, ὁ ῥιπτός 'ἰφίτου μόρος. In all such passages the verbal is still passive, being only transferred from the person to the act.

37. So El. 761, τοιαῦτά σοι ταῦτ' ἐστίν.

38. ἐσθλῶν. 'From noble or well-born parents.' Supply πέφυκας. Schol.: λείπει γονέων. Cf. 145, μητρός τε μῆς φύντε. 866, ὅαν — ἔφυν. Oed. R. 1082, τῆς γὰρ πέφυκα μητρός. Oed. C. 912, ὧν πέφυκας. 1379, εἰ τυφλοῦ πατρὸς | τοιῶδ' ἔφυντο. Eur. Her. 299, πατρὸς ἐσθλοῦ κάγαθοῦ πεφυκέναι. Similarly Phil. 1284, ἀρίστου πατρὸς ἀσχιστος γεγώς. Aj. 713, ἄνους καλῶς λέγοντος εὐρήθη πατρός. Eur. El. 369, ἤδη γὰρ εἶδον ἄνδρα γενναίου πατρὸς (*sc.* πεφυκότα σὲ γεγονότα) | τὸ μηδὲν ὄντα, χρησάδ' ἑκ κακῶν τέκνα. εἴτ'. ἢ ἐξ (ἢ) ἔξ Thiersch. An unnecessary correction. κακῇ. 'Ignoble.' Cf. Oed. R. 1063.

39. τί δ' — ἂν — προσθείμην πλεόν; 'But what advantage should I gain?' Cf. 268. Valck. ad Hipp. 284. Eur. Hel. 330, τί σοι πλεόν | λυπούμεν γένοιτ' ἂν; Fr. Alcmaeon xix., ἢ τί πλεόν εἰς παιδας ἀνθρώποις, πᾶτερ; ταλαῖφρον. ταλαῖφρον M. Aj. 903, ὦ ταλαῖφρον γύναι. Below 866. 877. εἰ τὰδ' ἐν τούτοις. 'If these things be so.' Schol.: εἰ ταῦτα οὕτως ἔχου. Cf. Oed. R. 893, ἐν τοῖσδ'. But the expression is harsh. Qu.



λύουσ' ἂν ἡ 'φάπτουσα' προσθείμην" πλέον ; 40

AN. εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.

IS. ποῖόν τι κινδύνευμα ; ποῦ γνώμης ποτ' εἶ ;

AN. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερσίτ'.

IS. ἡ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει ;

εἰ τὰδ' ἔσθ' οὕτως, οἱ οὐδ' ἔν τούτοις, οἱ εἰ τοιαῦτα ταῦτ'.

40. λύουσ' ἂν ἡ θάπτουσα (γρ. καὶ ἡ 'φάπτουσα L.) the mss. Both which readings are mentioned by Schol. (λύουσα τὸν νόμον καὶ θάπτουσα τὸν ἀδελφόν. εἰ δὲ γράφεται ἡ 'φάπτουσα, ἀντὶ τοῦ, λύουσα τὸν νόμον, ἡ βεβαιούσα αὐτόν). λύουσ' ἂν ἡ τάπτουσα (v. l. ap. Schol.) Cant. λοῦουσ' ἂν ἡ θάπτουσα Herald. ad Tertull. Apol. i. λύουσ' ἂν ἡ θάπτουσα ('si huic edicto non paream, vel sepeliam fratris cadaver') Burt. κλύουσ' ('obtemperans') ἂν ἡ θάπτουσα Toup Emend. iii. 145 (coll. 666, ἀλλ' ἂν πόλις στήσῃ, τοῦδε χρὴ κλύειν. Aj. 1352, κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει). λέγουσ' ἂν ἡ πράττουσα (or πράσσ.) Musgr. Eldicke. λύουσ' ἂν ἡ θάπτουσα Herm. (What follows clearly shows that the poet could not have written either λύουσα or θάπτουσα.) κλύουσ' ἂν ἡ τακτοῦσα [ἡ ἀτ.] Wernsdorf. λύουσ' ἂν εἴθ' ἀπτουσα Pors. Opusc. p. 218. Gaisf. Wex. Hart. Dobr. (who refers to Aj. 1317. Oed. R. 517, λόγισιν εἴτ' ἐργασίαν). λύουσ' ἂν ἡ 'φάπτουσα ('vel solvens legem vel firmans') Brunck from Schol.: εἰ δὲ γράφεται ἡ 'φάπτουσα, ἀντὶ τοῦ λύουσα τὸν νόμον ἡ ἐπιβεβαιούσα αὐτόν. He is followed by Ottema, Dind. Wund. Schneid. Don. Bgk. Cf. Aj. 676, δὲ παγκρατὴς ὕπνος | λύει πεδήσας. 1317, ἔναξ' Ὀδυσσεύ, κερὸν ἴσθ' ἐληλυθώς, | εἰ μὴ ξυνάψων ἀλλὰ συλλύσων πάρεϊ. Eur. Iph. A. 110, λύοντα καὶ συνδούντα (δέλτον). Matth. Ev. xvi. 19, δὲ ἐὰν δῆσῃς ἐπὶ τῆς γῆς — δὲ ἐὰν λύσῃς &c. Below 1092 f. Phil. 1224, λύσων ('to undo') δσ' ἐξήμαρτον —. Boeckh compares the proverbial expression κάθαρμα λύειν (Eur. Hipp. 666. Zenob. iv. 46. Hesych. Suid.). Λύειν νόμον means 'to violate a law' (Herod. vi. 106. Plut. Sol. 8. Mor. p. 535, λύσαι τὸν νόμον καὶ παραβῆναι τὸν ὅρκον. Joseph. Ant. xi. 5. 3, λελύκασι τοὺς πατέρας νόμους. Philo ii. 330, καταλύοντων νόμους ἐστὶν, οὐ βεβαιούντων. Q. Curt. x. 2. δ, 'solvendarum legum id principium esse censebant'), and so σκοπὸν λύειν (in Thuc. passim), θέσφατα λύειν (Eur. Iph. A. 1268). And

as ἐφάπτειν is the opposite of λύειν, ἐφάπτειν νόμον must evidently mean to 'establish' or 'observe a law' (ἐπιβεβαιούσιν, as explained by the Schol.). Donaldson rightly renders: 'By doing or undoing.' Wunder explains: 'neque deprecando, neque agendo, sive neque verbis neque factis.' I. e. 'neither by interfering, nor by acting.' Herm: 'solvens potius quam accendens (!)'. Qu. κλύουσ' ἂν ἡ ἀπιστοῦσα (or ἀπειθεύσα), 'by obeying or disobeying.' Or λύουσ' ἂν ἡ πεδῶσα (Aj. 676, ὕπνος λύει πεδήσας), or λύουσ' ἂν ἡ φάπτουσα, or λύουσ' ἂν ἡ ἀπιστοῦσα (without any oppos.). For ἐγὼ perhaps νόμον. προσθείμην. 'Gain for myself,' in the middle, as εἰρήσθαι, ἀνδρασθαι &c. Hecus προσθήκη, 'an advantage, or assistance.' Oed. R. 38. Qu. προσθείην, 'add, assist.' Cf. on Oed. C. 767. Schol.: ἀντὶ τοῦ, εἰ γενοίμην χρήσιμος.

42. ποῦ A. Ald. ποῖ L. M. T. Scha. Hart. πῇ Turn. ποῦ γνώμης ποτ' εἶ: 'What meanest thou?' So Oed. C. 310, ποῖ φρεσὶν ἔλθω; 167, ποῖ τις φροντίδι ἐλθῃ; Oed. R. 108, οἱ δ' εἰσὶ τοῦ γῆς: ποτ' εἶ. φέρεϊ Hart.

43. ξὺν τῇδε. 'Together with me.' Schaefer rightly explains by 'mecum.' Then connect κουφιεῖς χερσί, 'raise with thy hand.' Hermann, Schneid., and others wrongly connect ξὺν τῇδε χερσί, 'in co-operation with me,' comparing Eur. Hipp. 661, σὺν πατρίδι μολὼν ποδί. So also Erf. and Matth. § 430. And Schol. rec: ξὺν τῇδε τῇ ἐμῇ. κουφιεῖς. 'Raise.' I. q. ἀναίρησαι. Schol. rec: βαστάσεις καὶ θάψεις. Cf. Aj. 1047, τόνδε τὸν νεκρὸν χερσὶν | μὴ ξυγκομίζειν. χερσί. 'With your hand.' Oed. R. 107. Qu. χερσὶν (as in 57), which perhaps was changed into χερσί, in order to make it agree with ξὺν τῇδε.

44. ἀπόρρητον πόλει. 'A thing forbidden to (27. 203) or by the state.' Πρὶν in apposition with θάπτειν σφε. (Cf. 53. Eur. Or. 1103, 'Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν. Virg. Aen. xi. 383, 'Proinde tona eloquio, solitum tibi,' and on Oed. R. 603.) Cf. 203, τοῦτον πάλιν τῇδ' ἐκκεκρήκται τάφῳ | μήτε κτερίσει

- AN. τὸν γοῦν ἔμὸν καὶ τὸν σὸν, ἦν' σὺ μὴ θέλῃς, 45  
ἀδελφόν· οὐ γὰρ δὴ προδοῦς' ἀλώσομαι.  
IΣ. ὦ σχετλία, Κρέοντος ἀντειρηκότος ;  
AN. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἵργειν μέτα.  
IΣ. οἷμοι· φρόνησον, ὦ κασιγνήτη, πατὴρ  
ὡς νῦν ἀπεχθὴς δυσκλεῆς τ' ἀπώλετο, 50  
πρὸς αὐτοφώρων ἀμπλακημάτων\* διπλᾶς  
ὄψεις ἀράξας αὐτὸς αὐτουργῷ χερὶ·  
ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,

&c. 1667, σὺ δ' ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ' ἔα. | — "Ἐν τοῦτ' ἂν εἴη τῶν ἀπορρήτων πόλις. 1671, ἐγὼ σφε θάψω, κὰν ἀπεινήτη πόλις. Don. wrongly supposes ἀπόρρητον to be a masculine, referring to 45 and 404, θάπτουσαν ὃν σὺ τὸν νεκρόν | ἀπείπας, and so indeed the Schol: τὸν ἀπηγορευμένον καὶ κεκωλυμένον ὑπὸ τῆς πόλεως τοιάυτης θάπτειν σὺ; But how could a dead body be said ἀπαγορεύεσθαι τι? It was the act of burying Pol. that was forbidden to others. Perhaps ἀπορρηθὲν (i. q. ἀπειρημένον). So Thuc. iii. 96, χρηστὸν αὐτῷ. v. 14, παρασχόν. v. 53, δέον. v. 60, παρατυχόν. iii. 63, ὑπάρχον. ii. 89, προσήκον. v. 39, εἰρημένον. v. 56, γεγραμμένον. So ἐξὸν, παρὸν, μέλον &c.

45. τὸν γοῦν ἔμὸν καὶ τὸν σὸν, ἦν —. In this reading the repetition of the article is suspicious, and instead of ἦν we seem to require κὰν, 'even if, even though.' Qu. τὸν γοῦν ἔμὸν τε καὶ σὸν, ἦν —, or rather τὸν γοῦν ἔμὸν καὶ σὸν γε, κὰν σὺ μὴ θέλῃς. Supply θάψω or θαπτεῖον from prec. v. Cf. 47. Schol: εἰ μὴ σὺ θέλεις θαπτεῖν, ἐγὼ τοῦτο ποιήσω μόνη. ἢ οὕτω κὰν μὴ προσποιῇ αὐτὸν εἶναι σὸν ἀδελφόν, ἀλλ' ἀλλοτρίοις σαυτὴν τῆς συγγενείας &c.

46. This verse was considered spurious by some (Schol. on 45: Δίδυμος δέ φησιν ὅτ' τῶν ὑπομηματιστῶν τὴν ἐξῆς στίχον νενοθεύσθαι), probably only from its breaking the στιχομυθία or single-line dialogue; for in other respects the line is altogether free from suspicion. It is cancelled by Wunder (v. comment. de Schol. in Soph. Trag. auctor. p. 19 f.) and Dind., but is retained by Herm. Schn. Don. &c.

47. ὦ σχετλία. 'O venturesome, or daring one!' Arist. Ran. 116, ὦ σχετλίε, τοιάυσεις γὰρ εἶναι; And so often in Comedy. Supply θάψεις.

48. τῶν ἐμῶν. Masculine, not neuter. Cf. Oed. C. 830. El. 536. εἵργειν the

ms. μ' εἵργειν Br. &c. Don. thinks μὲ is sufficiently implied in the construction.

μέτα. i. e. μέτεστι. 'He has no right.' Schol: οὐ μέτεστιν αὐτῷ εἵργειν μὲ ἀπὸ τῶν ἐμῶν. El. 536, ἀλλ' οὐ μετὴν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν. Perh. εἵργειν μ' ἐνι (Tr. 1021. 296. Ph. 1270).

50 f. Ismene bids her sister reflect upon the series of misfortunes which had befallen their ill-starred family, and not add by her imprudent conduct to their troubles.

50. δυσκλεῆς. Cf. Oed. C. 306. ἀπεχθὴς. Schol: διὰ τὸν γενόμενον λοιμόν. Herm. and Dind. omit the comma usually put after ἀπώλετο, and place one after ἀμπλακημάτων instead.

51. πρὸς αὐτοφώρων ἀμωλ. 'In consequence of crimes disclosed by himself.' Schol: αὐτὸς γὰρ αὐτὸν ἐφώρασε, καὶ ἔγνω συνὸν τῇ μητρὶ. For this sense of πρὸς cf. Oed. R. 949, πρὸς τῆς τύχης δλωλεν. Wunder refers to Oed. R. 492. 1236. El. 1211. Matth. § 590 a. διωλᾶς. τάλας M.

52. ὄψεις ἀράξας. Oed. R. 1276, ἤρασσ' ἐπαίρων βλέφαρα. 1328, πῶς ἔτλης τοιαῦτα σὰς | ὄψεις μαρᾶναι: αὐτὸς αὐτουργῷ χερὶ. 'Himself with his own hand.' In one word αὐτόχειρ, as below 1175. 1315 &c.

53. μήτηρ καὶ γυνή. 'Mother and wife.' Cf. Oed. R. 918, γυνὴ δὲ μήτηρ ἦδε τῶν κείνου τέκνων. 458 f. 1257.

ἔπος M. Par. 2711. Schol. Valck. ad Ph. 418. Br. πάθος A. pr. C. D. R. T. Aug. Dresd. L. (supr. ἔπος). edd. vet. Bened. κακὸν πάθος (γρ. ἔπος) Liv. b. Dobree observes that ἔπος and πάθος are confused also in Herod. vii. 143. Translate: 'a double denomination, title, relation.' Or ἔπος may mean 'thing.' Schol: διπλοῦν ὄνομα ἔχουσα, μήτηρ τε καὶ γυνή. Cf. Oed. R. 1249, ἐγὼ το σὸ εὐνὰς, ἐνθα δόστηνος διπλοῦν (vulg. διπλοῦς) | εἰ ἀνδρὸς ἀνδρα καὶ τέκν' ἐκ τέκνων τέκoi.

πλεκταῖσιν ἀρτάναισι λωβᾶται βίον  
 τρίτον δ' ἀδελφῶ δύο μίαν καθ' ἡμέραν  
 αὐτοκτονοῦντε τῷ τάλαιπῶρῳ μόρον  
 κοινὸν' κατειργάσαντ' ἐπ' ἀλλήλοις\* χεροῖν.  
 νῦν δ' αὖ μόνᾳ δὴ νῶ λελειμμένα σκόπει  
 ὅσῳ κάκιον δ' οὐ μὲν, εἰ νόμον βίᾳ  
 ψῆφον τυράννων ἢ κράτη παρέξιμεν.  
 ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναῖχ' ὅτι  
 ἔφουμεν, ὥς πρὸς ἄνδρας οὐ μαχουμένα·  
 ἔπειτα δ' οὐνεκ' ἀρχόμεσθ' ἐκ κρείσσονων,

55

60

Aesch. Pr. 209, ἐμοὶ δὲ μήτηρ — Θέμις | καὶ Γαῖα, πολλῶν δρομάτων μορφή μία, | τὸ μέλλον — προὔτεθεσπίκει. Heraclit. Alleg. Hom. 21, "Ἡρα διπλοῦν δρομα, φύσεως καὶ συμβιώσεως. Anthol. p. 315, ὁ μισθὸς ἄνθρωπος, ἡ διπλὴ φύσις.

54. πλεκταῖσιν ἀρτάναισι. Oed. R. 1263, κρεμασθὴν τὴν γυναῖκα ἐσεῖδον | πλεκταῖς ἑώρας (πλεκταῖσιν ἀρτάναισιν) | ἐμπελεγμένην. Below 1221 f. λωβᾶται. 'Destroys.' Schol: ἀφανίζει, ἀπόλλυσιν.

55. δύο. δύο L. corr. A. Ald.

56. αὐτοκτονοῦντε Erf. αὐτοκτενοῦντε vulg. Corrected first by Coray ad Heliod. vol. ii. p. 7, who however wrongly writes αὐτοκτονοῦντε. So ταυροκτενοῦν Aesch. Sept. 276. ἀνδροκτενοῦν Eum. 602. Αὐτοκτονοῦντε is equivalent to ἀλληλοκτονοῦντε. Neue compares Aesch. Sept. 681, θάνατος ὅδ' αὐτοκτόνος. 734, ἐπειδὴν αὐτοκτόνος αὐτοδῶκετο θάνατος. 805, ἄνδρες τεθνᾶσιν ἐκ χειρῶν αὐτοκτόνων ('mutua caede'). Add Aesch. Ag. 1645, αὐτοκτόνος. Below 145, καθ' αὐτοῖν (i. q. κατ' ἀλλήλοις). 171, ὥλοντο — αὐτόχειρι σὺν μίσματι. Polyb. xiv. p. 948, καὶ πολλοὶ μὲν ὑφ' αὐτῶν περὶ τὰς — ἐξόδους συνεπατήθησαν. x. p. 816, οἱ δὲ πλείους ἐν τῷ παραπίπτειν εἰς τὴν πύλιν ὑφ' αὐτῶν ἠλοήθησαν. Cf. also on Oed. C. 1425.

57. ἐπ' ἀλλήλοις the mss. Br. Wund. Hart. ἐπαλλήλοις (i. q. ἀλληλοφόνον!) Herm. Dind. Don. prob. Wund. ὑπ' ἀλλήλοις Boisson. ὑπ' ἀλλήλων Emp. Schneid. Dindorf compares Aesch. Sept. 931, οἱ δ' ὅδ' ἐτελεύτασαν ὑπ' ἀλλήλοφόνους χερσὶν δημοσπόροις (of Eteocles and Polyneices), and the expression found in an oracle ap. Schol. ad Oed. C. 1375, χεροῖν ὑπ' ἀλλήλων καταβήμεναι 'Αἶδος εἶπω. Add Aesch. Sept. 822, βασιλεῖον δ' δημοσπόροι | πέπωκεν αἶμα γὰρ ὑπ' ἀλ-

λήλων (—οῖν?) φόνον (i. e. φόνον ἐπ' ἀλλήλων). ἐπ' ἀλλήλων. 'Against one another.' So explains also Schaefer. This use of ἐπὶ is very common. Phil. 1138, ὅς' ἐφ' ἡμῖν κακ' ἐμήσατ'. 197. Aesch. Pers. 185, τοῦτω στάσω τω' — τεύχειν ἐπ' ἀλλήλοισι, χεροῖν. 'With their hands.' The dative of the instrument, as χερσὶ 43. Oed. R. 107. Cf. 264. 1109. Tr. 1214. El. 54. 208. 326. 1129. 1132. Aj. 1047. Oed. R. 1466. Oed. C. 483. 838, and so often. Musgrave, dissatisfied with χεροῖν thus placed without an epithet, proposes: κενναῖν (i. e. ἀδελφαῖν, cf. 1) κατειργάσαντ' ἐπ' ἀλλήλοισι [—οῖν?] χεροῖν. By no means a bad conjecture. Hartung would transpose: χεροῖν — μόρον.

58. δ' om. L. pr. μόνᾳ — ἐλοῦμεθ'. Cf. Arist. Av. 120, ταῦτ' οὐκ ἰκέται (ἰκέτα Elmsl. in Mus. Crit. ii. 294) τὸ πρὸς σὲ δεῦρ' ἀφίγμεθα. El. 950, μόνᾳ λελείμμεθον (—θα?). Phil. 1079, τὸ μὲν οὐκ ὀρμώμεθον (—θα?).

59. νόμον βίᾳ. 'In violation, in spite, in defiance, of the law.' So 79, βίᾳ πολιτῶν.

60. ψῆφον, 'the decree.' κράτη, 'the sovereign power.' τυράννων. 'Of those that rule, of the king.' Plural for singular (cf. on Oed. R. 1095). So Eur. El. 93, λαθὼν τυράννων, οἱ κρατοῦσι τῆσδε γῆς. εἰ — παρέξιμεν. 'If we shall transgress.'

61. τοῦτο μὲν — ἔπειτα δέ. 'In the first place — and then.' Cf. 165, τοῦτο μὲν — τοῦτ' ἀθῆς. Phil. 1345, τοῦτο μὲν — εἶτα &c. Oed. R. 603. Aj. 678. Matth. § 288. γυναῖχ' —. Cf. El. 997, γυνὴ μὲν οὐδ' ἀνὴρ ἔφυν· | σθέλει δ' ἑλασσαν τῶν ἐναντίων χερσὶ. Eur. Med. 263, γυνὴ γὰρ τάλλα μὲν φόβου πλέα, | κακὴ δ' ἐς ἀλκὴν καὶ σίδηρον εἰσάρα.

63. οὐνεκ'. 'That.' I. q. ὅτι, as in

καὶ ταῦτ' ἀκούειν κατὰ τῶνδ' ἀλγίονα.  
 ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς 65  
 ξύγγονιαν ἴσχειν, ὥς βιάζομαι τάδε,  
 τοῖς ἐν τέλει βεβῶσι πείσομαι· τὸ γὰρ  
 περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.  
 AN. οὐτ' ἂν κελεύσαιμ', οὐτ' ἂν, εἰ θέλοις ἔτι  
 πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρώης μετά'. 70  
 ἀλλ' ἴσθ' ὅποια σοι δοκεῖ, κῆνον δ' ἐγὼ

Phil. 232 &c. ἀρχόμεσθ' ἀκ κρεισ-  
 σόνων. Oed. C. 67, ἐκ τοῦ κατ' ἔστν  
 βασιλείως τὰδ' ἀρχεται.

64. καὶ ταῦτ'. ὡς ταῦτ' οἱ ταῦθ' ἔστ'  
 conj. Bgk. καὶ ταῦτ' ἀκούειν —.  
 'So as to (so that we must) obey both  
 in these things.' Schol: ὥστε ἀκούειν  
 ταῦτα καὶ τὰ τούτων χείρονα. For the  
 infinitive cf. Oed. C. 12, μαθάνειν γὰρ  
 ἔχομεν | ξένοι πρὸς ἄστων, χλὴν ἀκούσωμεν  
 τελεῖν. Wunder absurdly supplies χρῆ  
 from the preceding. For ἀκούειν in this  
 sense cf. Oed. C. 172. El. 340, τῶν κρα-  
 τούτων ἐστὶ πάντ' ἀκουστέα. Aesch.  
 Sept. 180, καὶ μή τις ἀρχῇ τῆς ἐμῆς  
 ἀκούσεται. Don. thinks ἀκούειν means  
 here simply 'to hear.' For ταῦτα cf.  
 219, τοῖς ἐπιστοῦσιν τάδε.

65 f. Cf. El. 400, πατήρ δὲ τούτων,  
 οἶδα, συγγνώμην ἔχει.

65. τοὺς ὑπὸ χθονός. Polynices. Schol:  
 ἢ τὸν Πολυνείκη, ἢ τοὺς χθονίους δαίμονας.  
 For the plural cf. 10.

66. ξύγγονιαν ἴσχειν. Schol: συγ-  
 γνῶμην ἔχειν, ὅτι βίβ' πρὸς αὐτὰ.  
 The word occurs no where else in the  
 Tragedians. A third form, also a rare  
 one, συγγνωμοσύνη occurs Tr. 1265.

66. 'Since,' i. q. ἐπεὶ. Perhaps ξύγ-  
 γονιαν ἴσχειν ἂν βιάζομαι, τάδε — πεί-  
 σομαι. βιάζομαι (i. q. ἀναγκάζομαι),  
 passively, as in 1073, βιάζονται τάδε. Lat.  
 'haec cogor.' El. 576, βιασθεὶς πολλὰ  
 κεντιβάς. Schol. rec: τὸ μὴ θάπτειν.

67. τοῖς ἐν τέλει βεβ. —. 'Those in  
 authority,' i. e. Creon. Cf. Aj. 1352,  
 κλέειν τὸν ἐσθλὸν ἄνδρα χρῆ τῶν ἐν τέλει.  
 Phil. 385. 925. Herod. iii. 18. ix. 106.  
 Thuc. ii. 10. iv. 15. Blomf. Gl. Ag. 104.  
 And simply τέλει. Aesch. Sept. 1025,  
 τοιαῦτ' ἴδοξε τῷδε Κἀδμεῖον τέλει. For  
 βεβῶσι cf. Oed. C. 1359, ἐν ταῦτ' ὅνῃ  
 βεβηκέας. 52.

68. τὸ γὰρ περισσὰ πράσσειν. 'To do  
 that which is superfluous, needless, not

called for.' V. Valck. in Hipp. 785, τὸ  
 πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίου. Cf.  
 780, πόνος περισσός. Tr. 617, περισσὰ  
 δρᾶν. Schol: τὸ γὰρ παρὰ δύναμιν τι  
 πράττειν ἡλίθιον.

69. ἔτι. 'Moreover.' Perh. τότε or  
 τάδε, or σύ τι. Cf. on 70.

70. ἡδέως. 'Agreeably, acceptably'  
 to me. Supply μοι from ἐμοῦ. So  
 Brunck: 'lubens te utar adjutrice.'  
 Dind. with others: 'lubens mecum fac-  
 cies.' Qu. ἐμοιγ' — δρώης τάδε, as in  
 436, ἡδέως ἐμοιγε κάλγεινῶς ἄμα.

71. ὅποια the Tricl. mss. Turn. Cant.  
 Erf. Dind. ὅποια the older mss. Ald. Br.  
 Wund. Schn. Bgk. (The Schol. inter-  
 prets both readings: γίγνωσκε ὅποια σὺ  
 θέλεις, τὸ πείθεσθαι τοῖς τυράννοις. ἢ  
 τοιαῦτη γενοῦ, ὅποια καὶ βούλει.) ὅποια  
 Herm. Hart. Don. (referring to 83).  
 Wunder: 'scito qualia tibi scienda vi-  
 dentur (61).' I prefer explaining thus:  
 'Be such as you think right,' σοι δοκεῖ  
 being equivalent to θέλεις or βούλει.  
 There can be no doubt, I think, that ἴσθι  
 here is the imperative of εἰμί: and if  
 Sophocles wrote ὅποια σοι δοκεῖ, as is  
 very probable, the construction is cer-  
 tainly very remarkable; but not rashly to  
 be condemned. The idea in his mind  
 was no doubt, ἴσθ' ὅποια βούλει εἶναι, but,  
 regardless of grammatical nicety, he sud-  
 denly, as elsewhere frequently, slides off  
 into another construction, and writes ἴσθ'  
 ὅποια σοι δοκεῖ. Cf. Aesch. Sept. 1063,  
 ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγὼ.  
 Qu. ἀλλ' ἴσθ' ὅποια καὶ (or δὴ) θέλεις, or  
 ἀλλ' ἐρῶ ὅποιά σοι δοκεῖ, or ἐλοῦ δ' ὅποιά  
 σοι δοκεῖ ('choose the course you like  
 best'), or γίγνωσχ' —. Or perhaps ἀλλ'  
 ἴσθ' ὅποια (or ὅποια) σοι δοκεῖ (sc. εἶναι).  
 The passage is certainly one of more than  
 usual difficulty. κείνον δ' ἐγὼ θάψω.  
 Antigone says in Eur. Ph. 1656, ἐγὼ σφε  
 θάψω, κλν ἀπεννέτρη πόλιν.

- θάψω· καλὸν μοι τοῦτο ποιούσῃ θανεῖν.  
 φίλῃ μετ' αὐτοῦ κείσομαι φίλου μέτα",  
 ὅσια πανουργήσας· ἐπεὶ πλείων χρόνος  
 ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε. 75  
 ἐκεῖ γὰρ αἰεὶ κείσομαι· σοὶ δ' εἰ δοκεῖ,  
 τὰ τῶν θεῶν ἔντιμ' ἀτιμάσας ἔχε.
- ΙΣ. ἐγὼ μὲν" οὐκ ἄτιμα ποιούμεναι, τὸ δὲ  
 βία πολιτῶν δρᾶν ἔφυν ἀμήχανος.
- ΑΝ. σὺ μὲν τάδ' ἂν προὔχοι· ἐγὼ δὲ δὴ τάφον 80  
 χάσουσ' ἀδελφῷ φιλτάτῳ πορεύσομαι.
- ΙΣ. οἴμοι, ταλαίνης ὥς" ὑπερδέδοικά σου.

72. Αἱ. 1310, ἐπεὶ καλὸν μοι — θανεῖν  
 &c.

73. φίλῃ μετ' αὐτοῦ κείσομαι φίλου  
 μέτα. Construe: κείσομαι μετ' αὐτοῦ,  
 φίλῃ μετὰ φίλου. The repetition of the  
 preposition in the common reading is by  
 no means elegant. Qu. οὕτω μετ' αὐτοῦ  
 κείσομαι φίλου φίλῃ. Or φίλῃ γὰρ αὐτοῦ  
 (or οὕτω) —. Or — φίλου κἀρα (for μέτα).  
 Wunder compares Plato Menex. p. 247,  
 φίλοι παρὰ φίλους ἡμᾶς ἀφίξεσθε. Where  
 observe the preposition is not repeated.  
 Similarly in Eur. Ph. 1657, in answer to  
 Creon's threat, ταύτην ἔρ' ἐγγὺς τῷδε  
 συνθάψεις νεκρῷ, Antigone replies, ἀλλ'  
 εὐκλεές τοι δύο φίλω κείσθαι πέλας.

74. ὅσια πανουργήσας. 'Have trans-  
 gressed in a righteous cause.' Schol:  
 δίκαια μετὰ πανουργίας ἐργασαμένη. So in  
 Horace, 'splendide mendax,' and we say  
 'a pious fraud.' πλείων χρόνος —.  
 Similarly Eur. Alc. 708, ἥ μὴν πολὺν γε  
 τὸν κάτω λογίζομαι | χρόνον, τὸ δὲ ζῆν  
 μικρόν. Palladas Epigr. 144, πόσον χρό-  
 νον ἐνθάδε μύμνεις, | ὥς πρὸς ἐκείνον βλον  
 τὸν μετὰ ταῦτα βλον; Cic. ad Attic. xii.  
 19, 'Longum illud tempus, quum non ero,  
 magis me movet quam hoc exiguum, quod  
 mihi tamen nimium longum videtur.'

75. τῶν ἐνθάδε. Concisely put for ἡ  
 τοῖς ἐνθάδε, or ἡ ὃν δεῖ μ' ἀρέσκειν τοῖς  
 ἐνθάδε. So Phil. 682, οὐδ' εἰδὼν μοῖρα  
 τοῦδ' ἐχθροὶ συντυχόντα θνατῶν. Cf.  
 Oed. C. 568, οὐδὲν πλέον μοι σοῦ (i. e.  
 ἡ σοὶ) μέτεστιν. Oed. R. 1514. Eur.  
 Alc. 729, καὶ μὴν Διὸς γε μεῖζον ἂν ζῆς  
 χρόνον. Phoen. 539, ἡμπερία | ἔχει τι  
 δεῖξαι τῶν νέων σοφώτερον. Tro. 787.  
 Matth. § 454.

76. ἐκεῖ. I. e. below, in Hades. Eur.  
 Hec. 418, ἐκεῖ δ' ἐν' Αἴδου κείσομαι χωρὶς

σέθεν. Iph. T. 481. Med. 1041.

ἀεὶ Aug. αἰεὶ vulg. σοὶ δ', εἰ δοκεῖ.  
 The pronoun attached to δοκεῖ, instead of  
 to ἔχε, which would have been the usual  
 construction, σὺ δ' —. So Eur. Med.  
 436, σοὶ γὰρ παρὸν γῆν τήνδε καὶ δέμοις  
 ἔχειν — ἐκπεσεῖ χρόνος. Where see  
 Elmal. Elmsley and Hartung read σὺ δ',  
 —. We must at least write σοὶ δ' εἰ  
 δοκεῖ, not σοὶ δ', εἰ δοκεῖ (as Dind.).

77. τὰ τῶν θεῶν ἔντιμα. 'The things  
 which are honoured (and required) by  
 the gods.' Schol: τὰ παρὰ θεοῖς τίμα  
 ἀτίμας. That is, the rites of burial. Cf.  
 450 f. 1070 f.

78. οὐκ ἄτιμα ποιούμεναι. 'I do not  
 hold them in dishonour.' I. q. ἀτιμάζω.  
 Schol. rec: τὰ τῶν θεῶν. Qu. ἐγὼ νῦν  
 οὐκ ἄτιμα ποιούμεναι, or ἐγὼ μὲν οὐκ ἀτι-  
 μάσαιμι ἂν νῦν, or ἄτιμα μὲν σφ' ἐγὼ εὐχ'  
 ποιούμεναι. τὸ δὲ — δρᾶν. 'But as  
 to acting' &c. Cf. 1106.

80. σὺ μὲν τάδ' ἂν προὔχοι. 'You  
 indeed may allege this as a pretext' for  
 your conduct. Lit. 'may hold this before  
 yourself (as a screen or covering).' Schol:  
 σὺ μὲν τοιαῦτα προφασίζου. — σὺ ταῦτα  
 προβάλλου. Hesych: προὔχοιο: προφα-  
 σίζοιο. Herod. i. 3, προῖσχομένων ταῦτα.  
 Hence πρόσχημα, 'a pretext, pretence,  
 excuse.' ἐγὼ δὲ δὴ —. In Aesch.  
 Sept. 1037 her language is, τάφον γὰρ  
 αὐτῇ καὶ κατασκαφὰς ἐγὼ, | γυνὴ τέ  
 οὔσα, τῷδε μηχανήσομαι.

82. οἴμοι, ταλαίνης, ὥς — vulg. Br.  
 Wund. Schn. οἴμοι, ταλαίνης ὥς —  
 Steph. Dind. Qu. οἴμοι, ταλαίφρον (or τα-  
 λαίφωρ), ὥς —. Cf. 39, τί δ', ὦ ταλαίφρων  
 —. 866. 877. Αἱ. 903, ἰὼ ταλαίφρων  
 γύναι. Or οἴμοι, τάλαν, ἔγωγε ὑπερ-  
 δέδοικά σου. The character of Ismene,

AN. μή μου προτάρβει τὸν σὸν ἐξόρθου πότμον’.

IS. ἀλλ’ οὖν προμηνύσης γε τοῦτο μηδενὶ  
τοῦργον, κρυφῇ δὲ κεῦθε, σὺν δ’ αὐτῶς ἐγώ. 85

AN. οἷμοι, καταύδα· πολλὸν’ ἐχθίων ἔσει  
σινῶς, ἐὰν μὴ πᾶσι κηρύξης τάδε.

IS. θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.

AN. ἀλλ’ οἷδ’ ἀρέσκουσ’ οἷς μάλισθ’ ἀδεῦν με χρή.

IS. εἰ καὶ δυνήσῃ γ’· ἀλλ’ ἀμηχάνων ἐρᾷς. 90

as the Schol. observes, though cautious, is yet affectionate (φιλόστοργον). We find a similar distinction drawn between the characters of the two sisters Electra and Chrysothemis in our poet's Electra.

83. μή μου προτάρβει. Cf. Tr. 89. Also Aesch. Sept. 332. Eur. Herc. 968. Some, as Schaeff. Don., write μή 'μοῦ. I think, wrongly. ἐξόρθου. 'Rectify, secure.' πότμον L. Schol. Heath. Vanv. Br. &c. βίον the other mss. v. l. in L. edd. vett.

84. προμηνύσης. προμηνύσεις Aug. Dread. R. T. Tricl. Bened. Which with μηδενὶ is certainly σολοικοφανές. προμηνύσης — μηδενὶ. The negative is not often thus placed after a verb. Neue cites El. 432, τοῦτων μὲν — τύμβε προσέφησ' μηδέν. Oed. C. 1737, φίλαι, τρέσῃτε μηδέν. Ph. 332, φράσης μοι μὴ πέρα. Cf. on Oed. C. 1365. For ἀλλ' οὖν — γε cf. El. 233. 1036. Phil. 1305. Eur. Ion. 1325, ἀλλ' οὖν λεγόμενά γ'. And ἀλλ' οὖν Aj. 535. Ph. 782.

85. αὖτως. αὖτως Herm. Hart. Bgk.

86. οἷμοι. An exclamation here of indignation. Cf. 320. πολλὸν ἐχθίων. The form πολλὸν, which occurs again Tr. 1196, is the old Attic or Ionic form. So Herod. i. 141, πλεῖθος πολλὸν τῶν ἰχθύων. And πολλὸν ἀμείνων and the like in Homer. In like manner we find μέσσος 1223. 1236. Porson (ad Hec. 624) proposes πλείων ἐχθίων, comparing Lycoph. 667, πλείων ἐξωλέστερος. Samuel Parr μᾶλλον ἐχθίων. Qu. πολὺ γὰρ ἐχθίων. ἐχθίων. (χθι in ras.) L.

87. ἐὰν μὴ —. I. e. ἡ κηρύξασα. Added epexegetically. A similar redundancy in Oed. R. 57, ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω. Aesch. Cho. 742, ἡ δὴ (μήν ?) κλύων ἑκείνος εὐφρανεῖ νόον, | εἴτ' ἂν πύθῃται μῦθον; Cf. also below 306, οὗ μιν Ἀιδης μῦθος ἀρκέσει, πρὶν ἂν —.

88. 'Thou hast a glowing (dauntless,

bold) heart upon a chilling business.' The sense is: 'Thou art engaging with a light heart in an unpleasant task.' Schol.: ἐπὶ ἀδυνάτοις νεανιεύει καὶ ἐπὶ ἀηδέσι τέρπῃ τὴν ψυχὴν. Schneid.: 'thou art hot-blooded upon cool matters (in things that ought to be managed in cool blood).' To the leading idea θερμὴν καρδίαν ἔχεις is added, for the sake of rhetorical point, ἐπὶ ψυχροῖς, as Schneid. observes, who compares Hor. A. P. 465, 'Empedocles ardentem frigidus Aetnam | insiluit.' Cf. Oed. C. 622, τ' οὐμὸς — νέκυς | ψυχρὸς ποτ' αὐτῶν θερμὸν αἷμα πίεται. Dioscorides Epigr. xxvi. θερμὰ κατὰ ψυχροῦ δάκρυα χεῖτε τάφου. For θερμὸς, 'hot, daring, venturesome, rash,' cf. Tr. 1046. Aesch. Sept. 603, ναύταισι θερμοῖς. Arist. Pl. 415, ὁ θερμὸν ἔργον — τολμῶντε δρᾶν. For ψυχρὸς, 'chilling, damping, unpleasant, repulsive,' cf. 650. Plut. Mor. p. 85, πράγμασι ξηροῖς καὶ κατεψυγμένοις. Eust. (ap. Blomf. Gl. Cho. 77): εἰσῆσσι δὲ οἱ παλαιοὶ ψυχρὰ λέγειν τὰ ἀηδῆ. Cf. Aesch. Sept. 816, κακὸν με καρδίαν τι περιπίπτει κρύος. Fr. 694, δέμας' ἀμφίκει κέντρον ψύχειν ψυχὰν ἐμὴν. "Ψυχρὸς here refers to the chill of fear. Cf. Aesch. Sept. 816. Eum. 156. Fr. 692. Il. ix. 2. xiii. 48. Pind. P. iv. 73. I. i. 37." Don.

89. οἷδ' ἀρέσκουσ'. 'I know that I am pleasing.' "Virg. Aen. ii. 377, 'sensit medios delapsus in hostes.' Milton Par. L. ix. 792, 'And knew not eating death.'" Quoted in Cl. Journ. xxxii. 91. οἷς. Polynices. Cf. 65. μάλισθ'. μάλιστ' L. and the other (?) mss. Schn. Perhaps rightly.

90. εἰ καὶ δυνήσῃ γ'. 'Yes, if you will also be able to do so,' that is to say, if you are able. Il. α'. 393, ἀλλὰ σὺ, εἰ δύνασαι γε, —. Qu. εἰ τοι δυνήσῃ γ'. ἀμηχάνων ἐρᾷς. 'You desire impracticable things.' Wex compares Eur. Herc. 318, ἄλλως δ' ἀδυνάτων τοικ' ἐρᾶν.

- AN. οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.  
 IΣ. ἀρχὴν δὲ θηρῶν οὐ πρέπει τὰμήχανα.  
 AN. εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,  
 ἐχθρὰ δὲ τῷ θανόντι προσκείσει δίκη.  
 ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν  
 παθεῖν τὸ δεινὸν τοῦτο· πείσομαι γὰρ οὐ  
 τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν.  
 IΣ. ἀλλ', εἰ δοκεῖ σοι, στείχε τοῦτο δ' ἴσθ', ὅτι  
 ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.

95

## ΧΟΡΟΣ.

ἀκτὶς ἀελίοιο, κάλλιστον ἑπταπύλῳ φανὲν στρ. α'. 100

Lucian D. D. viii. ἀδυνάτων ἐρῆς. The expression ἀδύνατα θηρῆς was almost proverbial (Zenob. Suid.).

91. πεπαύσομαι. 'I shall have done,' I shall at once stop. Cf. Tr. 587. Matth. § 496.

92. ἀρχήν. Lit. 'to begin with, at all.' Lat. 'omnino.' That which is not at the beginning, is not at all. Cf. Phil. 1232, ἀρχὴν κλέειν ἂν οὐδ' ἀπαξ ἐβουλόμην. El. 439. In this sense ἀρχήν is invariably preceded by the negative οὐ or μή. Translate: 'But it is not right at all to seek for impossible things.'

93. ἐχθαρεῖ Erf. ἐχθαρεῖ L. (v. l.) Ald. marg. Turn. ἐχθαρεῖ vulg. Which form is not used by the Tragedians. See Pors. ad Med. 555. Cf. on Aj. 679, ἐχθαρτέος. For the middle-form future used passively cf. on Phil. 48.

94. ἐχθρὰ for ἐχθρὰ (i. e. 'jure inimicorum') Emp. Don. A correction little probable. προσκείσει. 'You will be besides.' Cf. Oed. R. 232, χῆ χάρις προσκείσεται. Erf. compares Eur. Tro. 185, τῷ πρόσκειμαι δούλα. δίκη. 'Justly,' i. q. δικαίως. So βίᾳ, ὀργῇ, θυμῷ &c.

95. ἀλλ' ἔα με —. Cf. Oed. R. 1451. Eur. Ion. 540. με καὶ τὴν ἐξ ἐμοῦ δυσβ. "Cf. Aj. 1147. Oed. R. 905. Oed. C. 750. Dem. c. Aristog. 2, 801, 'Ἀριστογείτονος τουτοῦ καὶ τῆς τουτοῦ ποτηρίας." SCHN.

96. 'For I shall suffer nothing so great as for me not to die honourably,' i. e. no suffering however great will prevent my dying honourably. Schol: οὐδὲν τηλικούτον κακὸν πείσομαι, ὥστε μὴ οὐ

καλῶς ἀποθανεῖν. For the position of εἰ Neue refers to Aj. 545, ταρβήσκει γὰρ εἰ | νεοσφαγῇ — μέρον. 551. 632. 1336. Oed. R. 137. Oed. C. 125. 363. 946. 1000. Tr. 44. 425. Ph. 12. 837. Add Ant. 223. Eur. Hipp. 1091, ὥς οἶδα μὲν ταῦτ', οἷα δ' οὐχ ὥπως φράσω. Hipp. 507, χρὴν μὲν εἰς ἁμαρτάνειν. Perhaps πείσομαι γὰρ οὐδ', with Hartung: which is proposed also by Elmel. ad Med. 804, and a critic in Class. Journ. xvii. 54. Cf. Ant. 741, σοῦ γὰρ οὐδ' (οὐ R.) προσέδομαι.

97. ὥστε μὴ οὐ. ὥστε μὴ (om. εἰ) E. T. Bened. Cf. on Oed. R. 1085. Aesch. Eum. 290, βύσσαι' ἂν, ὥστε μὴ οὐ παρημελημένον | ἔρρειν.

98. ἄνους — ἔρχει. 'You are indeed foolish.' On which sense of ἔρχεσθαι and ἔκειν cf. on Oed. R. 1519. Schol: ἀνστήτως μὲν καὶ φιλοκινδύνους πρᾶτται, εὐνοικῶς δὲ τῷ θανόντι. Wunder explains ἔρχει by 'abis.' ὀρθῶς. 'Truly.' Oed. R. 505. Eur. Iph. T. 596, τοῖς φίλοις ὀρθῶς φίλος. Andr. 376.

100 f. The Chorus here enters, consisting of elderly citizens, who had been summoned to a conference by their sovereign, as appears from 159 f. Their opening song is one of triumphant exultation at the defeat and rout of the besieging Argive host during the night just past (cf. 16).

100. ἀκτὶς ἀελίοιο. I. e. 'O beaming sun.' So Pind. Fr. 74, ἀκτὶς Ἀελίου τι — ἔθγκας &c. Schol: ὁ φίλη ἡμέρα, παρὰ τὰς πρόσθεν ἡμέρας φαιδρὰ ἡμῶν φανεῖσα. Imitated, I think, from Eur. Ph. 1 f. 3 — "Ἦλκε — ὥς δυστυχῆ θε- βασις τῇ τῶδ' ἡμέρᾳ | ἀκτῶν ἐφῆκε,

Θήβη τῶν πρότερον\* φάος,  
ἐφάνθη ποτ', ὃ χρυσέας ἀμέρας βλέφαρον,  
Διρκαίων ὑπὲρ ῥεέθρων μολοῦσα, 105  
τὸν λεύκασπιν Ἀργεῖον† φῶτα βάντα πανσαγία

Κάδμος ἤνικ' ἦλθε γῆν τήνδ' &c.  
ἀελίον vulg. Eust. p. 161, 18. Turn. Br.  
Herm. Schn. ἀελίοιο L. Ald. Which  
Bothe, Dind. Wund. and Hart. have re-  
ceived, ejecting τὸ, which however is  
recognized by the Schol. For the form  
ἀελίοιο cf. 1128, διλάφου. Eur. El. 463,  
κύκλος ἀελίοιο. Orest. 812. Tro. 838.  
Herc. 123. This Ionic termination is not  
uncommon in choral odes. Schneid.  
defends the common reading from Pind.  
l. l. κάλλιστον — τῶν πρότερον.  
Cf. 1212, δυστυχεστέτην — τῶν παρελ-  
θουσῶν ὁδῶν. Ph. 1170. Schol.: παρὰ  
τὰς πρόσθεν ἡμέρας. For the superlative  
thus used v. Matth. § 464.

101. ἐπταπλόη — Θήβη. The seven  
gates of Thebes are often spoken of. Cf.  
119. 141. Oed. C. 1311 &c. Pind. P.  
III. 90. viii. 41. ix. 83. xi. 11. N. iv.  
19. ix. 18. I. i. 66. vii. 15. It is not  
improbable that this number was fixed  
upon by Cadmus as being a sacred one,  
and the symbol of perfection, according  
to Eastern notions. Tricl. thinks φωνὴν  
put by a figure of speech for φανεῖσα.

102. τῶν προτέρων L. Ald. vulg. τῶν  
πρότερον A. Br. Which is preferable.  
Observe the short syllable at the end of  
the line.

103. ποτ'. 'At length.' ποτὲ (for  
ποτ', δ) Erf. χρυσέας ἀμέρας. 'Of  
golden day.' Oed. C. 685, χρυσαυγῆς  
ἀρόκος. For the shortening of the first  
syllable in χρυσέας cf. on Oed. R. 158.  
Elmsl. ad Med. 618. Herm. El. D. M.  
p. 44.

104. χρυσέας ἀμέρας βλέφαρον. 'Eye  
of golden day,' i. e. golden eye of day.  
The orb of the Sun is meant. This ex-  
pression the reader will find illustrated by  
Blomf. Gl. Sept. 386. Cf. Eur. Ph. 555,  
Νυκτὸς τ' ἀφ' ὧν βλέφαρον (the moon)  
Ἥλιον τε φῶς. Arist. Nub. 284, ὄμμα  
— αἰθέρος (the sun). The moon is styled  
νυκτὸς ὀφθαλμὸς Aesch. Sept. 386. Pers.  
428. Similarly below 879, τῶδε λαμ-  
πῆδος ἱερὸν ὄμμα. Eur. Iph. T. 110,  
νυκτὸς ὄμμα λυγαίας. 194, ἱερὰς ὄμμι  
αἰγῶς. The Sun, like the eye, emits  
ἀκτῖνες. Διρκαίων —. Dirce, as is  
well known, was a spring and river of  
Thebes. "That Dirce runs on the west

side of the city, mattered nothing to the  
poet." SCHN. We must understand the  
poet to speak rather of the sun's course,  
than of the direction of his rising. Tricl.  
δὲ τὸ ἐν Δίρκῃ παρακίεσθαι τοὺς πολε-  
μούς.

106. τὸν λεύκασπιν — φῶτα. I. e.  
the Argive host in general. An enallage  
of the singular for the plural, sufficiently  
common. Matth. § 293. V. Musgr. ad  
Eur. Hipp. 1148. So Eur. El. 170,  
γαλακτοπότας ἀνὴρ Μυκηναῖος ὄρειβάτας  
(of country people). The Argive host is  
spoken of as 'a man,' because of the  
simile of the eagle which immediately  
follows. "Also," fancies Don., "with a  
special reference to the flight of Adrastus  
on his horse Arion, as described in the  
Cyclic Thebais." Schneid. also under-  
stands λεύκασπις φῶς of the whole Argive  
host, as headed up in its leader Adrastus.  
Schol.: ἦτοι τὸν Ἀδραστὸν φησιν, ἢ ἀφ'  
ἐνὸς τῶ ἐκλήθης δηλοῖ. In like manner we  
say 'men' for soldiers. Don. thinks φῶς  
means here 'a brave man, a warrior,' as  
in Hom. Il. iv. 194. xxi. 546. Od. xxi.  
26. τὸν λεύκασπιν. The same epi-  
thet is applied to the Argive host also in  
Aesch. Sept. 90, ὁ λεύκασπις ὄρνυται  
λεῶς. Eur. Ph. 1115, λεύκασπιν εἰσπορεύμεν  
Ἀργείων στρατόν. Hence it is described  
as λευκῆς χιῶνος πτέρυγι στεγανὸς below  
114. The designation arose from the  
comparatively white and glistening ap-  
pearance of their burnished shields, which  
were faced with a plate of metal, probably  
of copper, derived from the adjacent hilly  
district between Argos and Corinth (v.  
Müller's Dor. i. 4, § 4), or perhaps of a  
mixture of copper and tin, i. e. of brass  
or electrum; whereas the shields of most  
other nations in early times were pro-  
tected with a coating of skin (hence 'acu-  
tum' from σκῆτος). The Argive buckler  
was also round in form, as well as bright;  
hence in Virg. Aen. iii. 636 the eye of Poly-  
pheme is said to be 'Argolici clypei aut  
Phoebææ lampadis instar.' Among the  
troops of Perseus are mentioned the  
'clypeati,' called also 'aglaspidæ,' per-  
haps the same with the 'leucospis pha-  
lanx' mentioned a little after. Argos was  
famous for its weapons of war, especially



φυγάδα πρόδρομον δ' ἐντέρῳ κινήσασα χαλινῶ·  
ὅς ἐφ' ἀμετέρα γὰ Πολυνείκους σύστ. α'. 110

its shields. Pind. Fr. 73, ὅπλα δ' ἀπ' Ἀργεος. Virg. Aen. iii. 637. Pausan. ii. 25. 6. Ἀργόθεν the mss. (the metre being thus deficient by one syllable, cf. 123.) Ἀργόθε πρὶν Tricl. Ἀργόθε φῶ-|τα conj. ed. Lond. i. Ἀργόθε πρὶν Musgr. ἀπ' Ἀργόθεν Brunck. Erf. Ἀργείον Boeckh. Don. Ἀπιδθεν (conj. Ahrens) Schneid. (supposing Ἀργόθεν to be either an error of transcription, or a marginal gloss on Ἀπιδθεν; and comparing Oed. C. 1303, γῆς ὅσοι περ Ἀπίας | πρῶτοι κα-|λοῦνται). Ἀργόθεν ἐκ | φῶτα βάντα (tmesis for ἐκβάντα) Herm. Dind. Ἀρ-|γόθεν ὕχ-|λον προσβάντα Hart. Qu. Ἀργείον (Schol.: βάντα τὸν Ἀργολικὸν στρατὸν τὸν λεύκασπιν. Eur. Hec. 479, Ἀργείων. Cf. on 1115). Or Ἀργολίδος (Eur. Herc. 1016, Ἀργολίς πάτρα. Aesch. Suppl. 233. So Ἑλλανίδος Aj. 426. χθο-|νὸς μολόντ' ἀπὸ | Ἑλλανίδος). Or Ἀργο-|λικόν. Or Ἀργόθεν ἐλ-|θόντα (or ἐπι-|βάντα, or ἐκβάντα) φῶτα, or Ἀργόθε προσ-|βάντα φῶτα. Or Ἀργόθε σύρ-|φάκα βάντα (cf. 129, πολλῶν βεῦματι προσ-|μισσομένων. We thus get rid of the rather awkward singular φῶτα, which could only well apply to an individual). Or τὸν λεύκασπιν πανσαγία | Ἀργόθεν ἐλθόντα λέων.

107. πανσαγία. 'With complete equip-ment,' completely armed. Schol.: σὺν πανοπλίᾳ.—πάση σάγῃ καὶ σκευῇ χρη-|σάμενον. From σάγη, 'armour' (Aesch. Sept. 125. 391), which, as well as σάγμα and σάκος, comes from σάττω, 'to furnish, equip.' Cf. Aesch. Cho. 560, παντελῇ σάγῃν ἔχων.

108. φυγάδα — χαλινῶ. 'Having started in a precipitous retreat with speedier rein.' I. e. 'Having caused to speed his flight.' Schol.: ὁξεῖ. — οἷον παρασκευ-|σασα τῶν χαλινῶν μετὰ σπουδῆς ἐφαπσάσθαι, διὰ τὴν δ' ἐντέραν φυγὴν. The day is said to do that, of which it was merely the cause. Neue compares El. 179. Ag. 131. 646. 714. Oed. R. 438. Oed. C. 1215. Connect closely φυγάδα πρόδρομον. 'Retreating in precipitate flight.' "Sophocles follows Aeschylus in representing the Argives as fighting from chariots. Cf. 149. Sept. 60. 80. 122. 151. 204. 245." SCHN. πρόδρομον. 'With quickened pace.' Lat. 'praecipitem.' Aesch. Sept. 80, βεῖ πολλὸς ὡς λεὼς πρόδρομος ἱππότεας. 196, ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρχαῖα βρέτη. Eur.

Iph. A. 424, ἐγὼ δὲ πρόδρομοι σῆς παρασκευῆς χάριν | ἤκω. Perli. πρότροπον (Il. xvi. 304, προτροπᾶδην φοβέοντο, coll. v. 700. Od. xi. 18. Plat. Sym. 221 C, προτροπᾶδην φεύγειν. Polyb. xii. 4. 4, πρ. φέρεσθαι). δ' ἐντέρῳ (gl. ταχυ-|τέρῳ) Dresd. (gl. δ' ἐντάτῳ) E. Schol. Johns. Musgr. Br. &c. δ' ἐντέρῳ vulg. δ' ἐντέρῳ conj. Musgr. δ' ἐντέρῳ — χαλινῶ. I. e. more speedily than they had come; or rather, as Wunder explains, because the approach of day rendered the necessity of flight more urgent, causing them to flee more speedily than they need or would have done in the darkness of the night. "Sarcastic significat Chorus," says Musgrave, "celerius eos fugere quam advenerant." Don: "more rapid than their former flight during the night; for the danger of being pursued became more imminent after daybreak." I would connect δ' ἐντέρῳ χαλινῶ with φυγάδα πρόδρομον, rather than with κινήσασα. Compare however the expression λαῖ ποδὶ κινήσας in Homer, and ἐξεκίνησεν ποδοῖν El. 568. Heath explains the common reading δ' ἐντέρῳ χαλινῶ, 'fracto acute penetrante.' Perhaps rightly, for I do not see how a 'bit' can properly be called δ' ἐντέρῳ. Qu. δ' ἐντέρῳ, or δ' ἐντέρῳ. In any case the precipitancy of their retreat is denoted.

109. κινήσασα seems to refer to the shaking or jerking of the reins in order to urge the horses on. See Donalds. Crat. p. 225.

110—116. "Anapaestic system, recited by a single Choreutes. Our parodos has this remarkable peculiarity, that in it anapaestic systems, of which in the more ancient tragedy the parodi used to consist (as in the Ajax) alternate with lyrical strophes sung by the entire Chorus." SCHN.

110. ὁν — Πολυνείκης the mss. Schol. Herm. Don. Hart. ὅτ' — Πολυνείκην Reisk. Bened. ὅς — Πολυνείκους Scal. Mudg. Br. Erf. Dind. Wund. Schn. Bgk. The reason for this alteration being that the words following λευκῆς — στεγανὸς, and σπᾶς δ' ὑπὲρ &c., and indeed the entire system, must necessarily apply to the whole army, rather than to Polynices singly. Such inversions are of constant occurrence. Others defend the common reading, supposing a lacuna, which Erfordt supplies by reading ἐπ' ὅρσευσε θοῶς δ', and

ἀρθεῖς νεικέων ἐξ ἀμφιλόγων  
 ὀξέα κλάζων \* \* \* \*  
 αἰετὸς ὥστ' γὰν ὑπερέπτα,  
 λευκῆς χιόνος πτέρυγι στεγανὸς  
 πολλῶν μεθ' ὀπλων

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Boeckh ἀγαθὸν θούριος before ὀξέα, whilst Hermann inserts συναγείρας before ὑπερέπτα. And certainly there is not an exact agreement between these verses and their corresponding ones 127 f., but then, as Wunder observes, anapaest systems are not bound by such necessity, referring to 817 f. = 834 f., Oed. C. 137 f. = 170 f., Phil. 144 f. = 159 f. Dindorf (in Annot.) defends ὄν, on the ground that the poet intended to add ἤγαγε, but suddenly changed the construction, in order to amplify the sentence, as in El. 140. Tr. 207. Aj. 1058, &c. Schneid. supposes the reading ὄν — Πολυνείκης (so L., with Πολ. 'in rasura') to have been imported into the text from the paraphrase of the Schol: *ὄντινα στρατὸν Ἀργείων ἐξ ἀμφιλόγων νεικέων ἀρθεῖς ἤγαγεν ὁ Πολυνείκης*. Translate: 'Which (host) having set out against our land because of the contentious disputes of Polyneices' &c. ἐφ' ἡμετέρῃ L. Schol. Schn.

111. ἀρθεῖς. 'Having set out,' having started, or 'soaring on high.' Applicable to an eagle. But they said also ἀραι στόλον and the like, of military expeditions. Musgrave quotes Aesch. Pers. 795, ἀλλ' εὐσταλῇ τοι λεκτὸν ἀροῦμεν στόλον. Ag. 46, στόλον Ἀργείων χιλιοναῦταν τῆσδ' ἀπὸ χάρας ἦραν.—μέγαν ἐκ θυμοῦ κλάζοντες Ἀρη, | τρόπον αἰγυπίων. Eur. El. 2, θέν ποτ' ἄρας ναυσὶ χιλίας Ἀρην | ἐς γῆν ἐπλευσε Τρῳάδ' Ἀγαμέμνων ἀναξ. Hec. 1142, Φρυγῶν ἐς αἶαν αἰθῆς ἄρειαν στόλον. Wunder illustrates from Herod. i. 165, ἀρθόντες ἐκ τῶν Οἰνουσέων ἐπλεον. 170, ἐκέλευε κοινῷ στόλῳ Ἴωνας ἀερθοντας πλεῖν ἐς Παρθά. Schol: ἐπαρθεῖς ἐἰς θυμὸν καὶ παροξυνθεῖς. νεικέων ἐξ ἀμφιλόγων. "Eur. Ph. 503, ἀμφίλεκτος ἔρις." WUNDER. A pun upon the name Πολυνείκης, as if derived from πολλὸς and νεῖκος. So Aesch. Sept. 658, ἐπάνωμον δὲ κάρτα Πολυνείκη λέγω —. 829, οἱ δὴτ' ὀρθῶς κατ' ἐκωνυμίαν | καὶ πολυνεικεῖς | ὥλοντ' ἀσεβεῖ διαβολῇ. 577. Eur. Ph. 636, ἀληθῶς δ' ὄνομα Πολυνείκη πατήρ | ἔσπετό σοι θείῃ προνοίᾳ νεικέων ἐπάνωμον. 1495, ὁ Πολυνείκης, ἔφες ἄρ' ἐπάνωμος. We find similar ones on the

name Οἰδῖπους (Oed. R. 1036), Ἀίας (Aj. 430), Ὀδυσσεὺς (Fr. 408), Σιδηρῶ (Fr. 573). Sophocles however is far more moderate in the use of these fanciful etymologies than Euripides. Cf. on Oed. R. l. c.

112. ὀξέα κλάζων. "Il μ'. 125, ὀξέα κεκλήγοντες. ρ'. 88, βῆ δὲ διὰ προμάχων — ὀξέα κεκληγώς. π'. 429, θοτ' αἰγυπιοὶ γαμφάνυχες — μεγάλα κλαζόντε μάχωνται." ΝΕΥΞ. Aesch. Ag. 46, ἦραν στρατιῶνιν ἀρωγὰν μέγαν ἐκ θυμοῦ κλάζοντες Ἀρη | τρόπον αἰγυπίων. Polynices is aptly likened to an eagle hovering over the city, ready to pounce down upon its prey. αἰετὸς. αἰετὸς Dind. Milton Sams. Agon. 1696, 'As an eagle | His cloudless thunder bolted on their heads.'

113. αἰετὸς ἐς γὰν ὡς ὑπερέπτα the mss. αἰετὸς ὡς γὰν — Schol. αἰετὸς ἐἰς γὰν (del. ὡς) — Herm. Dind. Schn. Schneid. conjectures: αἰετὸς ἐἰς γὰν ἄπερ (Oed. R. 176) ἔπτα, the usual meaning of ὑπερέπτεσθαι being 'to fly over.' Qu. αἰετὸς ὡς γὰν ὑπερέπτα (or γαλας ὑπερέπτα, or γαῖαν ἐπέπτα). Erf: [ἐπέρουσε: θοῶς δ'] ὀξέα κλάζων. Don: ἡγείρεν δ' ὅς ἐἰς γὰν, αἰετὸς ὡς, | ὀξέα κλάζων ὑπερέπτα (for ἡγείρεν coll. Oed. C. 1306 f. Il. iv. 377). As Wex had already proposed in Addend. (coll. Schol: τὸ ἐξῆς, αἰετὸς ὡς, ὡς αἰετὸς). Theocr. xiii. 24, ἀλλὰ διεξείδε — αἰετὸς ὡς, μέγα λαῖμα. Eur. Herc. 869, ταῦρος ὡς. Cf. on v. ant. 130.

114. λευκῆς χιόνος πτέρυγι στεγανός. 'Covered with a plumage of white snow.' Schol. rec: λευκαῖς καὶ λαμπραῖς ἀσπίσι πεφραγμένος. Hesych: πτέρυγες. σκέπαι. The glistening effulgence of the eagle's plumage is here made to represent the characteristic appearance of the Argive λευκάσπις στρατός. "The great ἀσπίς," observes Don, "covering the whole body, would suggest the broad wing of the eagle, when let down; and the image of the eagle itself would be derived from the almost proverbial hostility of the αἰετὸς and the δράκων (cf. on 124)." Schol: ἐστεγασμένος λευκοῖς ὄπλοις.—τὸ δὲ πτέρυγι μεταφορικῶς ἐπὶ τῶν ὀπλων ἔλαβεν.

115. ὀπλων. Don. rightly explains

ζύν θ' ἵπποκόμοις κορύθεσσι.

στὰς δ' ὑπὲρ μελάβρων φονώσαισιν ἀμφιχανὼν  
κύκλω ἀντ. α'.

χηλαῖς† ἐπτάπυλον στόμα

ἔβα'', πρὶν ποθ' ἀμετέρων αἱμάτων γένυσιν 120

πλησθῆναι νῦν ἥ† στεφάνωμα πύργων

πενκάεθ' Ἡφαιστον ἐλεῖν. τοῖος ἀμφὶ νῶτ' ἐτάθη''

δ'πλων in its proper and original sense of 'shields,' in reference to the wings of the eagle. He likewise suggests that the argent shield of the Argives may have had some reference to the name of the people (Ἀργεῖοι, as if ἀργᾶντες). "Aeschylus has described two eagles of different species (Ag. 115), black and white. Soph. with great judgment selects the latter, in allusion to the silver shields of the Argives." POTTER. By δ'πλα are meant δ'πλῖται. In Eur. Ph. 111 the same Polynices is represented as having invaded Thebes πολλοῖς μὲν ἵπποις, μυρίοις δ' δ'πλοῖς βρέμων. Plat. Symp. 221 A, εὐτυχον γὰρ παραγενόμενος ἵππον ἔχων, οὗτος δὲ δ'πλα.

116. ἵπποκόμοις κορύθεσσι. 'Horse-haired helmets (crests).' An Homeric expression.

117. στὰς. 'Having stopt,' as an eagle in its flight. Not Polynices, as the Schol. explains, but the Argive army. Cf. Aesch. Sept. 88, βοᾷ ὑπὲρ τεχνέων ὁ λευκάσπις δρυνται λεῶς ἐπὶ πόλιν διώκων. Cf. also Hom. β'. 20, στή δ' ἄρ' ὑπὲρ κεφαλῆς. Herod. vii. 17, ὑπερσταν (τὸ δνειρον) τοῦ Ἀρταβάνου. "The στὰς ὑπὲρ μελάβρων probably refers to the position of the Argive camp on the Ismenian hill." DON. For στὰς Struve (ap. Lob. Phryn. p. 285) conjectures πτάς. Cf. 113, αἰετὸς ὡς — ὑπερέπτα. φοινιασιν (φοινιασιν Aug. b. Dresd. a.) the mss. φονώσαισιν is due to Bothe and Boeckh, and so no doubt read the Schol., who explains, ταῖς τῶν φόνων ἐρώσαις λόγχαῖς. Cf. Phil. 1209, φοιᾷ νόος ἦδη. Desiderative verbs mostly end in ἰάν, those signifying some disease or malady in ἄν. Erf: κύκλω | φοινιασιν ἀμφιχανών.

119. λόγχαῖς vulg. I prefer χηλαῖς. Cf. 1003. Aesch. Pers. 206. ἐπτάπυλον στόμα. I. e. the seven gates opening to the city. Musgrave compares Eur. Ph. 629, ἐπτάστομον πύργωμα Θηβαίας χθονός. Suppl. 1228. "A bold expression," says Schn., "for ἐπτάπυλον πόλιν, ἐπτάστομον πύργωμα, πύλαι ἐπτάστομοι." The expres-

sion is indeed a strange one. Qu: ἐπτάπυλον πόλιν, or κύκλον (Eur. Ph. 708, ἐπτάπυργον εἰς κύκλον μολών). Cf. above 101. Fr. 778, Θήβας (Θήβης?) λέγεις μοι τὰς πύλας ἐπταστόμους. Eur. Suppl. 401, Ἐπειοκλήτους θαύματος ἀμφ' ἐπταστόμους πύλας. Ph. 294, ἐπτάστομον πύργωμα Θηβαίας χθονός. Perhaps στόμα came from a gloss στωμ written over ἐπτάπυλον, by some one who remembered the expression ἐπταστόμοις πύλας in Eurip. Tricl: τινὲς δὲ τὸ ἐπτάπυλον στόμα πρὸς τὸ ἔστω νοοῦσι, τὸ ἐπτάπύλας καὶ στόματα ἔχον. Observe the hiatus at the end of the line.

120. ἔβα. 'He (it) fled.' Schol: ἥτηθη. Qu. ἔβα (from διδράσκω, as ἀπέβα &c.).

121. αἱμάτων. 'Bloody corpses,' or 'blood' (of many). On this plural cf. on Oed. R. 1279. Blomf. Gl. Cho. 69. Qu. σωμάτων. Cf. on 1022. γένυσιν Dresd. Ald. γένυσι vulg. Tricl: πρὸς τὸ ἀετὸς εἶπε τὸ γένυσιν. This same noun in the plural is similarly used in Eur. Hel. 1110, σὲ ἀναβέδω, τὴν ἀηδόνα δακρυδέσσαν, ἔλθ' ὃ διὰ ζυγίων γενύων ἐλελιζόμενα. Ph. 32, ἦδη δὲ πυρσαῖς γένυσιν ἐξαδρόμεμος. πλησθῆναι τε vulg. τε, which is wanting in the mss., is added in the edition of Turnebus. Qu. πλησθῆναι σφε καὶ (σφ rather νῦν ἦ). Or πλησθῆναι γε (or τι). Or πλησθῆναι, τό τε —.

122. στεφάνωμα πύργων. 'The circuit of the walls.' Gl: τὸν κύκλον τοῦ ἔστωτος. Oed. C. 14, πύργοι μὲν, οἱ πόλιν στίφουσιν (στέγ, the mss.). Eur. Hec. 910, ἀπὸ δὲ στεφάνων κέκαρσαι πύργων. Ph. 1395, τεχνέων περιπτυχαί. Plat. V. Lys. p. 95, οὐκ ἂν εἴη ἀτελίστατος πόλις, ἥτις ἀνθρώποις καὶ οὐ κλίνοῖς ἐστεφάνωνται. Neue wrongly explains it to mean πύργος στεφάνας ἔχοντες, coll. Aj. 54, βοσκὸν φρουρήματα. Pind. I. iii. 80, νεδόμενα στεφανώματα βοῶν.

123. πενκάεθ' Ἡφαιστον. 'The pitchy flame.' I. e. the fire of torches, these being usually made with pitch. Schol:

πάταγος Ἄρεος ἀντιπάλῳ δυσχείρωμα ἑδράκοντι. 126

τὸν ἐκ τῆς πεύκης γειγόμενον. Cf. Virg. Aen. xi. 786, 'pineus ardor.' v. 662, 'furit immissis Vulcanus habenis' &c. ii. 310. Trach. 757, φλὸς αἱματηρά. Cf. 1007.

124. τοῖος — δράκοντι. Lit: 'Such a warlike din, a thing difficult to overcome, was made upon his back by his antagonist, the dragon.' I. e. such an irresistible attack did the dragon make, that the eagle was fairly put to flight. Schol: πάταγος Ἄρεος περὶ τὰ νῦτα τοῦ αἰετὸς ἐτάθη (τοῦτόστι, δρακετεύειν καὶ νῦτα αὐτὸν διδόναι πεποίηκεν ὑπὸ τοῦ ἀντιπάλου δράκοντος), ὃς ἐποίησεν αὐτὸν τὸν δράκοντα δυσχερῶς χειρωθῆναι. Πολέμων δὲ (ὡς ἐστιν ὁ δράκων πρὸς τὸν αἰετὸν, ὃς φησι Νικανδρος [Ther. 448]. The natural enmity between the dragon or serpent and the eagle is often mentioned. Wex adduces in illustration Hom. Il. xii. 200 f. Aesch. Cho. 244 f. Nicand. Ther. 448. Plut. Timol. 26. Arist. H. A. ix. 1. Ovid. Met. iv. 362. Plin. N. H. x. 4. See also Orell. ad Hor. Carm. iv. 4. 11. The same imagery occurs in Aesch. Cho. 245. Don. construes: τοῖος πάταγος Ἄρεος ἀμφὶ νῦτα [τοῦ αἰετοῦ] ἀντιπάλῳ δράκοντι δυσχείρωμα ἐτάθη. 'The clatter of the pursuing host was prolonged in the rear of the flying Argives.' "Now this war-clatter, or the onset of a pursuing host, which had shown itself ἀντίπαλος in the battle, was a δυσχείρωμα to the defeated army, for the very same reason that made a defeated army itself εὐχείρωτος (Aesch. Pers. 458). The word δυσχείρωμα therefore is well placed before the causative case δράκοντι, and after the epithet ἀντιπάλῳ, which contributes so much to its meaning. For ἀντίπαλος cf. Aesch. Sept. 417, τὸν ἀμὲν νῦν ἀντίπαλον εὐτυχεῖν θεοὶ δοῖεν." Schol. rec: ἀμφὶ νῦτ' ἐτάθη. τὰ ἡμέτερα ἐπέπεσε. ἐτάθη. Cf. Il. xvii. 453, ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὁμήνη, 'a fierce battle arose about Patroclus.' So λαίλαπα τείρειν Il. xvi. 365. νύκτα τείρειν Od. xi. 19. Perhaps ἐχέθη. Il. vi. 696, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς. Phil. 830, τάνδ' ἀγλαῶν, & τέταται τανῖν.

125. πάταγος Ἄρεος. 'A din of war.' Tr. 518, τόξων πάταγος. Aesch. Sept. 100, πάταγος οὐχ ἐνὸς δορός. (Blomf. Gl.). Arist. Ach. 539, κἀντιῦθεν ἤδη πάταγος ἦν τῶν ἀσπίδων. ἀντιπάλῳ — δράκοντι. ἀντιπάλου — δράκοντος A. L. sec. m. Hart. Schol: ὑπὸ τοῦ ἀντιπάλου δράκοντος, ὡς "Ἀχιλλεὶ δαμασθεῖς"

(Il. χ'. 25). ἢ οὕτως: τῷ ἀντιπάλῳ δράκοντι τοσαύτη μάχη συνετάθη, ἣ ἐποίησεν αὐτὸν μὴ δύνασθαι ἡμᾶς χειρώσασθαι: ἵνα δράκοντα λέγῃ τὸν Ἀργεῖον στρατὸν &c.

126. δυσχείρωμα. 'A resistless onset, a difficult conquest,' lit. a thing difficult to master. Don: 'Hard work,' put in apposition with πάταγος Ἄρεος. But to whom a δυσχείρωμα? I doubt not, to the defeated Argives. To the same purport Schol: ὃς (πάταγος) ἐποίησεν αὐτὸν τὸν δράκοντα δυσχερῶς χειρωθῆναι. Schneid. thinks the position of δυσχείρωμα between the two datives such that no hearer could possibly think of detaching it from them. He explains accordingly: 'The clashing din of the Thebans, which effected the flight of the Argives, was hard work for the assailing dragon to encounter.' So already Camer: 'Sed Martis terror illos in fugam dedit, quominus Draconem subigerent.' The same construction is adopted by Schol. rec: δυσχείρωμα δράκοντι. δυσκατέρηστος τῷ ἐκ τῶν δράκοντος δδόντων πεφυκότι Καδμείῳ λαῷ. Who however rightly understands δράκοντι of the Thebans. Bergk conj: τοῖος ἀμφὶ νῦτ' ἐτάθη πάταγος Ἄρεος, ἀντιπάλῳ δυσχείρωμα, δράκοντι ('a dracone, quem aegre sustinerent adversarii'). Cf. Aesch. Pers. 450, εὐχείρωτος στρατός. Xen. Hell. v. 3. 4. With δυσχείρωμα cf. Oed. C. 696, φίλυμ' ἀχείρωτον. So εὐχείρωτος 'easy to master.' The simple substantive χείρωμα occurs in a passive sense Oed. R. 560. Aesch. Ag. 1318, εὐχερὲς χείρωμα, 'an easy prey.' Sept. 1024. δυσχείρωμα may be considered equivalent to δυσχείρωτος. Cf. ad Oed. R. 85. Wex compares φοῦρήμα Aj. 54. οἰκούρημα Phil. 868. προσφώνημα Oed. C. 324. Qu. δυσχείρωτα (adv.) 'in a manner difficult to be overcome, resistless,' from δυσχείρωτος (Diod. Sic. v. 35), as εὐπαίδευτα Eur. Or. 404. The same correction was proposed by Masgrave. δράκοντι. The established national device or symbol of the Theban people. The Thebans, as being sprung from the dragon's teeth ('Draconigenae'), are here appropriately represented under the image of a dragon. Schol: ἀπὸ τοῦ δράκοντος τοῦς Θηβαίους δηλοῖ, ἐπεὶ δρακοντογενεῖς εἰσιν. Gl. A: δράκοντι. ἀντὶ τοῦ δράκοντος, τῶν Θηβαίων δηλονότι. Eur. Suppl. 579, τίς δ' ἐκ δράκοντος θυῖρος ἀν' γένοιτ' Ἀργεῖ; And the Thebans are called 'anguigenae' by Ovid. Met. iii. 531. Others, as Erf. Boeckh. Dind. Schneid., think that δρά-

Ζεὺς γὰρ μεγάλης γλώσσης κόμπους ἀντισύστ. α'.  
 ὑπερεχθαίρει, καὶ σφας ἐσιδὼν  
 πολλῶ ρέυματι" προσνισσομένους  
 χρυσοῦ" καναχῆς\* ὑπερόπτας",

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κορυ: here points to the Argives, referring to Aesch. Sept. 291. 381. 496. Eur. Ph. 1170—2. Cf. on 117. The Schol. mentions both opinions, but evidently inclines to the former. I do not hesitate myself, with Musgrave and others, to explain it of the Thebans. Schneid. considers the dragon to be a general image of blood-thirsty ferocity, and refers to the device of the shield of Adrastus, the chief of the expedition. If the αἰσὺς signifies the Argive host, propriety requires that the δράκων should symbolize the Thebans.

127. μεγάλης γλώσσης. 'Of an arrogant tongue.' Cf. 1350, μεγάλοι λόγοι. This, equally with what follows, refers more particularly to the vain-boasting Capaneus. For the arrogance of the Argives Wex refers to Aesch. Sept. 425 f. Eur. Ph. 1179 f. For the sentiment he cites Aesch. Pers. 827, Ζεὺς τοι κολαστὴς τῶν ὑπερόπτων ἔγαν | φρονημάτων ἐπεστω, εὐθὺς βαρύς. Fr. 829, γλώσση ματαίᾳ ζῆμα προστρίβεται. Eur. Her. 388, τῶν φρονημάτων | ὁ Ζεὺς κολαστὴς τῶν ἄγαν ὑπερφρόνων. Bacch. 385, ἀχαλίνων στομάτων ἀνόμεν' ἄφρονας τὸ τέλος δυστυχία. Herod. vii. 10, φιλείει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦειν. V. Blomf. ad Pers. 832. This passage is alluded to in Liban. i. 561. Similarly Aesch. Pers. 638, ὁ Ζεὺ βασιλεῦ, νῦν μὲν Περσῶν | τῶν μεγαλαύχων καὶ πολυάνδρων | στρατιὰν ὀλέσας &c.

129. πολλῶ ρέυματι. Qu. ρέυματι πολλῶ (cf. on Oed. C. 146). Cf. Aesch. Pers. 90, μεγάλῳ ρέυματι φωτῶν. 414, ρεῖμα Περσικοῦ στρατοῦ. Sept. 80, βεῖ πολλὸς 88ε λεὸς πρόδρομος ἱκνόμενος. Eur. Iph. T. 1448, παῦσαι διώκων ρεῖμά τ' ἐξορμῶν στρατοῦ. Rhes. 290, πολλῇ γὰρ ἤχη Ὀρήκιος ῥέων στρατὸς | ἔστειχε. Hegemon Epigr. Σπάρτας χίλιοι ἄνδρες ἐπύσχον ρεῖμα τὸ Περσῶν. Similarly κύμα. Aesch. Sept. 64, κύμα χερσαίων στρατοῦ. 114, κύμα γὰρ περὶ πτόλιν δοχμολόφων ἀνδρῶν | καχλάζει πρῶαῖς | Ἄρεος ὁρόμενον. 1077, μὴδ' ἀλλοδαπῶν κύματι φωτῶν | κατακλυσθῆναι. Aesch. Pers. 90, ἔμαχον κύμα θαλάσσης. And κλύδων Eur. Iph. T. 316, ἔγνω κλύδωνα πολεμίων προσκείμενον. Ion. 60. Suppl. 474. V. Blomf. Gl. Sept. 64. προσνισσ. Oed. C. 689, ἐπινίσσεται. ποτινίσσομαι oc-

cure Il. i. 381. Aesch. Fr. 549.

130. χρυσοῦ καναχῆς ὑπεροπτίας (ὑπερόπτας supr. in L.) the man. Wund. (The Schol. explains both readings.) χρυσοῦ καναχῆς ὑπεροπτίας Heath. — χρυσοῦ, καναχῆς, ὑπεροπτίας Dorn. ad Chac. p. 572. — χρυσοῦ, καναχῆς ὁ ὑπεροπτίας. Eur. Sept. 381. χρυσοῦ καναχῆς ὑπεροπτίας Voss. χρυσοῦ καναχῆς ὑπεροπτίας Br. Bae. χρυσοῦ καναχῆς ὁ ὑπεροπτίας (i. e. ὑπεροπλήντας) Emper. χρυσοῦ καναχῆς ὁ ὑπερόπτας Wex. Dind. Schneid. χρυσοῦ καναχῆς ὁ ὑπερόπτης Dorn. χρυσοῦ καναχῆς ὑπεροπτίας Hart. Schol.: καὶ τὴν τοῦ χρυσοῦ φαντασίαν ὑπερβεβηκότας τῇ ἰδίᾳ ὑπεροπλίᾳ ὑπερβήσαντες γὰρ τὶ ὁ χρυσός. Which explanation is little satisfactory. Gl. Aug. ὑπεροπτίας. ὑπερόπτης. Triclinius doubts whether χρυσοῦ καναχῆς is to be connected with πολλῶ ρέυματι (i. e. μετὰ μεγάλης καὶ πλεονείας παρασκευῆς), or with ὑπεροπτίας. Schneid.: 'and proud, overweening in the clatter of their gold-decked arms,' coll. Simonid. Epigr. 149, χρυσοφόρων Μήδεων ἐστέρησαν δύναμιν (sc. the Hellenes), and Aesch. Sept. 391, δάτων ταῖς ὑπερόπταις σάγαις. Donaldson thinks the χρυσοῦ refers to the helmets which were adorned with this metal; "for while the breastplate was chiefly of bronze (whence the epithet χαλκομήτης), and the greaves of tin, the helmet often had a gold or gilded crest (Il. xviii. 612), whence the epithet χρυσοεπλήξ. Now as the helmets and their crests waving backwards and forwards, gave the idea of the fluctuating surface of a stream, when an army was advancing in order of battle, it seems to me neither forced nor unpoetical to say that an advancing army πολλὸς βεῖ χρυσός," &c. Cf. Aesch. Pers. 53, Βαβυλῶν 5' | ἡ παλὺχρυσος πάμμικτον ὄχλον | κίμει σὺρδην. Some absurdly connect ρέυματι with χρυσοῦ (cf. Eur. Tro. 1001, τὴν φρυγῶν πτόλιν | χρυσῷ ῥέουσιν). As καναχῆς, which word signifies 'a din, or clatter,' Lat. 'clangor,' &c. (Tr. 642, οὐκ ἀναρσάν ἰάχων καναχῶν), Donaldson refers it to the heavy tramp of the armed multitude, coupled with the clang of their hollow shields against each other (cf. Il. xvi. 794 with Od. vi. 82). But all these explanations are any thing but satisfac-

παλτῶ ῥίπτει πυρὶ βαλβίδων

ἐπ' ἄκρων ἤδη

νίκην ὀρμῶντ' ἀλαλάξαι·

ἀντίτυπος\*'' δ' ἐπὶ γὰρ πέσε τανταλωθεῖς'', στρ. β'.

γ, and I am persuaded the corruption is deep. "Locus gravior corruptus," itly observes Bergk, though he does not propound any remedy. I am surer none of the commentators should be suspected that in *καυαχῆς* lies concealed the actual name of the daring stealin Capaneus, who threatened to sack Thebes, whether with or without the will of the gods. I would for the meaning *καυαχῆς* substitute *Καυαχῆ Πηληΐ* Il. τ. 574, &c.). That some singular, denoting Capaneus, has passed out, is abundantly evident from following *δρῦντα*, &c. In *ὑπεροπλίας* lies concealed probably *ὑπεροπλίας ὑπεροπλῆς* (*ὑπεροπλῆς*, 'because of his violence.' Il. α. 205, *ἥς ὑπεροπλήσει* 'ὅν ποτε θυμὸν ἐλάσσει. Cf. on 391), *ὑπερόπλον*, or *ὑπερόπλων* (Ant. 1351), *Καυαχῆ* τὸν ὑπέροπλον, according as are able to determine the metre of the responding line in the strophe. I also sh doubt whether *χρυσού* be correct, sh, however applicable to a barbarian it seems irrelevant in the present case. Perhaps, by a radical change of the entire age, we should read, *ἀνδρῶν* (or *ῥῶν*, Aesch. Pers. 90. Sept. 1077, *ῥήρην*, Pers. 54) *Καυαχῆς ὑπεροπλίας* ἰατῆ —. Or *μεσθὶν Καυαχῆς ὑπεροπλίας*. Or *Καυαχῆς πλέων ὑπερ*. Or *ῥεβί φωντὶν προσιστομένοισι* | *πολλὰς* &c. τὸν τυφρόφρον ἄνδρ' ὑπερόπταν — *πᾶν* being a gloss, and having found way into the text). Or perhaps *χρυσού* (or *χρυσού*) *χρῖδαίς ὑπερόπτας* (or *ῥῥῥῥῥῥῥῥ*, Find. P. ix. 24, *Δακτύλῳ ὑπερόπτον*). Cf. El. 52, *καρσόμενος χρῖδαίς*. *καυαχῆς* q. *καυαχῆς* (Hesiod Th. , *ποταμὸν καυαχῆδ' ῥέοντες*).

31. *παλτῶ* — *πυρ*. 'With his hurled : of fire.' Schol: *τῷ κεραυῶ τῷ θαν παλῶντι*. We read of Capaneus Eur. Ph. 1196, *ἤδη δ' ὑπερβαλόντα γὰρ τεύχεον* | *βᾶλλει κεραυῶ Ζεὺς νῦν ἰσθλὸς δὲ* | *χρῶν, ὥστε δῖοντι πάντας*. *Anth. iii. 6*, *Καυανεύς, ἀπὸ δάσος κλέα ἐπὶ τὰ τεύχη δὲ αὐτῆς ἀνθρῖ, καὶ Ζεὺς θν κεραυοῖ*. Paus. ix. 8. *ῥιπτεῖ* rei Erf. *βαλῶντι ἐπ' ἄκρον*. 'On highest summit of the walls or battle-tops.' *βαλῶν* usually signifies 'a start-point' (*ἀφεσις*), occasionally 'a goal',

Lat. 'meta' (τέρμα, Pol. iii. 147). Arist. Ec. 1159, ἀπὸ τοῦ βαλῆναι ἐμὲ τε καὶ τοὺς τοῦτοί. Eur. Med. 1212, ἔπει πρὸς βαλῆ-βίδα λυπηρὰν βίον. Hec. 367 (where it means 'a threshold'). Hence it comes to mean 'an extremity' of any kind. It occurs mostly in the plural. The root probably ἐλαμαι (the β prefixed as in the Laconic βέγγυμι, βιδῶν, βάρης, βέσθες &c.), or perhaps βα in βάω, βαινω. Compare the noun βάλος, 'a threshold.'

132. ἐπ' ἀκρων. Qu. ἀπ' ἀκρων.

133. νίκη — ἀλαλάει. 'To shout victory.' Schol.: πανορία. ἀλαλαγμός. δέ στυν ἐπινους φθῆ. Aesch. Sept. 497. αὐτὸς δ' ἐπαλάλαεν. 963. Eur. Suppl. 719. El. 855. Herc. 981. Bacch. 593. 1133. Pb. 1396. Hence ἀλαλαγὴ Trach. 206. Arist. Lys. 1201. ἀλαλα ἢ παύσων. ὁρμῶν. 'As he was preparing.

Who? The interpreters understand Capaneus, in the person of whom they suppose Jove chastised the arrogance of the entire host. Tricl: ἰστίων δὲ θεῖ διὰ πάντας τοὺς Ἀργεῖους πρῶτον εἶπεν, πρὸς τὴν Καπανέην τὸν λόγον ἐστρέψεν. οὕτως γὰρ κεκρανύνονται. According to Stephens and Erfurd, our poet intends to convey the idea that Jove punished the entire host for its arrogance in the person of its most daring leader. Wunder thinks the name of the leader implied in ὁμῶντα ('eum, qui parabat'). "The name of the γίγας Καπαρεύς," observes Schneid., "is suppressed —, the Chorus disdains to mention it (!). In his person the poet makes the insolence of them all to have received its chastisement: so in 106 Adrastus stood as representative of the whole host." The antecedent, says Don., is omitted because the story of Capaneus was well known. A strange mode of explanation. There could be no doubt who is the person here meant, but the mention of his name is clearly required, especially as the only antecedent we have had is σφῆς 128, with which ὁμῶντ' could not agree. I have restored, I believe rightly, the desired and long-lost noun by the substitution of Καπαρεῖν for καραυῖς 130.

134. *Aspidium* the older mas. Ald. and  
Eust. p. 1701, 18. Br. Herm. *Aspidium*  
(supr. es) L. *Aspidium* T. Dred. Tricl.  
*Aspidium* ('sarsum resiliens') Heath.



πυρφόρος ὃς τότε μαινομένα ξὺν ὀρμῇ  
 βακχεύων ἐπέπνει  
 ῥιπαῖς ἐχθίστων ἀνέμων.

135

ἀντίτυπος Erf. (who however conjectures ἀντίτυπος δ' ἐπὶ γῇ, or ἀντίτυπον δ' ἐπὶ γῇ, both which corrections had been already proposed by Musgrave). ἀντί-τύπα (!) Porson. Adv. p. 169. Dind. Wund. Neu. Don. Hart. (Which form Dindorf thinks defensible, like ἀθανάτη and similar feminines, in dactylic verse. V. Pors. Praef. Hec. p. x. and ad Med. 822.) ἀντίτυπα ἄλλ' Schn. ἀντίτυπας (as ἐντυπὰς in Homer) Bergk. The same correction had been proposed by Wieseler. Wunder explains ἀντίτύπα actively, 'striking in return,' with one of the Scholiasts: ἀνωθεν τυπεῖς ὑπὸ τοῦ κεραυνοῦ, κάτωθεν δὲ ὑπὸ τῆς γῆς. Schneid. explains ἀντίτυπα 'with a stroke encountering him.' The most simple and natural correction appears to me the one already proposed by Musgr. and Erf., ἀντίτύπα δ' ἐπὶ γῇ (or ἀντίτυπον — γῇ), i. e. 'resisting, repelling, hard' (lit. striking back, returning the blow, in an active sense), and consequently 'reverberating, re-echoing.' Soph. would surely have preferred the normal form ἀντίτυπα to such an apocryphal one as ἀντίτύπα: in favour of the latter it is true we have —πα in the mss., but the accentuation on the antepenultimate restores the balance in favour of the other reading ἀντίτυπος, which is no less good, if taken in a passive sense, 'repelled,' and put proleptically (cf. on Oed. C. 1200). So Phil. 693, στόνον ἀντίτυπον. 1460. Ant. 592, στόνον βρέμουνιν ἀντιπλήγες ἀκταί. In an oracle, Herod. i. 67, καὶ τόπος ἀντίτυπος (pass.) καὶ πῆμα ἐπὶ πῆματι κείται. Apoll. Rh. iii. 1253, ἄλτο δ' ἀκοκῆ, | ραιστήρ ἄκμονος ὥστε, παλιντυπές (παλιντυπές?). Or ἀντίτυπος act. 'striking against.' Ovid. Met. v. 293, 'Tundit humum.' Gl: ἐναντίως. Schol: εἰς ἀντίτυπον πτώμα ἐπεσεν διατιναχθεὶς ἄνωθεν κάτω, οὐχὶ πλάγιος (i. e. striking straight or plump against). — Ἄλλως. ἄνωθεν τυπεῖς ὑπὸ τοῦ κεραυνοῦ, κάτωθεν δὲ ὑπὸ τῆς γῆς. Somewhat similarly Binds Fr. 148, says of Caeneus, one of the Lapithae, ὃ δὲ χλωραῖς ἐλάταισι τυπεῖς ὄψεσθ' ὑπὸ χθόνα Καινέος σχίσαις ὀρθῶ ποδὶ γῶν. ταυταλωθεῖς. Schol: διασεισθεῖς. Who quotes Anacreon [Fr. 47] as an authority for this signification, μελαυφύλλω δάφνη χλωρῇ τ' ἐλαίᾳ ταυταλίσει. Hesych: ἐτανταλίσθη. ἐσεισθη. Id: ἐταν-

τάλιζεν. ἔτρεμεν. Ταυταλεία (as if ταλαντεία), 'a swinging to and fro,' occurs in Plato Crat. 395 E. We should therefore expect here rather ταυταλισθεῖς than —ωθεῖς. Musgrave suspects the word, and the interpretation assigned to it by Schol., and with much ingenuity conjectures, πέσε ταρταρωθεῖς, or πέσεν αἰθαλωθεῖς. Compare Eur. Ph. 1193, εἰς γῆς δ' ἔμπυρος πίπτει νεκρὸς (of this same Capaneus). Wakefield (S. C. xci.) conjectures, πέσεν ἀνθρακωθεῖς (or αἰθαλωθεῖς). Aesch. Pr. 380, κεραυνῷ Ζηνὸς ἠνθρακωμένος.

135—40. This passage seems imitated from Aesch. Sept. 346 f., ἄλλος δ' ἄλλος ἄγει, | φονεῖται, τὰ δὲ καὶ πυρφορεῖ | καπνῷ χραίνεται πόλισμ' ἅπαν' | μαινώμενος δ' ἐπιπνέει λαοδόμας | μαινῶν εὐσέβειαν Ἄρης.

135. πυρφόρος. 'Carrying a torch,' in order to set fire to the city. Schol: δ' ὅτι τοῖς τέλχεσι προσάγων. Capaneus is thus described by Aeschylus Sept. 428, ἔχει δὲ σῆμα γυνὴν ἄνδρα πυρφόρον, | χρυσοῖς δὲ φωνεῖ γράμμασιν, Πρήστω πόλιν. Euripides, Ph. 1137, represents Tydeus, not Capaneus, as armed with a torch, δεξιῇ δὲ λαμπάδα | Τιτᾶν Προμηθεὺς ἔφερεν ὧς, πρήσων πόλιν. After πυρφόρος some (Br. Don. &c.) place a comma, connecting the epithet with what has preceded. Qu. ριπτέι — ὀρμῇ — ἀλαλάξαι (ἀντίτυπος δ' —) πυρφόρον, ὧς &c. But the division of the system and strophe are against this. μαινομένα ξὺν ὀρμῇ —. 'With a mad onset.' From Aesch. Sept. 345, μαινώμενος δ' ἐπιπνέει λαοδόμας — Ἄρης.

136. βακχεύων. 'Frenzied, frantic.' Schol: ἐνθουσιῶν, καὶ μέγα φυσῶν, καὶ πνέων ὀργήν. ἐπέπνει. 'Was blowing against it,' like a furious storm of wind. Cf. Aesch. Sept. 345, μαινώμενος δ' ἐπιπνέει — Ἄρης. 63, φράξαι πόλιν, πρὶν καταγίγαι πνοῆς | Ἄρεος. 114, κύμα γὰρ — ἀνδρῶν καχλάζει πνοαῖς Ἄρεος ὀρμῶν. Eur. El. 1123, ἐν δορὶ καὶ πετρίναις | ῥιπαῖσιν ἐκπνεύσαντες (ῥιπαῖς ἐκπνεύσαντες?). Hipp. 563, δεινὰ γὰρ τὲ πάντ' ἐπιπνέει (Κόπρις). Andr. 555, ὥστερ ἱστίοις | ἐμπνεύσομαι τῇδ'. Rhes. 387, Phoen. 457, θυμοῦ πνοῆς. Soph. El. 610, μένος πνεύσαν. Arist. Av. 1397, καταπᾶσσω τὰς πνοάς.

137. ῥιπαῖς ἐχθίστων ἀνέμων. 'With

εἶχε ταύτῃ τὰ μὲν",  
 ἄλλα δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας  
 Ἄρης  
 δεξιόσειρος".

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the blast of most hostile (adverse) winds.' The same figure 929, ἐπὶ τῶν αὐτῶν ἀνέμων αὐταὶ | ψυχῆς ριπαὶ τήνδ' ἐπ' ἔχουσιν (qu. τῆδε πνέουσιν). Cf. Pind. P. ix. 49, ριπαῖς ἀνέμων κλονέονται. xi. 85, χεῖρόβουαι — ψάμαθοι κύμασιν ριπαῖς τ' ἀνέμων κλονέονται. iv. 195, κυμάτων ριπαῖς ἀνέμων τ'. Fr. 58, παντοδαπῶν τ' ἀνέμων ριπαῖσιν. N. iii. 57, θαλασσίαις ἀνέμων ριπαῖσι πεμφθεῖς. i. 68, βελέων ὑπὸ ριπαῖς. P. i. 10. Fr. 241, πόντου τε ριπαῖ. Plut. Mor. ii. 1103, ἀκείας τε ἀνέμων ριπαῖς. Eur. Hel. 1132, πετρίναις | ριπαῖσιν ἐκπνεύσαστες. 1521, εὐαεῖς ἀνέμων πνοάς. With ἐχθίστων ἀνέμων cf. Phil. 237, τίς ἀνέμων ὁ φίλατος.

138. εἶχε (εἶργε Ven.) δ' ἄλλα (ἄλλα A.). τὰ μὲν ἄλλα, τὰ δ' ἐπ' ἄλλοις (ἄλλους Ven.) A. Ald. and most mss. εἶχε δ' ἄλλη τὰ δ' ἄλλα δ' ἐπ' ἄλλοις Tricl. εἶχε δ' ἄλλα δ' ἐπ' ἄλλοις (om. ἄλλα τὰ μὲν, with gl: ἦγον ἄλλα κακὰ) Aug. εἶχε δ' ἄλλα τὰ δειν'. ἄλλα δ' ἐπ' ἄλλοις — conj. Mssgr. εἶχε δ' ἄλλα τὰ μὲν, ἄλλα δ' ἐπ' ἄλλοις Erf. Dind. Boeckh. Don. Schn. εἶχε δ' ἄλλα μὲν ἄλλα (!) τὰ δ' ἐπ' ἄλλοις Herm. εἶχε δ' ἄλλα τὰ μὲν τῷ, τὰ δ' ἐπ' ἄλλοις ('sed aliter cecidit res: haec in hunc, Capaneum; alia in alios mala contulit Mars') [Herm.]. εἶχε δ' ἄλλα μὲν ἄλλα, τὰ δ' ἐπ' ἄλλοις Neu. εἶχε δ' ἄλλα μὲν ἄλλ', ἄλλα — Emper. Wund. εἶχε δ' ἄλλα τὰ μὲν ("ἀλλὰ haud dubie corruptum") — conj. Bergk. Boeckh explains: "Per τὰ μὲν et ἄλλα δὲ significat, hac parte Argivos mortem occubuisse in Capanei modum, alia parte alio modo cecidisse." Schneid.: 'with him however it came off otherwise.' (Said derisively. Cf. Aj. 684, ἀμφὶ τοῖσις εἰς σχήσει.) Or: 'other (portions) to others dealt Ares as their lot.' With εἶχε δ' ἄλλα Don. compares Phil. 23, εἶρ' ἄλλη κυρεῖ. For τὰ μὲν — ἄλλα δὲ Erfurd. compares Pind. Ol. ii. 132, τὰ μὲν χερσόθεν, ὅσων δ' ἄλλα φέρβει. Nem. viii. 51, τὰ μὲν ἀμφ' Ἀχιλεῖ, ἄλλων δὲ μόχθων ἐν ἀμείραις. None of the above proposed emendations of this passage appears to me at all satisfactory. Qu. εἶχε ταύτα ('in this direction') τὰ μὲν —. Or εἶχε τοῦτον (δ' αὐτὸν) μὲν δδ'. Or εἶχε ταύτα μὲν οὕτως τὰ δ' ἐπ' ἄλλοις—. Or εἶχε τοῦτον μὲν οὕτως δε. Or εἶχε ταύτα μὲν δδ'. Or εἶχε δ' ἄλλα τὰ δ', ὡς

ἄλλοις ἐπ' ἄλλοις (ἄλλους) —. Or perhaps εἶχε (εἶργε) δ' ἄλλοις ὄρμενον, or εἶχε δ' ἄλλοις μέγας (or πνοάς, Eur. Ph. 457, σχάσον — θυμοῦ πνοάς). I. e. 'Ares restrained the fury of the man.' Schol.: τὸ εἶχεν οὐκ ἐπὶ τοῦ Καπανέως, ἀλλ' ἐπὶ τοῦ Ἄρεως ἐστίν ὅτι Ἄρης βοηθῶν ἡμῖν πανταχοῦ τροπὰς ἐποιεῖτο τῶν πολέμων. Tricl.: εἶχε δ' ἄλλη τὰ δε. ἦγον τὰ πράγματα δὲ τὰ δε ἦν ἀλλοτρόπως ἔχοντα, ἃ τότε συνέβαιναν. ἡμᾶς γὰρ περιβάλλειν κακοῖς βουλόμενοι, αὐτοὶ τοῖσις ἐνέπεσον. ἄλλα γὰρ κακὰ ἐπ' ἄλλοις, κακοῖς δηλονότι, ἐπενώμα καὶ ἐπέφερε ταρασσών τὰ πράγματα δ' Ἄρης. οὕτως οὖν χρή γράφειν ἄλλη, καὶ ἐπ' ἄλλοις, ὡς καὶ ἐν τινι τῶν παλαιῶν βιβλίων εἴρηται, καὶ οὕτω συντάσσων ὡς εἴρηται. Borrowed perhaps from Aesch. Sept. 331, ἄλλος δ' ἄλλον ἔχει, φονεῖ, τὰ δὲ καὶ πυρρορεῖ.

139. Schol. rec: ἐπενώμα στυφελίζων. ἐπέφερε ταρασσών. I would rather explain ἐπενώμα in a neuter sense, 'attacked.' Lat. 'aggrediebatur, invadebat.' Cf. on Phil. 168, στυφελίζων. 'Roughly handling, pushing.' Arist. Eq. 537, οἶας δὲ Κράτης ὀργὰς ὁμῶν ἠνέσχετο καὶ στυφελιγμούς. From στυφελὺς (Aesch. Pers. 80), στυφλὺς, 'hard.' It means to inflict any hard blow, as with a stone, spear, or other weapon (Il. v. 437. vii. 261. xii. 405. xvi. 774). Schol. ταρασσών.

140. The first syllable in Ἄρης is lengthened here and elsewhere, 970. δεξιόσειρος (δεξιόχειρος v. l. in Schol.). 'Strong and dashing like (with the strength and dash of) a right trace-horse.' Lat. 'funarius, funarii instar.' Herm.: 'validus.' The metaphor is taken from the right-hand horses of chariots, which, as having in the chariot-races to run with greater speed than the others in rounding the turning-posts from right to left, as was the custom, were generally selected for their strength and swiftness. Schol.: κατὰ τὸ δεξιὸν φερόμενος κῆρας. ἡ δὲ μεταφορὰ ἀπὸ τῶν ἵππων ἐν τοῖς ἄρμασι παρασειρόντων. — ὁ γένναος: οἱ γὰρ ἰσχυροὶ ἵπποι εἰς τὴν δεξιὰν σειρὰν (εὐγυνται τοῦ ἄρματος. Tricl.: τὸ δεξιόσειρος εἴρηται ἀπὸ μεταφορὰς τοῦ δεξιῦ πρὸς τῷ ἄρματι ἵππου. Aesch. Ag. 850, μόνος δ' Ὀδυσσεὺς, ὅσπερ οὐχ ἑκὼν ἐπλεῖ, [εὐχθεῖς ἐτοίμος ἦν ἐμὸν σινοφάδροι.



ἐπὶ τοῖς λοχαγοῖ γὰρ ἔφ' ἐπὶ πύλαις  
ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον  
Ζητὶ τροπαίῳ πάγχαλκα τέλη,  
πλὴν τοῖν στυγεροῖν, ὧ πατρὸς ἐνὸς  
μητρός τε μιᾶς φύντε καθ' αὐτοῖν"  
δικρατεῖς λόγχας στήσαντ' ἔχeton"

145

1624. ζεύω βαρεῖαις οὐτὶ μὴ σειραφόρον |  
κριθῶντα πῶλον. σειραφόρος means 'an  
assistant' in general (Aesch. Ag. 850),  
δεξιόσειρος 'an assistant on the right  
hand,' and therefore a powerful one. In  
like manner the choreuta who was sta-  
tioned on the right hand of the Chorus  
was called δεξιόστράτης (Poll. ii. 161. iv.  
106). "The Greeks in battle," observes  
Don., "were always anxious to be covered  
on the right side (v. Thuc. v. 71)." "δεξιόσειρος," says Schneid., "because in  
the Theban war-chariot he did his part as  
trustiest and mightiest ἵππος παράσειρος:  
at the same time there is an allusion to  
the happy result." The Thebans being  
πολυάρματοι, εὐάρματοι, the figure is very  
appropriate. Wunder, Boeckh, Schneid.  
and others fancy there is a side allusion  
to δεξιός, 'propitious,' Lat. 'Mars faus-  
tus.' So also Schol. Musgrave advo-  
cates the reading δεξιόχειρος (formed as  
ἐκατόγχειρος Il. α'. 402, εὐκόρυθος, εὐ-  
ρυνος &c.), and supposes δεξιόσειρος to be  
the unskilful correction of one who ima-  
gined δεξιόχειρος was a genitive from  
δεξιόχειρ. Hartung also reads δεξιό-  
χειρος. Qu. δεξιόχειρος or δεξιόγυνος.  
Pind. Ol. ix. 111, εὐχειρα, δεξιόγυνος.  
But Eust. p. 675, 41, cites hence δεξιό-  
σειρος Ἀργεῖς.

141. ἐπὶ τοῖς λοχαγοῖ. Cf. Oed. C. 1308  
f. The γὰρ serves to explain what had  
just been said of Ares' ill-will to the  
Argives. "It would seem from this that  
Soph. did not reckon Kapaneus among  
the seven: but see Wund. ad Oed. C.  
1308 f." Don.

142. ταχθέντες ἴσοι πρὸς ἴσους. So  
Eteocles in Eur. Ph. 761, τάξω λοχαγοὺς  
πρὸς πύλαις, ὡς λέγει, | ἴσους ἴσοι  
πολεμίοισιν ἀντιθεῖς.

143. τροπαίῳ. 'That turns the battle.'  
Schol: διὰ τὸ φυγαδεύειν καὶ τροπὴν  
ποιεῖν τῶν πολεμίων. Schol. rec: τῷ  
τροπῇ αὐτῶν ποιήσαντι Διί. ἡμεῖς γὰρ  
σकुλεύσαντες αὐτοὺς ἀνεθήκαμεν αὐτῷ τὰ  
δπλα αὐτῶν. Cf. Tr. 303, ὦ Ζεῦ τροπαίε.  
Eur. Her. 931. Ph. 1473. 1250.  
πάγχαλκα τέλη. 'Offerings of complete  
sets of brazen armour (πανοπλίας), which

had been stript from their dead bodies and  
dedicated as trophies to Jove. Schol: τέλη.  
δπλα. Cf. El. 195, παγχάλλων—γενίων.  
Eur. Or. 444, παγχάλλοις δπλοῖς. Ph.  
1248. Trach. 238, πάγκαρπα τέλη. Mus-  
grave observes that τέλη means 'dona dis-  
oblata' Trach. 238. Eur. Med. 1393, and  
τέλος 'donum' Aesch. Sept. 266. Eur.  
ap. Athen. p. 40 D, μικρὰ θύοντες τέλη.

144. πλὴν τοῖν στυγεροῖν. For these  
two, as Triclinius rightly explains, though  
they fell, left no trophies behind them,  
each to other, because victory did not  
declare for either. "The brothers, each  
falling by the other's hand, left it un-  
decided, which was conqueror, which the  
conquered; so that they supplied no τέλη  
to Zeus." SCHN. Eur. Ph. 1464, οἱ δ'  
ὡς θανόντων οὐδαμοῦ νίκη πέλοι (sub.  
ἐρί(οντες). Qu. ὧ πατρὸς ἐνὸς [del. μη-  
τρός τε μιᾶς] | φύντε καθ' αὐτοῖν δικρατεῖς  
λόγχας | στήσαντ' ἔχeton | κοινοῦ &c.

145. καθ' αὐτοῖν. 'Against themselves,  
against each other.' Schol: ἀντὶ τοῦ  
κατ' ἀλλήλων. Matth. § 489. Hesych.  
ἑαυτοῦς, ἀλλήλους. Where see interpr.  
Menand. (Fr. 316 Mein.) ap. Eust. p.  
1547, οὐκ ἠρκίσταμεν ἑαυτοῖς (i. e. ἀλλή-  
λοις). Cf. on 56. Oed. C. 1425, δι  
σφῶν θάνατον ἐξ αὐτοῖν (ἀμφοῖν vulg.)  
θροεῖ. Thuc. iv. 25, ἐν ἑαυτοῖς (for ἐν  
ἀλλήλοις). iii. 59, μεθ' ἑαυτῶν (so cites  
Priscian. xviii. 1172) for μετ' ἀλλήλων.  
So we often find the middle verb used to  
denote a mutual or reciprocal action, as  
in Arist. Nub. 66, ἐκρινόμεθα, 'we dis-  
puted between our two selves.' 1375,  
ἔπος πρὸς ἔπος ἡρειδόμεσθ'. Eq. 900,  
βδεδόμενοι. Cf. Pind. Fr. 137, ἀλλελο-  
φόνους ἐπείσαντο (ἐπείσαντο?) λόγχαι  
ἐνὶ (ἐπι?) σφίσι αὐτοῖς. Eur. Ph. 1253,  
μαργῶντ' ἐπ' ἀλλήλοισιν ἵενα δόρυ. Qu.  
φύντ' ἐφ' ἑαυτοῖν, or φύντε γ' ἐφ' αὐτοῖν.

146. δικρατεῖς λόγχας. 'A twofold  
(or doubly) victorious spear,' i. e. each his  
spear successfully or with fatal effect.  
Brunck rightly: 'utrinque victorias.'  
Schol: ὅτι ἀλλήλους ἀπέκτειναν. So the  
Attridae are termed δικρατεῖς Aj. 252,  
with reference equally to their number  
and authority.

κοινοῦ θανάτου μέρος ἄμφω.  
 ἀλλὰ γὰρ ἃ μεγαλύννυμος ἦλθε Νίκα      ἀντ. β'.  
 τᾷ πολυαρμάτων ἀντιχαρεῖσα" Θήβα,  
 ἐκ μὲν δὴ πολέμων      150  
 τῶν νῦν" θῶμεν† λησμοσύναν,  
 θεῶν δὲ ναοὺς χοροῖς  
 παννυχίοις" πάντας ἐπέλθωμεν, ὃ Θήβας δ' ἐλελίχων"

147. κοινοῦ. Musgrave would prefer κοινόν. Cf. 57, μέρον — κοινόν.

148. ἀλλὰ γὰρ —. Arist. Vesp. 1114, ἀλλὰ γὰρ κηφῆρες —. Imitated by the Latins. Virg. Aen. 125, 'Progeniem sed enim Trojano a sanguine duci | Audierat' &c. *μεγαλάννυμος*. 'Glorious,' lit. giving a great name. Schol: ἡ μεγάλην περιποιούσα δόξαν. The general sense of the passage is, 'But now that victory is ours, let us forget the evils of war.' ἦλθε — ἀντιχαρεῖσα. Qu. ἔστι (or ὅδε) — ἦλθε χαρεῖσα. Cf. on next v.

149. τᾷ πολυαρμάτων — Θήβα. Cf. 845, εἰδάρματοι Θήβαι. Oed. C. 1062. Eur. Herc. 463, Θηβῶν τῶν φιλαρμάτων. Pind. Fr. 73, ἄρμα Θηβαίων ἀπὸ γᾶς ἀγλαοκάρπου. For the Theban chariots v. Pind. Ol. vi. 85. Il. iv. 391. Hesiod. Scut. 24. Eur. Herc. 467. Critias ap. Athen. p. 28 A. ἀντιχαρεῖσα. The Schol. explains: ἴσον αὐτῇ χαρεῖσα. — πρὸς χαίρουσαν γὰρ αὐτὴν καὶ αὐτὴ χαρεῖσα ἦλθεν (i. e. 'Rejoicing equally with, responding to, congratulating.' Hermann: 'mutuum ridens') ἢ ἀντὶ τῶν κακῶν χαρεῖσα. Schneid. explains: 'rejoicing in return' (mutually), or 'by way of amends' (ἀντὶ τῶν πρὶν κακῶν). Don: 'sharing in her joy, and congratulating her upon her success.' Qu. ἔστι (or ἔγχι, or ἦλθε) χαρεῖσα, or οὐκ ἀέκουσα, or ἀνταμυνούσα. Or ἔλκουσα, 'bringing help.' Neither of the explanations given by the Schol. appears to me satisfactory.

150. ἐκ μὲν δὴ πολέμων τῶν νῦν —. The exact construction of this passage is not very clear. The prep. ἐκ can hardly be referred to λησμοσύναν, as in ἐκλήσιν (Od. α'. 484); nor if we connect it with πολέμων, will there be any object after θέσθαι λησμοσύναν. The only probable solution of the difficulty is to suppose ἐκ — θέσθαι λησμοσύναν put by tmesis for its equivalent ἐκλαθέσθαι, the Poet, it would seem, having put θέσθαι λησμοσύναν instead of what he originally had in view, λαθέσθαι. So Tricli: ἦγον ἐθέσθε καὶ ποιήσατε λησμοσύνην τῶν πολέμων

τῶν νῦν. σύναπτε δὲ τὸ ἐκ πρὸς τὸ θέσθαι. Cf. Hom. Od. α'. 484, ἡμεῖς δ' αὖ παῖδων τε κασιγγῆτων τε φόνοιο | ἐκλήσιν (ἐκ λήσιν?) θέωμεν. Oed. C. 1005, τοῦδ' ἐκλαυθάνει. Eur. Or. 326, ἐκλαθέσθαι λίσσας. Ant. 427, ἐκ δ' ἀρὰς κακὰς | ἦράτο τοῖσι &c. Cf. on 420. The sense will then be, 'let us utterly forget.' I suspect however the passage is not altogether sound. Qu. ἐκ μὲν δὴ πολέμων νῦν δεῖ θέσθαι &c. Or ἐκ μὲν χρή (or δεῖ) π. τ. ν. θέσθαι &c. Or χρή μὲν δὴ —. Or ἐκ μὲν χρή (δεῖ) πολέμων μόχθων (or πόνων) θέσθαι &c. (translating ἐκ — πολέμων 'after war,' as ἐκ νυκτός, ἐκ χειμῶνος &c.). Cf. on 151.

151. Instead of τῶν νῦν Schneid. observes we should have expected rather τὰ νῦν or τανῦν, 'now.' Perhaps τῶν πρὶν. Cf. on 150. Erf. construes: ἐκ πολέμων θέσθε λησμοσύναν τῶν νῦν. θέσθε vulg. Dind. Schn. θέσθαι (with gl. ἐκλήσατε) T. Dreed. conj. Ed. Lond. i. Musgr. Br. Ben. Hart. θέσθε would ill accord with ἐπέλθωμεν, nor would it suit the required metre (cf. v. str. 137). I have given θῶμεν as in Od. α'. 485, ἐκλήσιν θέωμεν (quoted in note on 150). λησμοσύναν. λησμοσύνην the edd. before Brunck. θῶμεν λησμοσύναν. I. e. λαθόμεθα. Cf. on 150. So συγγνωμοσύνην τινὲς θέσθαι, Trach. 1265.

152. χοροῖς παννυχίοις. I. e. 'with choruses all the night through.' So πανημέριος, 'all through the day.' Eur. Ion. 122, and often in Homer. Qu. παννύχιοι πάντες, as in Od. xi. 11, τῆς δὲ πανημέριος τέταθ' ἱστία πορτοπόροισι. παννυχίοις V. Aug. Ven. Erf. &c. παννύχιοις vulg. Cf. Oed. R. 1090. Oed. C. 1028.

153. ἐπέλθωμεν. 'Let us visit.' Lat. 'adeamus.' δ Θήβας — Βάκχιος. 'Thebes' own Bacchus.' Schol: δ Θηβαγενὴς Διόνυσος, ὃ τῆς Θήβης πολιτὴς. Musgr: 'Bacchus Thebis oriundus,' who compares Eur. Cycl. 660, τὸν Αἴγνας μηλονόμον. Ph. 1197, Μαινῶλον κόρυ. Cf. on Oed. R. 210.

154. ἐλελίξων Ald. and the older mss.

Βάκχιος ἄρχοι

ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας, ἀντισύστ. β'. 155

Κρέων ὁ Μενοικέως",

νεοχμοῖσι θεῶν ἐπὶ συντυχίαις

χωρεῖ, τίνα\* δὴ μῆτιν ἐρέσσω,

ὅτι σύγκλητον τήνδε γερόντων

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Heath. Vauv. Br. ἐλελίχθων Dind. Aug. Ven. Schol. Tricl. Erf. Herm. Dind. Wund. Schn. Hart. Schol.: ὁ κινήσιχθων. — διὰ τὰς ἐν ταῖς βακχείαις κινήσεις. 'Ελελίχθων means 'shaking the earth (with his dancings).' Lat. 'pede terram quatens.' Poseidon is called ἐλελίχθων Pind. P. vi. 49. Cf. P. ii. 8, τετραορίας ἐλελίχθονος. Schneid. cites Simonid. Fr. 25, ἐλελιδόμενος ποδὶ καμπύλον μέλος διώκω, and Gl. Hesych: ἐλελίστροφε (εὐστροφε), referring perhaps to Bacchus. Musgrave proposes ἐλελίχθεις, 'clamoribus et vociferatione invocatus.' The verb ἐλελίσκειν, 'to turn rapidly, to whirl,' occurs in Il. viii. 199. xxii. 448. Pind. Ol. ix. 13. The middle Il. ii. 316. Βάκχιος Ed. Lond. i. Both. Erf. &c. Βακχείος the mss. The same error in Arist. Eccl. 14. Bacchus is thus called also in Eur. Bacch. 195, μόνῃ δὲ πόλει Βακχίῃ χορεύομεν. Doederlein understands χορὸς, 'bacchica chorea.' ἄρχοι. 'Lead the dance.' Hence his title ἑταρχος Eur. Bacch. 141. Schol.: ἄρχοι τῆς χορείας. — ἐτάρχοι. V. Spanh. ad Callim. H. in Del. 17. Neue refers to Il. σ'. 606. Od. δ'. 19. ζ'. 101. Elmal. ad Eur. Bacch. 141. Schol. rec: ἄρχοι. ἀρχέτω τῆς ἡμῶν χορείας. The optative is now used, instead of the subjunctive, because it contains the expression of a prayer. Cf. on Oed. R. 904.

155. Connect ἀλλ' ὅδε γὰρ δὴ — χωρεῖ. Cf. El. 595. 619.

156. Κρέων ὁ Μενοικέως νεοχμὸς the mss. τῆσδε Κρέων — Heath. Br. τῆδε Κρέων — Musgr. κραινὸν νεοχμῶς, παῖς ὁ Μενοικέως Erf. Κρέων ὁ νεοχμὸς (del. Μενοικέως) Weis. Hart. Κρέων ὁ Μενοικέως | νεοχμοῖσι Dind. (whose note see) Wund. Schneid. (Wunder divides thus: Κρέων ὁ Μενοικέως νεοχμοῖσι θεῶν | ἐπὶ — | μῆτιν — | τήνδε — | κοινῇ —) Donaldson reads with Boeckh: Κρέων ὁ Μενοικέως [νέον εἰληχῶς | ἀρχὴν,] νεοχμὸς νεαράϊσι θεῶν | ἐπὶ συντυχίαις &c. Bergk conj: ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας | νεοχμὸς νεοχμαῖς ἐπὶ συντυχίαις | χωρεῖ &c. There is no need to suppose this system of anapaests (155—61) must

be equalized with the preceding one (141—7), since they merely contain the announcement by the Coryphaeus of a new person. In like manner we have below three unequal systems, 801—5, 817—22, 834—7. On the synizesis in Κρέων, such as takes place in Θεσίως, πέλειως, ζωὴ &c., cf. on Oed. C. 1073. Schol.: νεοχμὸς. νεωστὶ κατασταθεὶς εἰς τὴν ἀρχὴν καὶ τεραννίδα. So Eur. Ph. 1657, τὸν νεωστὶ κοίρανον. Qu. τῆσδε νεοχμὸς Κρέων ὁ Μενοικέως. Schol.: νεοχμὸς. νέος, νεωστὶ κατασταθεὶς εἰς τὴν ἀρχὴν καὶ τεραννίδα. Νεοχμὸν συντυχίαν, as Dind. observes, is a more usual expression than νεοχμὸν βασιλεία.

157. νεοχμοῖσι Dind. Wund. Schn. νεαράϊσι the mss. Which reading is perhaps a gloss, as in Oed. C. 475. Translate: 'In consequence of the (late) favourable events.' With θεῶν — συντυχίαις cf. Oed. R. 34, δαιμόνων ξυνάλλαγαῖς.

158. After χωρεῖ I have placed a comma, as in most edd. τινὰ vulg. Br. τίνα (gl. ποίαν) Aug. Ven. "Male," says Dind. To me τίνα appears preferable. Cf. 627. Of the same opinion are Bentl. Vauv. Herm. Wund. Don. Schn. Hart. ἐρέσσω. 'Revolving, pondering.' Schol.: ἐν ταυτῷ κινῶν καὶ μερμυῶν. ἐκ μεταφορᾶς τῶν ἐρεσσόντων. Schol. rec: ἀναλογιζόμενος, στρέφω. Aj. 251, τοὺς ἐρέσσουσιν ἀπειλὰς. Aesch. Suppl. 556, οἰστρῶ ἐρεσσομένα. Eur. Iph. A. 138, ἐρέσσω σὸν πόδα. Iph. T. 289, πτεροῖς ἐρέσσει. Ion. 161. Cf. on 231, τοιαῦτ' ἐλίσσω. Contrariwise ἐλίσσω πλάττω Aj. 358. Where however we should probably restore ἐρέσσω.

159. ὅτι. 'That.' ὅτε Dobr. Cf. Phil. 1011. Oed. R. 500. σύγκλητον. This was the Attic term for an extraordinary convocation of the people (καθ. ἐκκλησίαν). Schol.: σύγκλητον λέσχην τὴν συγκληθεῖσαν ἐξαίφνης ὁμίλιν.

160. σύγκλητον τῆσδε — πρόσθετο λέσχην. 'Has announced this assembled conference' &c. Schol.: ὁμίλιαν συνεκρότησεν. Cf. Oed. C. 167. On the verb προτιθέναι v. Hemst. ad Lucian.

προὔθετο λέσχην,  
κοινῷ κηρύγματι πέμψας ;

## ΚΡΕΩΝ.

ἄνδρες, τὰ μὲν δὴ πόλεος' ἀσφαλῶς θεοὶ  
πολλῷ σάλῳ σείσαντες ὤρθωσαν πάλιν  
ὕμᾱς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα  
ἔσται' ἰκέσθαι, τοῦτο μὲν τὰ Λαῖον  
σέβοντας εἰδὼς εὖ θρόνωνι αἰεὶ κράτη",

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Necyom. 19. Valck. ad Herod. viii. 61. As the middle form is used here, Hermann supposes that Creon's object in summoning this assembly was not to consult their wishes, but to make known his own. The only reason why the middle voice is used here, I think, is that Creon summons the assembly to a conference with himself. So II. α'. 54, ἀγορὴν ἐκαλίσσας λαὸν Ἀχιλλεύς. θ'. 2, Ζεὺς δὲ θεῶν ἀγορὴν ποιήσας τερπικέρανος. 489. Od. ι'. 171. κ'. 188. μ'. 319. Don. notices the difference between προθεῖναι and προθέσθαι in Lucian Necyom. c. 19, αὐτὸ γὰρ οἷδ' ὅπως περὶ τούτου λέγειν προθέμενος, παντοῦ ἀπεκλασθήναι ἀπὸ τοῦ λόγου διατρίβοντος γὰρ μου παρ' αὐτοῖς, προθέσαν οἱ πρυτάνεις ἐκκλησίαν περὶ τῶν κοινῇ συμφερόντων. Dind. compares the phrase προτιθέναι or προγράφειν ἐκκλησίαν, on which v. Hemst. ad Lucian. i. 482. λέσχην. A private conference, not a public one (βουλὴν), observes Don. Schol. rec.: βουλὴν.

161. πέμψας. 'Having sent for, having summoned, them.' Schol.: μεταστείλαμενος. Cf. 165, ὕμᾱς—ἔσται' ἰκέσθαι. Ph. 60, αἶ σ' ἐν λισταῖς στείλαντες ἐξ οἴκου μολεῖν. Cf. on 19, ἐξέπεμπον (for ἐξεπεμπόμην). Messengers (παμποῖ 164), it seems, were sent to them individually to summon them to the royal presence.

162 f. "Instead of ἐπειδὴ θεοὶ τὰ τῆς πόλεως ἔρῃσαν, μετεκαλεσμένην ἐγὼ ἔμᾱς. Cf. 127 f." SCHN.

162. τὰ μὲν δὴ πόλεος. Phil. 1308, εἰεν τὰ μὲν δὴ τόξ' ἔχεις τῆς πόλεος. But cf. 150. Eur. Hel. 761, εἰεν τὰ μὲν δὴ δεῦρ' αἰεὶ καλῶς ἔχει &c. Aesch. Pers. 196, καὶ ταῦτα μὲν δὴ—. τὰ πόλεος, as τὰ θεῶν, Aesch. Suppl. 1062, τὰ θεῶν μὲν ἀγάζειν. Qu. τὰ μὲν τῆς πόλεως, or rather τὰ τῆς πόλεως (disyll., as in 194. 289, &c.) μὲν —. L. gives πόλεως, and indeed πόλεος seldom occurs in a regular senarius (as Aesch. Suppl. 344).

πόλεος. πόλεως L. ἀσφαλῶς. Perhaps ἀσφαλῇ (ὅστε εἶναι). Cf. on Oed. R. 51, ἀσφαλείᾳ τῇνδ' ἀνέρθωσαν πόλιν.

163. πολλῷ σάλῳ —. Oed. R. 22, πόλις γὰρ — ἔγαν | ἥδη σαλεύει &c. Brunck aptly quotes Plutarch. Feb. 27, τὴν ἡγεμονίαν ἐπὶ ἀληθῶς πολλῷ σάλῳ σεισθεῖσαν ὥρθωσαν πάλιν. Who doubtless had this passage in view. Add Plut. Phoc. 3. Below 584, οἷς γὰρ ἂν θεῶν σεισθῇ δόμος. The comparison of the state with a ship is one common to all languages. Aesch. Sept. 795, πόλις δ' ἐν ἐβδίᾳ τε καὶ κλυδωνίῳ | πολλαῖσι πληγαῖς ἄντοιν οὐκ ἐβέβατο. Eur. Suppl. 473 f. Below 189 f. ὥρθωσαν πάλιν. 'Have righted again.' Cf. 190. Oed. R. 51, ἀλλ' ἀσφαλείᾳ τῇνδ' ἀνέρθωσαν πόλιν. Eur. Or. 706, καὶ ναῦς γὰρ ἐνταθείσα πρὸς βίαν ποδὶ (qu. πόδα) | ἐβαφεν, ἔστη δ' ἄθις, ἦν χαλὰ πόδα. For σείσαντες ὥρθωσαν perhaps σεισθέντ' ἀνέρθωσαν.

164. 'And you apart from all I have by messengers summoned to come.' Schol.: διὰ τῶν πομπῶν ὕμᾱς μετεκαλεσμένην χωρὶς πάντων. ἐξαίρετως πρὸς ὕμᾱς μόνον ἀπεστέλλῃ ἢ ἀγγελίᾳ. πομποῖσιν ἔσταιλα. So Phil. 494, πολλὰ γὰρ τοῖς ἡγμένοις | ἔσταιλον αὐτὸν — μ' ἐκώσαι δόμους. 60. ἐκ πάντων δίχα. 'Apart from all' the rest. Cf. 656, πόλεως ἀπὸστάσαν ἐκ πάσης μόνην.

165. ἔσται' ἰκέσθαι. 'I summoned to come.' I. q. ἐστειλάμην (Oed. R. 434). Cf. Phil. 60, αἶ σ' ἐν λισταῖς στείλαντες ἐξ οἴκου μολεῖν. 494. Oed. R. 860, πέμψον τιὰ στελοῦντα. Cf. on 161.

τοῦτο μὲν — τοῦτ' αἰθις. 'In the first place—for this cause also.' So Oed. R. 605, τοῦτο μὲν — τοῦτ' ἄλλο. Cf. on Phil. 1345. Schol.: πρῶτον μὲν, — δευτέρων.

166. Qu. σέβοντας ὕμᾱς εὖ θρόνων εἰδὼς κράτη (or εἰδὼς εὖ — ὕμᾱς).

τοῦτ' αὖθις, ἡνίκ' Οἰδίπους ὤρθον πόλιν,  
 καπεῖ διώλειτ', ἀμφὶ τοὺς κείνων ἐτί  
 παῖδας" μένοντας ἐμπέδοις" φρονήμασιν.  
 ὅτ' οὖν ἐκείνοι πρὸς διπλῆς μοίρας μίαν  
 καθ' ἡμέραν ὤλοντο παῖσαντές τε καὶ  
 πληγέντες αὐτόχειρι σὺν μιάσματι,  
 ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω  
 γένους κατ' ἀγχιστεῖα τῶν ὀλωλότων.  
 ἀμήχανον δὲ παντὸς" ἀνδρὸς ἐκμαθεῖν

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167. τοῦτ' αὖθις. I. q. τοῦτο δέ. Cf. on Oed. R. 603. Reisig (Enarr. Oed. C. 1296) thinks that τοῦτ' αὖ or τοῦτο δέ αὖθις was required, and proposes εἴτ' αὖθις. ὤρθον πόλιν. 'Ruled the state.' Lat. 'regebat, dirigebat.' Theron is called ὀρθόπολις (as if ὀρθῶν πόλιν) Pind. Ol. ii. 14.

168. ἐπεὶ διώλειτο —. Soph. thus makes the two brothers to have immediately succeeded to the throne vacated by Oedipus, without any intermediate regency of Creon. ἀμφὶ τοὺς κείνων (κείνου E.) ἐτι παῖδας μένοντας —. 'Continuing towards their children with constancy.' Qu. ἀμφὶ τὰ κείνου τέκνα | δέ (or πιστοὺς) μένοντας. κείνων ἐτι A. Ald. vulg. κείνου ἐτι E. κείνου τότε Br. If κείνων be correct, though I hardly think it can be, we must understand it of the offspring of Oedipus and Laius; in the one case of sons, in the other of grandsons. In a certain sense too Polynices and Eteocles were the sons of both Laius and Oedipus, being born of her who was the common wife of both.

169. Wunder considers μένοντας put poetically for ἐμμένοντας. ἐμπέδοις φρονήμασιν. 'With steady (unwavering) attachment.' Oed. C. 1674, πόνον ἐμπεδον εἶχμεν. Aj. 640, οὐκέτι συντρόφοις ὀργαῖς ἐμπεδος. I should almost prefer ἐμμένους, as Hartung reads. Compare the Scholion, ἄνδρα φίλον νομίζειν ἀδόλφῳ φρενί.

170—4. It is strange that all three Tragedians speak of the brothers as dying childless (Aesch. Sept. 828. 955. 1056. Eur. Ph. 757—62. 1586); and yet mention is made of Thersander, son of Polynices, by Pindar Ol. ii. 76. Herod. iv. 147. vi. 52; and also of Laodamas, son of Eteocles, by Herod. v. 61. The war too of their descendants, or the Epigoni, the issue of which is shortly given in Eur.

Suppl. 1213—26, was made a special subject of a drama by Aeschylus and Sophocles. It is difficult to reconcile such a glaring discrepancy.

170. ὅτ'. Gl: ἐπεὶ. πρὸς διπλῆς μοίρας. Hence in Aesch. Sept. 880, διπλαῖ μέριμναι, διδυμόνορα καὶ αὐταφόντα, διμοῖρα — πάθη. Cf. 14, μεθ' ἐνόστων ἡμέρα διπλῇ χερσὶ 146.

171. παῖσαντες —. Oedipus in Oed. C. 1388 imprecates upon Polynices θανάῳ καταεῖν τε.

172. αὐτόχειρι σὺν μιάσματι. 'With the pollution of mutual murder.' Eur. Ph. 880, θάνατος αὐτόχειρ (in the same sense). "With σὺν μιάσματι cf. Pind. Ol. ii. 42, 'Ἐρινὸς ἐπεφνε σὺν ἀλλաλοφονίᾳ γένος ἀρήϊον." SCHN. Cf. on Oed. R. 17, σὺν γῆρᾳ βαρεῖς. Oed. C. 817.

173. κράτη δὴ πάντα. I. e. πάντα δὴ κράτη. κράτη — καὶ θρόνους. Oed. R. 237, ἥς ἐγὼ κράτη τε καὶ θρόνους νέμω. Above 166, θρόνων — κράτη. Oed. C. 425, σκῆπτρα καὶ θρόνοι. EL 111. Arist. Ran. 1126, Ἑρμῇ χθόνιε, πατρὶ ἐκπτεύων κράτη.

174. γένους κατ' ἀγχιστεῖα τῶν ἀλ. 'By being next of kin to the deceased.'

175 f. These lines are quoted by Demosth. de F. L. p. 418, 7. The passage is rather obscurely, because concisely, expressed. What Creon means to tell them is that, as a ruler's character can only be ascertained by length of time, and as he has himself only recently come to the throne, so that they can have had but little opportunity of learning his views, he thinks it right to let them know what sort of a king they may expect to find him.

175. ἀμήχανον. I. e. οὐ δυνατὸν. Hence πρὶν δὲ — φανῇ. Cf. Trach. 2. ἐκμαθεῖν. 'To learn thoroughly.' Tr. 2, ὡς οὐκ ἐν αἰῶν ἐκμάθοις βροτῶν, πρὶν δὲ | θάνη τις. Eur. Med. 220, ὅστις,

ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν  
ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῇ.  
ἐμοὶ γὰρ ὅστις πᾶσαν" εὐθύνων πόλιν"  
μὴ τῶν ἀρίστων ἅπτεται βουλευμάτων,  
ἀλλ' ἐκ φόβου του γλώσσαν ἐγκλήσας ἔχει, 180  
κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ  
καὶ μείζον'" ὅστις ἀντὶ τῆς αὐτοῦ πάτρας  
φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω".

πρὶν ἀνδρὸς σπλέγχον ἐκμαθεῖν σαφῶς |  
στιγμῇ δεδορκός. As παρτὸς seems super-  
fluous, I would read ἀμήχανον δέ που  
"στὶν ἀνδρὸς —.

176. ψυχὴν τε καὶ φρόνημα καὶ γνώμην.  
The accumulation of nouns serves to de-  
note the entire disposition. πρὶν ἂν —  
φανῇ. The young reader will remember  
that πρὶν is never followed by a subjunc-  
tive, unless a negative of some sort has  
preceded, either expressed or implied.  
Here the negative is contained in ἀμή-  
χανον, which is equivalent to οὐ δυνατόν.  
πρὶν ἂν occurs at the end of a line also  
308. Tr. 2, &c.

177. ἐντριβῆς. 'Versed in.' I. q.  
τρίβων (with a gen.). In accordance  
with the ancient *gnome* quoted by the  
Schol., ἀρχὴ ἄνδρα δεικνυσι, by some at-  
tributed to Chilon, by others to Bias.  
V. Plutarch Sull. c. 30.

178. ἐμοὶ γὰρ —. 'Now to me, to  
me then' &c. In explanation of the pre-  
ceding sentiment. Cf. 238. Oed. R.  
711. He here proceeds to apprise them  
of his principles and views, of which, as  
he has only recently entered upon the  
government, and as a man's disposition  
cannot be thoroughly learnt until he  
has been versed in government (176—7),  
they must of necessity be in ignorance.

πᾶσαν εὐθύνων πόλιν. 'Govern-  
ing or directing an entire state.' Cf.  
1164. Aesch. Pers. 771, Κύρου δὲ παῖς  
τέταρτος ἔθνε σπράττον. Qu. πρύμναν  
εὐθύνων (or ἰθ.) πόλεως. Aesch. Sept. 2,  
ἐν πρύμνῃ πόλεως | σάκα νωμῶν. 760.  
Suppl. 344.

179. ἅπτεται βουλευμάτων. 'Engages  
in designs.' Eur. Alc. 967, πλείστον  
ἀψάμενος λόγων. Ion. 544. Arist. Ran.  
894, ὁρθῶς μ' ἐλέγχειν ὅν ἂν ἅπτωμαι  
λόγων. Polyb. xviii. 36, τῶν καλῶν  
ἔργων ἐφίενται μὲν πολλοί, τολμῶσι δ'  
ἁλγοὶ ψάειν.

180. ἐγκλήσας Dind. &c. ἐγκλείσας

vulg. Cf. 505, εἰ μὴ γλώσσαν ἐγκλήσας  
φόβος. Oed. C. 1051, ὅν — χρυσία κλῆς  
ἐπὶ γλώσσῃ βέβακεν. Aesch. Fr. 293,  
ἀλλ' ἔστι κάμοι κλῆς ἐπὶ γλώσσῃ φύλαξ.  
Ag. 35. Eur. Hipp. 498, οὐχὶ συγκλήσεις  
στόμα; Said with special reference to his  
recent prohibition against the interment of  
Polynices. Compare Creon's more open  
language 289 f.

181. νῦν τε καὶ πάλαι δοκεῖ. Concisely  
put for νῦν τε δοκεῖ καὶ πάλαι ἔδοξε (or  
ἔδοκει). Schol.: καὶ πρὶν ἔρξαι, καὶ νῦν,  
ὅτε ἐπὶ τὴν ἀρχὴν ἐλήλυθα. Cf. El. 676,  
θανόντ' Ὀρέστην νῦν τε καὶ τότε ἐνέπαι.  
907. Eurip. Fr. Incert., ἐμοὶ γὰρ νῦν  
τε καὶ πάλαι δοκεῖν &c. Plato Gorg.  
§ 43, ταῦτα ἔλεγον καὶ τότε, καὶ νῦν λέγω.  
Plato Phaedr. p. 274, ἀεὶ τε καὶ τότε.

182. μείζον'. 'Of more importance.'  
Oed. R. 772. We should probably read  
μείζον, 'an object of greater importance,'  
as Wakefield also proposes Silv. Crit.  
ocii. μείζον' — ἀντὶ τῆς &c. So

Trach. 577, στήρξει γυναῖκα κείνος ἀντὶ  
σοῦ πλέον. Arist. Vesp. 210, ἡ μοι  
κρεῖττον ἦν | τηρεῖν Σκιάνην ἀντὶ τοῦτου  
τοῦ πατρός. Herod. i. 62, οἷσιν ἡ τυ-  
ραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότερον.  
Strabo p. 1022 C, τὸ θαυμαστὸν ἀντὶ  
τάληθους ἀποδέχονται μᾶλλον. Similarly  
ἄλλος ἀντὶ σοῦ Oed. C. 488. Matth. §  
450, obs. 1. Markl. ad Suppl. 419.

183. οὐδαμοῦ λέγω. 'I think nothing  
of, take no account of, hold in no esteem.'  
Lat. 'nihili pendo.' Cf. on Oed. C. 278.  
Erfurdt compares Aesch. Pers. 496, θεοὺς  
— νομίζων οὐδαμοῦ. Ruhnk. ad Xen.  
Mem. ii. 1. 52. Wyttemb. ad Plat.  
Phaed. p. 183. Add Eur. Iph. T. 115,  
δειλοί δ' εἰσὶν οὐδὲν οὐδαμοῦ. Pel. Fr.  
iv. 1, τὸν ἔλβον οὐδὲν οὐδαμοῦ κρίνω  
βροτοῖς. Similarly Aj. 467, οὐκ ἂν πρι-  
αμην οὐδενὸς λόγου βροτόν, | ὅστις —.  
οὐδαμοῦ. οὐδαμῶς Liv. b.  
λέγω. I. q. τίθημι. Perhaps νέμω.

ἐγὼ γὰρ, ἴστω Ζεὺς ὁ πάνθ' ὀρώων ἀεὶ,  
οὐτ' ἂν σιωπήσαιμι τὴν ἄτην ὀρώων"  
στείχουσας ἀστοῖς" ἀντὶ τῆς σωτηρίας,  
οὐτ' ἂν φίλον ποτ' ἄνδρα δυσμενῆ χθονὸς"  
θείμην ἐμαντῷ, τοῦτο γινώσκων ὅτι  
ἦδ' ἐστὶν ἡ σώζουσα καὶ ταύτης ἐπὶ  
πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα.  
τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὖξω πόλιν",  
καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω  
ἀστοῖσι παίδων τῶν ἀπ' Οἰδίου περὶ

185

190

184. ἴστω Ζεὺς —. Eur. Iph. T. 1077, ἴστω μέγας Ζεὺς. Oed. C. 522, θεὸς ἴστω. Arist. Ach. 911, ἴστω Δεὸς. ὁ πάνθ' ὀρώων ἀεὶ. El. 175, ἐτι μέγας οὐρανῷ Ζεὺς, ὃς ἐφορᾷ πάντα θεά.

185. Qu. οὐτ' ἂν σιωπήσαιμι ὀρώων ἄτην τινά.

186. τὴν ἄτην — στείχουσας. Cf. 10. ἀστοῖς. Perhaps ἄσσαν. Cf. Oed. C. 312, στείχουσας ἡμῖν ἄσσαν. Cf. Dem. p. 419, 4. Dobr. Adv. ii. 436. ἐπὶ τῆς σωτηρίας. 'In place of safety.' Wund: 'pro eo, ut ipse saluus sim?' I. e. 'At the price of my own safety.'

187. Construe οὐτ' ἂν φίλον θείμην ἐμαντῷ ἄνδρα δυσμενῆ χθονός. 'Nor would I ever make to myself a friend of an enemy of my country.' Said in allusion to Polynices. δυσμενῆ χθονός. So Xen. Hell. v. 2. 33, ὁμητέροις δυσμενέσι. Aj. 104, τὸν σὸν ἐνοστήτην.

χθονός. πόλεως L. supr. Which seems preferable. χθονός was probably substituted by some one ignorant of the synizesis in πόλεως. Schol. χθονός. πόλεως.

188. ἐμαντῷ. ἐμαντοῦ some copies of Demosth. l. c. τοῦτο γινώσκων. 'This being my conviction (γνώμη).'

189. ἦδ'. Sc. ἡ χθὼν (or πόλις). ταύτης ἐτι πλέοντες ὀρθῆς. 'By pursuing our course in her steadily (without upsetting).' Our own security and welfare, says Creon, depend on that of the state at large. Musgrave compares Cic. ad Fam. xii. 26, 'Una navis est jam bonorum omnium; quam quidem nos damus operam ut rectam teneamus.' Plato p. 896 B, πάντα ἡμῖν κατ' ὀρθὴν πλεῖ. Liban. T. ii. p. 166, ὀρθῆς μενοῦσης τῆς πόλεως.

190 f. So Pericles Thuc. ii. 60, ἐγὼ ἡγοῦμαι πόλιν πλείω ξύμπασαν ὀρθου-

μένην ὠφελεῖν τοὺς ἰδιώτας ἢ καὶ ἕκαστον τῶν πολιτῶν ἐπ' αἰσχροῦ, ἀλλὰ δὲ σφαλலάρειν. καλῶς μὲν γὰρ φερέμενοι ἀπὸ τὸ κατ' ἑαυτὸν διαφθοραμένης τῆς πατρίδος οὐδὲν ἥσσον ξυνοπύλλονται, κακοτυχῶν δὲ ἐν ἐπ' αἰσχροῦ πολλὰ μᾶλλον διασέζεται. Either Pericles, or some other, here copies Sophocles, or the opposite. We have the same imagery here as in 163. Oed. R. 694 f.

190. ὀρθῆς. 'Upright, undamaged, safe.' Schol. rec: ὀρθῆς. εὐτυχῶς καὶ σωζομένης. Cf. 163, ἀρθῶσαν. So 'recta navis' in Latin. Hart: πλέοντες, ὀρθῶς — τοὺς φίλους ποιούμεθα. 'We make the friends we do' (our friends). Cf. 365. φίλους. λέγουσι Stob. Cf. on Aj. 330.

191. τήνδ' αὖξω πόλιν. 'I exalt this state.' Oed. C. 1593. Eur. Iph. A. 562, μείζω πόλιν αἰξεί. Suppl. 333, ἐν γὰρ τοῖς πόνοις αἰξεται (πόλις). 517, πατρίδα — αἰξείν χρεών. Iph. A. 572. Tacit. Ann. i. 31, 'suis victoriis augeri rempublicam.' But some future seems required by the sense: for Creon had only just taken the reins of government. Not without reason therefore does Schaefer think the original reading may have been τήσδ' ἀρξω πόλεως, and that the copyist's stumbling at πόλεως, in regard of the metre, may have been the cause of the corruption. Cf. on 187. 211.

192. ἀδελφὰ τῶνδε. 'Akin to, agreeable to, like these.' Oed. C. 1262, ἀδελφὰ — τοῖσι τοῖσι (qu. τῶνδε καί).

193. παίδων τῶν ἀπ' Οἰδίου. So 2, τῶν ἀπ' Οἰδίου κακῶν. El. 544, τῶν μὲν ἐξ ἐμοῦ | παίδων. Eur. Andr. 1276, σωτῆς τε — καὶ τέκνων τῶν ἐκ σέθεν. Soph. often thus uses ἐξ and ἀπὸ, as Wunder remarks, who refers to Aj. 136. 202. El. 544. 619, Oed. C. 293. Th.

Ἔτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν  
 ὄλωλε τῆσδε, πάντ' ἀριστεύσας δάρι, 195  
 τάφῳ τε κρύψαι καὶ τὰ πάντ' ἐφαγνίσαι  
 ἅ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς  
 τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκη λέγω,  
 ὃς γῆν πατρίαν καὶ θεοὺς τοὺς ἐγγενοῖς  
 φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ 200  
 πρῆσαι" κατὰκρας, ἠθέλησε δ' αἵματος  
 κοινοῦ πάσασθαι, τοὺς δὲ δουλώσας ἄγειν,

631. Ph. 260. 560. 940. 1088. Ant. 95. 412. τῶν. τῶνδ' L. R. Aug.

194 f. With what follows compare the account of the messenger in Aesch. Sept. 985 f.

194. πόλεως a disyllable, as in 389. Aesch. Sept. 2. Eur. Ph. 1258, πόλεως ὑπερμαχεῖς. Aj. 1346, τοῦδ' ὑπερμαχεῖς.

195. πάντ' ἀριστεύσας δορί (χερὶ L. corr., perhaps rightly: cf. Trach. 488, πάντ' ἀριστεύων χερὶ). Or should we correct δορί here? Aj. 435. δάρι: Wund. Dind. Don. &c. δορί, as usual, the mss. Cf. on Oed. C. 620. Oed. R. 1422, πάντ' ἐφεύρημαι κακός.

196. τάφῳ τε κρύψαι —. Creon speaks here rather loosely, for the interment of Eteocles really took place before Creon's edict, and therefore could not have been made in consequence of such. Cf. 24 f.

ἐφαγνίσαι (ἀφαγνίσαι A. Liv. b. Whence ἀφανίσαι Ald.). I. e. ἀγνίσαι ἐπὶ τῷ τάφῳ. Cf. 247. 'To perform over him (his tomb) all those rites or observances, which' &c. Schol. rec: ἐπὶ τῷ τάφῳ δόσιος ποιῆσαι. Cf. 247, ἐφαγιστεύσας ἅ χρῆ. El. 441, ἐπιστρίφειν. Isaeus vi. 61, ἐπὶ τὰ μνήματα ἵναυ χεόμενον καὶ ἐναγισόντα. 77, ἐναγίζουσι καὶ χέονται. vii. 36, ἵσταναι τις καὶ ὁ ἐναγιστὴν καὶ πάντα τὰ νομιζόμενα αὐτοῖς ποιῆσαν. Musgrave illustrates ἀγνίσειν, 'sacrifice, dils of. ferre,' from Eur. Ion. 720, πέλαων ἐπὶ πυρὶ καθαργίσαι. Alc. 76. Iph. T. 711. Apoll. Rh. ii. 928, ἡγνισαν ἔντομα μήλων. Donaldson thinks the word refers to honours paid at the tomb subsequently to the regular sepulture (the αἵμακουρίας of Pindar Ol. i. 90). 'Αφαγνίσειν is found Eur. Alc. 1146.

197. ἔρχεται. 'Fall to the lot of, are the portion of.' So γίγνεσθαι is used with a dative, and in like manner we say 'a thing comes (falls) to a person.' Mus-

grave and Schneid. understand it in the sense of 'reaching or penetrating to.' For libations were supposed by the ancients to penetrate through the earth to the shades below. So Aesch. Pers. 626, πέμπει χοὰς θαλάμους ὑπὸ γῆς.

198. Πολυνείκην vulg. Herm. Wund. Don. Πολυνείκη Dind. Schn. Hart. Bgk. Cf. on Oed. C. 375. Πολυνείκη λέγω. Added for greater perspicuity; for, as Oedipus had only two sons, the Chorus could not but have known who was meant. So Tr. 9, Ἀχελφον λέγω. Aesch. Cho. 280, Ἠλέκτραν λέγω. Eur. Ph. 994, Ἰοκάστην λέγω. Her. 642, Ἀλκμήνην λέγω. Andr. 805. Iph. T. 1304 &c.

199. θεοὺς τοὺς ἐγγενοῖς. I. q. τοὺς γενεθλίου (Aesch. Sept. 636). Cf. El. 428. Aesch. Sept. 583, πόλιν πατρίαν καὶ θεοὺς τοὺς ἐγγενοῖς | πορθεῖν, σπράττειν' ἐπακτὸν ἐμβεβλήκοντα. We must suppose θεοὺς to be connected with γῆν πατρίαν by a zeugma.

200. κατελθὼν. 'Having returned from exile.' Oed. C. 601. Arist. Ran. 1166, φεθλὼν δ' ἀνὴρ ἦκει τε καὶ κατέρχεται. Aesch. Ag. 1284, φυγὰς — κατέεισιν. Pers. ad Phoen. 1011.

201. πρῆσαι. Musgrave would prefer πέρσαι, for he thinks πυρὶ πρῆσαι tame. κατὰκρας. 'Utterly.' Lat. 'a culmine' (Virg. Aen. ii. 290, 'ruit alto a culmine Troja'). V. Blomf. Gl. Cho. 679. Oed. C. 1242. Eur. Ph. 1192, κατ' ἄκρων περιγμάτων ἐλεῖν πόλιν. Iph. A. 778, πέρσαι κατὰκρας πόλιν. Hipp. 1366. Il. ο'. 557, κατ' ἄκρης | ἴλιον αἰκρινὴν ἐλέειν. Herod. vi. 18, τὴν Μίλητον — αἰρόουσι κατ' ἄκρης.

202. κοινοῦ. Schol: τοῦ ἑμφυλίου ἢ τοῦ ἀδελφικοῦ. 'Kindred.' Cf. l. Eur. Hero. 831, Ἥρα προσάψαι καὶνὸν (κοινὸν Wakef.) αἶμ' αὐτῷ θέλει, | ταῖσδε κατακτείναντι. 1077, αἶμα σφγγονον.



τοῦτον πόλει τῇδ' ἐκκεκήρυκται τάφῳ  
μήτε κτερίζειν μήτε κωκῦσαί τινα,  
ἔαν δ' ἄθραπτον καὶ πρὸς οἰωνῶν δέμας  
καὶ πρὸς κυνῶν ἔδεστον αἰκισθέντ' ἰδεῖν.  
τοιόνδ' ἐμὸν φρόνημα, κοῦποτ' ἐκ γ' ἐμοῦ  
τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.  
ἀλλ' ὅστις εὖνους τῇδε τῇ πόλει, θανῶν  
καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμῆσεται.

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ΧΟ. σοὶ ταῦτ' ἀρέσκει δρᾶν\*, Μενοικέως παῖ\* Κρέον'',

τοὺς δὲ —. As if in the preceding clause τῶν had gone before.

203. ἐκκεκήρυχθαι the mss. and vulg. ἐκκεκήρυγμα Ed. Lond. i. Johns. ἐκκεκήρυκται Musgr. Erf. Wund. Dind. Schn. Hart. Bgk. Don. &c. It is probable ἐκκεκήρυχθαι came from 27. Perhaps however Musgrave's other conjecture ἐκκεκήρυχθω, 'let it be proclaimed,' is preferable. The Schol. rec. makes ἐκκεκήρυχθαι to depend on λέγω 198. Which is certainly far-fetched. Parodied by Carneades ap. Diog. L. iv. 64, τοῦτον σχολῆς τῆσδ' ἐκκεκήρυχθαι λέγω (λέγω from 198). Whence we may infer that the corruption is of an old date.

204. κτερίζειν — κωκῦσαι. Strictly speaking these should have been mentioned in inverse order. So Il. α'. 261, ἄμα τράφην ἢδ' ἐγένοντο. κωκῦσαι. Qu. κωκῦειν, to agree with κτερίζειν and εἶν. But cf. 406.

205. εἶαν δ' ἄθραπτον —. Compare the proclamation in Aesch. Sept. 1013 f. Herod. i. 140, οὐ πρότερον θάπτειν ἀνδρὸς τὸν νέκυν πρὶν ἂν ὅπ' ὕρνιθος ἢ κυνὸς ἐλκυσθῇ. Construe: εἶαν δ' ἄθραπτον καὶ αἰκισθέντα ἰδεῖν δέμας ἔδεστον πρὸς οἰωνῶν καὶ πρὸς κυνῶν. So Vauv. Don. Or thus: εἶαν δ' αἰκισθέντ' ἰδεῖν δέμας ἄθραπτον ἔδεστον καὶ πρὸς οἰωνῶν —. Schneid. construes: καὶ (εἶαν) αἰκισθέντ' ἰδεῖν ('aspectu') δέμας ἔδεστον πρὸς οἰωνῶν &c (cf. on Aj. 830). δέμας. Qu. ὅ ἄμα, which would tend to simplify the construction. δέμας — αἰκισθέντ'. 'Disfigured as to his body or person.' So Tr. 1056, διέφθαρμαι δέμας τὸ πᾶν. Eur. Hipp. 274, ὥς ἀσθενεῖ τε καὶ κατέξανται δέμας. 1392, κἀνεκουφίσθη δέμας. 1344, σάρκα νεαρὰς | ξανθὸν τε κάρα διαλυμανθεῖς.

206. ἔδεστον. 'Devoured.' αἰκισθέντ' Aug. b. Dreed. a. vulg. Erf. Herm. Dind. Wund. Schn. αἰκισθέντ' A. Linw.

αἰκιστόν τ' E. Br. Hart. Gl. Aug: σταραθέντα. αἰκισθέντ' is right, δέμας being added as the object. So Tricl: τοῦτο καθ' ἑλκυσθαι μέρος. τὸ μὲν αἰκισθέντα ἔλκον, τὸ δὲ δέμας μέρος. Cf. on 205. The reading αἰκιστόν τ' is due to some one who sought to make it accord with the adjoining ἔδεστον. With αἰκισθέντ' ἰδεῖν cf. Oed. R. 792, γένος — ἄρ' ἀτλήτων.

207. ἐκ γ' ἐμοῦ. ἐξ ἐμοῦ L. v. l.

208. προέξουσ'. προσέξουσ' Aug. Cf. on Oed. R. 351. Schol. rec: ἔξουσιν πρὸ τῶν δικαίων. For the hiatus in προέξουσ' cf. that in αὐτοέτης Oed. R. 107. For τιμὴν προέξουσ' perhaps πάρος τι μὴ σχῶσ'. But cf. 210, τιμῆσεται. 22.

210. ἐξ ἐμοῦ V. Liv. b. Turn. ἐκ γ' ἐμοῦ L. Ald. (from 207). τιμῆσεται 'will be honoured.' Passively, as in Aesch. Ag. 590. Eur. Erechth. Fr. i. 64. Cf. on Phil. 48. So below 230, ἀλγυνεῖ. Oed. R. 1500, δνειδεῖσθε.

211. σοὶ ταῦτ' ἀρέσκει vulg. Herm. Dind. Wund. Schn. Hart. σοὶ ταῦτ' ἀρέσκει (i. e. 'eadem nobis placent, quae tibi') Mudg. Br. Ottem. Rightly, I think. Cf. Eur. Her. 1063, Χο. ταῦτά (ταῦτα vulg.) δοκεῖ μοι. Toup Em. i. 69: σὲ ταῦτ'. Hart: σοὶ ταῦτ' ἀρέσκει δρᾶν, Μενοικέως παῖ Κρέον. B. Thiersch would read ποιεῖν for πόλει in next v., comparing El. 377, ἢ ταῦτα δή με καὶ βεβούλευται ποιεῖν; But the ellipse of πόλει αἴσα τῇδε could never be tolerated. Qu. σοὶ ταῦτ' ἀρέσκει μοι, Μενοικέως παῖ Κρέον. (The cause of the disturbance may have been the copyist's ignorance of the synizesis in Μενοικέως. Cf. on 191.) Or σοὶ ταῦτ' ἀρέσκει καμὲ (or πᾶσι) —, i. e. 'the same things please me (or all) that do thee.' Πᾶσι would easily have fallen out before παῖ. Or κάμοι γ' (or χῆμιν γ') ἀρέσκει ταῦτα, παῖ Μενοικέως. Or εἰ ταῦτ' ἀρέσκει δρᾶν, Μενοικέως παῖ, Κρέον,

τὸν τῇδε\* δύσνουν καὶ\* τὸν εὐμενῇ πόλει  
νόμῳ δὲ χρῆσθαι παντὶ σοὶ γ' ἔνεστί που†  
καὶ τῶν θανόντων χῶπόσοι ζῶμεν πέρι.

ΚΡ. ὥς οὖν† σκοποὶ νῦν ἦτε† τῶν εἰρημένων—† 215

ΧΟ. νεωτέρῳ τῷ τοῦτο βαστάζω προῖες.

ΚΡ. ἀλλ' εἴς' ἐτοιμοὶ τοῦ νεκροῦ γ' ἐπίσκοποι.

| τὸν &c. Or δρᾶν ταῦτ' ἀρέσκει, π. M. K. Or σοὶ ταῦτ' ἀρέσκειν — πρέπει (or ἄλλος). Or σοὶ ταῦτ' ἀρέσκει — δική (or ποιεῖν). I strongly suspect Κρέων has crept in from a marginal gloss, and usurped the place of some other word, as περὶ (περὶ | τὸν &c.). The Chorus may perhaps have intended to add something like this: 'but some may see it in a different light,' but were interrupted by Creon: but I think it more probable that in these words the Chorus avow their approval of the measure adopted by their sovereign. The common reading to me is unintelligible. Cf. on next v. In Soph. ἀρέσκειν mostly governs the dative El. 409. Aj. 1243. Oed. R. 274. Ant. 75. 500. Once only the accusative Aj. 584. καὶ Μενοικίως Κρέων. Cf. 1098, εὐβουλίας δεῖ, καὶ Μενοικίως, Κρέων. Oed. R. 69. Eur. Herc. 8, Κρέων Μενοικίως παῖς. Phil. 263, δ τοῦ Πολύτατος παῖς Φιλοκλήτης. But Oed. C. 607, δ φίλτατ' Αἰγύως παῖ (without the addition of Θησεῦ). 1754, δ τέκνον Αἰγύως. Κρέων. κρέων L. pr.

212. καὶ the mss. Herm. Wex. Boeckh. Schn. Hart. Don. Bgk. καὶς Dind. Wund. Schneid. considers the accusative to depend on σοὶ ταῦτ' ἀρέσκει, the equivalent of which is σὺ ταῦτα δρᾶσαι νοεῖς. Elmsley on Her. 203 considers this an instance of 'accusativus pendens' (!). Scaliger and Reiske supposed something to have fallen out between this and the prec. v. Qu. δρᾶν τέν τε δύσνουν —, or περὶ | τὸν τῇδε δύσνουν —. Cf. on prec. v.

213. νόμῳ δέ. Perh. νόμῳ τε. παντὶ που γ' ἔνεστί σοι the mss. παντὶ που γ' ἔνεστί σοι Erf. (or παντὶ, τοῦτ' ἔνεστί σοι). Schaeff. Schn. (who connects γ' not so much with που as with παντὶ). παντὶ πάντ' ἔνεστί σοι Herm. παντὶ που πάρεστί σοι Dind. Wund. Hart. παταχοῦ πάρεστί σοι Don. (who thinks που points to παταχοῦ). παντὶ σοὶ γ' ἔνεστί σου conj. Bergk. Which correction I have adopted. For ἔνεστί cf. Ph. 1270, οὐκ οὖν ἔνεστί καὶ μεταγῶναι πάλιν; 1021. Schol: ἀντὶ τοῦ ἔνεστί σοι πῶς θέλεις νομοθετεῖν.

Qu. παντὶ που πάρεστί σοι, or παντὶ δὴ που ἔνεστί σοι. Cf. Tr. 61, πάρεστί (σοὶ) χρῆσθαι τάνδρῃ &c.

215. ὥς ἂν — ἦτε the mss. vulg. πῶς ἂν — εἴτε (interrogatively) Dind. Wund. εἴμεν occurs Eur. Alc. 944. Hipp. 349. εἰδεῖν Oed. R. 1046. Dind. observes that εἴτην by a similar error is written ἦτην in several passages of Plato; and that when once εἴτε had passed into ἦτε, the further change of πῶς into ὥς was natural. According to this view, Creon asks the Chorus, how precaution may be taken to prevent the watchmen being deceived. But, as Donaldson justly observes, such an expression of a wish from a sovereign ruler, as Dindorf's reading would convey, is very inappropriate. He therefore considers his correction a decided failure. Schneid. conjectures: ὥς οὖν σκοποὶ νῦν ἦτε. Schol: σκοποὶ: φύλακες. ἀντὶ τοῦ, μελέτω ὑμῖν ἡ φυλακή τῶν εἰρημένων. We might also correct: πῶς ἂν σκοποὶ γένοισθε: But I prefer ὥς οὖν σκοποὶ νῦν ἦτε (or σκοποὶ γένοισθε) τῶν εἰρημένων —. Creon's speech is apparently interrupted by the Chorus, as in Oed. R. 325, ὥς οὖν μὴδ' ἐγὼ ταῦτ' ἰδὼν —. Bergk suspects some lines have fallen out before this one. νῦν. Perhaps νῦν: which however must depend on the reading adopted.

216. πρόθεσ. 'Propose, impose, enjoin.' Schol: ἀντὶ τοῦ πρόσθεσ (!). Cf. 1249, δμῳαῖς προθήσειν πένθος οἰκείον στένειν. Tr. 1049, κοῦπα τοιαῦτον — προῖθηκεν — δ στυγνὸς Εὐρυσθεὺς ἐμοί. Eur. Hipp. 1016, σὺ σαυτῶ τόνδε προῖθηκας νόμον. 'The Chorus, not taking Creon's words in his sense, wishes the watching of the corpse to be assigned to some younger person.' SCHN. Cf. 1088, τοῦτο βαστάζειν. Schol: τοῦτο τὸ φορτίον.

217. ἀλλ' —. Gl: οὐ λέγω ὑμᾶς φυλάσσειν, ἀλλὰ, &c. ἐτοιμοὶ. ἐτόιμοι Ell. Bgk. τοῦ. Qu. που. γ' Mudg. Br. τ' the mss. Qu. τοῦ νεκροῦ γέ σοι σκοποὶ.

ΧΟ. τί δὴτ' ἂν ἄλλα τοῦτ' ἐπειτέλλοις" ἔτι :

ΚΡ. τὸ μὴ 'πιχωρεῖν τοῖς ἀπειταῦσιν τάδε.

ΧΟ. οὐκ ἔστιν αὐτῷ μῶρος ὃς θανεῖν ἐρᾷ.

220

ΚΡ. καὶ μὴν ὁ μισθός γ' οὗτος. ἀλλ' ὑπ' ἐλπίδων  
ἄνδρας τὸ κέρδος παλλάκις διώλεσεν.

### ΦΤΛΛΞ.

ἄναξ, ἐρῶ μὲν οὐχ ὅπως" τάχους ὑπο  
δύσπνους ἱκάνω κούφον ἐξάρας πόδα.

218. ἄλλο τοῦτ' L. supr. R. Aug. c. v. l. Liv. Johna. Musgr. Erf. Dind. Schn. ἄλλω τοῦτ' vulg. Herm. Hart. Wund. ἄλλο τοῦτ' ('aliud quam hoc, praeter hoc') Br. Ottom. Weis. Schol. rec: ἄλλω. οἱ μεγαλογραφεύντες τὸ ἄλλο μεγάλης ἀγνοοῦντες ληρεῖν παρ' ἄλλων ἀκούουσιν. Tricl: ἐπ' ἄλλω, ἡγουν ἐπὶ τῷ πρόπῳ ῥηθέντι. Cf. Phil. 651, τί γὰρ ἐπ' ἄλλ' ἐρᾷ λαβεῖν; Wunder retains ἄλλω, understanding it of the Chorus. ἐπειτέλλοις. Perh. ἐπιστέλλοις, or ἐπισκέπτοις.

219. τὸ μὴ 'πιχωρεῖν. τὸ μὴ 'πιχωρεῖν L. em. 'That ye give not way to those who are disposed to disobey in this matter,' i. e. that ye take care my edict be not infringed. τοῖς ἀπειστοῦσιν. 'To those who disobey.' Ἀπιστεῖν = ἀπειθεῖν, ἀπειθεῖν (Ph. 1447). Cf. 381. 656. Tr. 1183. 1224. 1231. 1242. Phil. 1360. Fr. 30, ἀπιστεῖ (i. e. ἀπειθεῖ Hesych.) Xen. Cyr. p. 114. Plat. Theaet. ii. p. 275. So πιστεύειν, 'to obey,' Trach. 1228. ἀπιστος, 'disobedient,' Eur. Iph. T. 1441. This meaning of πιστός (from πείθεσθαι, 'to obey'), πιστεύειν, ἀπιστεῖν, ἀπιστία, in the New Covenant, seems to have been sadly overlooked, the only or chief idea of these words being associated with that of a mental character, 'belief.' For the accus. τῶδε cf. 64.

220. οὕτω. οὕτως L. οὗτος R. ὃς θανεῖν ἐρᾷ. 'As to wish to die.' We might easily correct — ὥστ' ἐρᾷ θανεῖν. But this way of speaking is quite in accordance with the usage of the language. So Eur. Andr. 170, εἰς τοῦτο δ' ἤκει ἀμαθίας, δύστηνε σὺ, | ἢ παῖδι πατρὸς — τολμᾷς ξυνεύθειν &c. Arist. Ach. 736, τίς δ' οὕτως ἄνους, | ὃς ὑμέ κα πρίατο —; Vesp. 1636—7. Incert. ap. Clem. Alex. p. 851, τίς δὲ μῶρος — ὅστις ἐλπίζει θεοῦς — χαίρειν &c. V. Matth. § 479. Kuhn. § 802.

221. καὶ μὴν — 'Well the punishment

is this,' i. e. death.

By the hopes it raises, lucro osten worts the utter ruin of men,' i. e. the hope of lucro &c. Schol: οἶον, ἐπ' ἀπείκῃ τοῦ διαφυγεῖν καὶ τοῖς ἐπικειμένους ἔργον ἐπιχειροῦσιν. Schol. rec: ἀπείκῃ γὰρ ὡς ἴσως ἂν λάβοιεν. Don. refers to Plut. P. iii. 64. N. ix. 33.

223. Φύλαξ Br. Ἀγγελος here and below edd. vett. The character of the watchman is admirably drawn, the touches of low life and the humorous turns in it contrasting strikingly with the elevation of soul and tragic seriousness so conspicuous in Antigone. We find the same familiar quaintness of thought and expression in the Corinthian messenger in King Oedipus, and the watchman in the Agamemnon, and the nurse in the Choephori, of Aeschylus. The hesitation and indirect manner in which he introduces the matter he has to announce, τὰ κτελε λέγων καὶ προομιμαζόμενος (as Aristotle, Rhet. iii. 14, observes that slaves, in order to evade a direct answer to questions, are wont to do), plainly evince that his cause is none of the best. ἐρῶ μὲν οὐχ ὅπως —. Neue compares El. 552. 906. 1036. Oed. R. 31. Oed. C. 836. 1379. Elmsl. ad Eur. Med. 1073. Cf. also Ant. 96. 255. Eur. Hipp. 507, χρεὼν μὲν σὲ σ' ἁμαρτάνειν. Qu. ὅπως μὲν οὐκ ἐρῶ —.

ὅπως. Schol. rec: ὅτι. τάχους. σπουδῆς Arist. Rhet. iii. 14. Which the Schol. has in his interpretation, σὺ τοῦτο λέγω, ὅτι μετὰ σπουδῆς ἀσθμαίνων πρὸς σὲ παρεόμην. Received by Hart.

τάχους ὑπο δόσπνους. As was usually the case with messengers, like the one in the 'Mercator' of Plautus, who makes this preface: 'Seditionem facit lien, occupat praecordia. Perii, animam nequeo vertere; nimis nihili tibicen siem.'

224. κούφον ἐξάρας πόδα. Eur. Tr. 342, μὴ κούφον ἀδρῇ βῆμα. El. 439, κούφον ἄλμα ποδῶν. So in Homer κούφον

πολλὰς γὰρ ἔσχον φροντῖδων ἐπιστάσεις, 225  
 ὁδοῖς'' κυκλῶν ἑμαυτὸν εἰς ἀναστροφὴν  
 ψυχὴ γὰρ ἡῦδα πολλὰ μοι μυθουμένη·  
 Τάλας, τί χωρεῖς οἱ μολῶν δώσεις δίκην ;  
 τλήμων'', μενεῖς αὖ ; καὶ'' τὰδ' εἴσεται Κρέων  
 ἄλλου παρ' ἀνδρός ; πῶς σὺ δῆτ' οὐκ ἀλγυνεῖ ; 230  
 τοιαῦθ' ἐλίσσων ἦνυτον σχολῇ ταχὺς'',

βιβδς. On the contrary Trach. 966, βαρεῖαν ἔσφον φέρε βάσιν ('a heavy, slow pace'). Eur. Hec. 966, ἦδη πόδ' ἔξω θυμάτων ἀφροντί μοι.

225. πολλὰς — ἐπιστάσεις. 'For I had many scruples in my mind, much hesitation, much thoughtful consideration,' as to what I had best do. Schneid.: 'checks in consequence of considerations' (which I suggested to myself). Schol.: πολλὰς γὰρ ἐπιστάς ἐλογισάμην πότερον εἶθαι πρὸς σὲ ἢ μή. ἐπίστασις properly means 'a stopping or halting,' Xen. An. ii. 2. 26. Hence, when applied to the mind, it signifies 'attention.' Schol.: ἐπιστάσεις. Herm.: 'moras.' Don. quotes Plutarch de Profect. Virt. Sent. 76, οὕτως ἂν τις ἐν φιλοσοφίᾳ τὸ ἐνδελεχὲς καὶ τὸ συνεχὲς τῆς πορείας καὶ μὴ πολλὰς διὰ μέσου ποιούμενον ἐπιστάσεις, εἴτ' αὖθις ὁρμὰς καὶ ἐπιπηδήσεις, — τεκμήριον ἑαυτοῦ ποιῆσαι τε προκοπῆς. Add Plutarch Lys. 17, αἱ δ' ἀπὸ μέρους εἰς ὅλον ἁμαρτῖαι πολλὰς ἐπιστάσεις — ἔχουσιν. Or we might translate φροντῖδων ἐπιστάσεις, 'inroads of anxiety.' So Tricl.: πολλὰ φροντῖδες ἐπιστήσαν καὶ ἐπῆλθον ἐμοὶ ἀναχωρήσεις. Fr. 163, τίς γὰρ με μόχθος οὐκ ἐπιστάται ; Compare the words of the Apostle 2 Cor. xi. 28, ἡ ἐπιστάσις μου ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. Imitated, I suspect, by Milton Sams. Ag. 732, 'With doubtful feet and wavering resolution | I come, still dreading thy displeasure.' ἔσχον. εἴρον V. Liv. b. Ven. Ang. Bened. Cf. on Arist. Ran. 169.

226. ὁδοῖς κυκλῶν —. 'Turning myself on the way with a view to go back.' I do not think ὁδοῖς can be right. Qu. τοσῶν or ποδοῦν, or perhaps ὁδοῦ. Or should ὁδοῖς be connected with φροντῖδων? Oed. R. 67, πολλὰς δ' ὁδοὺς ἐλθόντα φροντῖδος πλάναίς. Tricl.: στρέφω ἑμαυτὸν εἰς ἀναχώρησιν ἐν ταῖς ὁδοῖς, δι' ἃν ἐπορευόμεν. ἡ ἐν ὁδοῖς καὶ ἀναπολῆσαι κυκλῶν ἑμαυτὸν, τούτεστι κατὰ

τοῦν στρέφω τὴν ἀναχώρησιν. κυκλῶν ἑμαυτὸν. 'Turning myself round.' Cf. Aj. 19, βάσιν κυκλούντ'. Eur. Or. 626, Μενέλαε, ποῖ σὺν πῶδ' ἐπὶ συννοίᾳ κυκλεῖς —; Arist. Av. 1379, τί δεῦρο πόδα σὺ κυλλὸν ἀπὸ κύκλου κυκλεῖς ;

εἰς ἀναστροφὴν. 'With a view to turn back.' Ἀναστρέφειν, 'to return,' occurs Aesch. Pers. 339. Eur. Hipp. 962. Suppl. 331.

227. ἡδῶα — μυθουμένη. So Aj. 757, ἔφη λέγων. Hor. Sat. i. 2. 68, 'si diceret haec animus.' More usually the person is made to address his own θυμός, as in Homer, τέτλαθι δὴ, κραδίη.

228. So in Arist. Ach. 485, ἔγε νυν, ὃ τάλανα καρδία, — τόλμησον, ἴθι, χόρησον. ol. ois Ven.

229. τλήμων. τλήμων L. V. and most mss. μενεῖς. μὲν εἰς L. μένεις conj. Bgk. καὶ A. Ald. Dind. Schn. καὶ L. V. the Tricl. mss. Br. Wund. Herm. Hart. ei E. There is perhaps something faulty here. Qu. ei δ' αὖ μενεῖς, τλήμων, τὰδ' εἴσεται — ἀνδρός. πῶς &c. Or rather ei δ' αὖ τι μελλήσεις, τὰδ' —. The sense seems to require μέλλειν, 'to delay,' rather than μένειν, 'to remain.' τὰδ'. 'This matter,' which the watchman has on his mind.

230. ἀλγυνεῖ. 'Suffer, be punished.' I. e. κλαύσει, οἰμώξει. Passively. Cf. on Ph. 48. Schol. rec: λυπηθήσῃ τιμωρηθεῖς.

231. ἐλίσσων. 'Revolving' in my mind. Gl: κατὰ τοῦν στρέφω. Cf. 158. Eur. Or. 882, καλῶς κακοῦν | λόγους ἐλίσσων. Pind. Fr. 250, μέριμνα — ἐλίσσόμεναι. ἦνυτον. 'I kept advancing, moving on, progressing.' The same form occurs 805, ἀνύτουσαν. Tr. 319, ἦνυτον. Eur. Bacch. 1100. 1105. Hipp. 405. Ion. 1085. On this Attic form, which is frequently obliterated in the copies, see Pors. ad Phoen. 463. Wunder explains: 'viam confeci.' Wrongly, I think: for we

χοῦτως ὁδὸς βραχεῖα γίγνεται μακρά.  
τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν.  
κεῖ σοι τὸ μηδέν" ἐξερῶ, φράσω δ' ὅμως  
τῆς" ἐλπίδος γὰρ ἔρχομαι" δεδραγμένος\*  
τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.

235

ΚΡ. τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν ;  
ΦΤ. φράσαι θέλω σοι πρῶτα τὰμαντοῦ τὸ γὰρ

should then require the aorist ἦνυσα. Cf. Arist. Vesp. 369, ἀνδρὸς — ἀνοστος εἰς σωτηρίαν. σχολῇ ταχύς. 'Leisurely quick, hastening slowly.' A pleasant oxymoron. The common reading βραδὺς was no doubt a marginal gloss on σχολῇ ταχύς. βραδὺς vulg. Br. Wund. Dind. Bergk. ταχύς Schol. v. l. Erf. Herm. Wex. Schn. Weis. Don. Hart. Schol.: γρ. ταχύς. καίτοι (μόγις;) ταχύς ἂν, βραδέως ἦνυτον τὴν ὁδόν. I once thought of πόνον, or βάδην, or ποδός. Xen. An. iv. 8. 28, μόλις βάδην ἐπορεύοντο. iv. 6. 25, βάδην ταχὺ ἐφείπετο. Cf. Phil. 1223, ἔρπει δὲ σὺν σπουδῇ ταχύς.

233. δεῦρ' ἐνίκησεν μολεῖν. I. e. ἐδοξεν. 'The resolution prevailed,' I decided to come hither. Cf. 274, καὶ ταῦτ' ἐνίκα. El. 215. Schol. rec: ἄριστον ἐφάνη. We may supply ἡ γνώμη before ἐνίκησεν, in apposition with which is μολεῖν. Thuc. ii. 12, ἦν γὰρ Περικλέους γνώμη πρότερον νενικηκυῖα. Aesch. Ag. 120, τὸ δ' ἐδ νικάτω. Cho. 671, εἴτ' οὖν κομίζεω δόξα νικήσει φίλων.

234. — σοι. κεῖ Ald. Aug. σοί, κεῖ Schaeff. Dind. Schn. Bgk. — σοί: κεῖ — Ald. Herm. Wund. Bened. κεῖ σοί Erf. μολεῖν. | σοί, κεῖ — Br. Schol: καὶ εἰ μηδέν σοι τερπνὸν λέξω. ἡ οὕτως: εἰ καὶ τὸ μηδέν σοι μέλλω λέγειν. A critic in Class. Journ. xvii. 56: σοί δ', εἰ τὸ μηδέν ἐξερῶ, φράσω δ', ὅμως (so 469, σοί δ' εἰ δοκῶ —). Reisig Enarr. Oed. C. 659: σοί, κεῖ τὸ μηδέν ἐξερῶ, φράσω δ' ὅμως. Emper: ὡς, κεῖ τὸ μηδέν ἐξερῶ, φράσω δ' ὅμως. Wunder conj: κεῖ σοι τὸ μηδέν ἐξερῶ, φράσαι δ' ὅμως. Bergk conj: σοί, κεῖ —, φράσονθ' [or φράσων?] ὅμως. Hart: σοί δ' οὖν τὸ μηδέν —. Qu. κεῖ σοι (or σοί δ' εἰ, or σοί μὲν, or εἰ καὶ) τὸ μηδέν ἐξερῶ, φράσω δ' ὅμως. Or thus: — μολεῖν, κεῖ σοι (or εἰ καὶ) τὸ μηδέν ἐξερῶ. φράσω δ' ὅμως: | τῆς —. Cf. Oed. R. 302, πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως | οἷα νόσφ' οὐνεσσιν. Oed. C. 420, ἀλγῶ κλύουσα ταῦτ' ἐγὼ, φέρω δ' ὅμως. I hardly think however that τὸ

μηδέν is right. The sense seems to require some epithet denoting 'unwelcome.' Perhaps τὸ μὴ ἡδύ γ', or τὰ μὴ ἡδέ, or τὰ μὴ ἀγαθ' (or ἀρεστ', or χρῆστ'), or τὰ λυπηρ'.

235. τῆς ἐλπίδος. Qu. τῆςδ' ἐλπίδος. ἔρχομαι. εἰχόμεν Hart. δεδραγμένος Ald. vulg. Wund. Don. Jacob. Schn. πεφραγμένος R. V. Aug. b. πεπραγμένος L. πεφραγμένος Dind. Hart. Schol: σὺν γὰρ τῆς ἐλπίδος νενικημένος ἐλήλυθα. ἡ οὕτως ἀντεκλιμμένος τῆς ἐλπίδος ἐλήλυθα. Who clearly read δεδραγμένος, though he was in doubt whether to take it in a passive or a middle sense: for ἀντεκλιμμένος is evidently an explanation of δεδραγμένος. Gl. in Aug. b: ἡσφαλισμένος. γρ. δὲ καὶ δεδραγμένος, σπερ πρὸς τὸ ἐλπίδος συνάψεις. Dindorf thinks δεδρ. a mere correction of the faulty one πεπραγμένος, and himself reads πεφραγμένος, Attic for πεφραγμένος (Etym. M. p. 667, 22, πεφραγμένος, ἀντὶ τοῦ πεπραγμένος. καὶ ἐφάρξαντο ἀντὶ τοῦ ἐφράξαντο, καὶ τὸ φρακτὸν φρακτόν. Cf. on 241. 958). But the common reading is, I doubt not, the true one. Translate τῆς ἐλπίδος — δεδραγμένος, 'clinging to (lit. have clutched at) the hope.' Il. xiii. 393. xvi. 486, κόνιος δεδραγμένος αἰματοέσσης. Eur. Tro. 745, τί μιν διδραφαί χερσὶ κἀντέχει πέπλων —; Plato Lys. 209 E, δρᾶσθαι τῶν ἄλων. Theoc. xxiv. 28, δραξάμενος φάρυγος. Diod. xii. 67, δρᾶσθαι καιροῦ (fig. as here). Herod. iii. 13, ταύτας (τὰς μνῆας) δρασσόμεναι — διέσπειρε &c.

236. τὸ μὴ παθεῖν ἂν. As if ἐλπίς had preceded. Cf. 897. 1246. τὸ μόρσιμον. Cf. Fr. 690, ἤξεις — ἐς τὸ μόρσιμον. Aesch. Sept. 263, πείσομαι τὸ μόρσιμον.

238. πρῶτα. πάντα T. πρῶτα τὰμαντοῦ. Brunck compares Terent. Eun. v. 5. 9. Heaut. iv. 1. 10. τὸ γὰρ πρᾶγμ'. The particle γὰρ serves to explain more fully what has just been mentioned. Cf. 178. 998. El. 644. Oed.

πρᾶγμ' οὐτ' ἔδρασ' οὐτ' εἶδον ὅστις ἦν ὁ δρῶν,  
οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι. 240

KP. εὖ γε στεγάζει\* κάποφάργνυσαι κύκλω  
τὸ πρᾶγμα· δηλοῖς δ' ὥς τι σημανῶν νέον.

ΦΤ. τὰ δεινὰ γάρ τοι προστίθῃσ' ὅκνον πολύν.

KP. οὐκουν ἐρεῖς ποτ', εἴτ' ἀπαλλαχθεὶς ἄπει ;

ΦΤ. καὶ δὴ λέγω σοι. τὸν νεκρὸν τις ἀρτίως 245  
θάψας βέβηκε καπὶ χρωτὶ διψίαν  
κόνιν παλύννας κάφαγιστεύσας" ἃ χρῆ.

R. 277. 711. Ph. 1049. Ant. 405. 146. 320. 630. Aj. 878. So else-  
(Wund.) where *λοικας*. Hartung with Didymus

230. ὁ δρῶν. 'The doer, the culprit,'  
δ ἐργάτης (252). Cf. 245. 319. 325.  
Aj. 1280. Oed. R. 277. 293.

241. εὖ γε στοχάζει. 'Well dost thou  
take aim (contrive).' For στοχάζει,  
which does not seem very suitable here,  
Emper and Fr. Jacobs propose στεγάζει  
(El. 817, received by Don.), or σκεπάζει,  
i. e. 'shelterest thyself.' Hart. gives στι-  
χάζει. Schneid. thinks στοχάζει may  
here be used in the sense of ἀποφράσσει,  
ἀσφαλίζει, 'thou hedgest (securest) thy-  
self well against the charge,' a term taken  
from the chase. Bergk would substitute  
τί φροϊμίδῃ from Aristotle Rhet. iii. 14,  
who immediately after v. 223, which he  
cites without naming the piece, adds τί  
φροϊμίδῃ. Either Aristotle's memory  
must have deceived him; or the words in  
question must have been taken from some  
other passage; or, as Schneid. suggests,  
the copyists may have been misled by the  
φροϊμίδονται of Aristotle [δὴ οἱ δοῦλοι  
οὐ τὰ ἐρωτώμενα λέγουσιν, ἀλλὰ τὰ  
κύκλω, καὶ φροϊμίδονται]. κάπο-  
φάργνυσαι vulg. Schn. Hart. κάποφάρ-  
γνυσαι Wund. Dind. Don. Cf. on Aj.  
910, and on 235. Schol: κύκλω σαντὸν  
ἀσφαλίζει, ἢ αὐτὴν τὴν πρᾶξιν. Wund:  
'et facti culpam a te amoves.' Lit. 'You  
ward off from yourself on all sides (the  
imputation of) the deed.' Just as προ-  
έχεται τοῦτο means 'I hold this before  
myself.' Thuc. viii. 104, ἐβόλοντο ἀπο-  
φράξασθαι αὐτούς.

242. τὸ πρᾶγμα. This accus. ap-  
pears to me to depend solely on ἀπο-  
φάργνυσαι: cf. on prec. v. δη-  
λοῖς δ' ὥς τι —. 'For you show (ap-  
pear) as if you were about to report  
something serious.' Cf. 20, δηλοῖς γὰρ  
τι καλχαίνουσ' ἔπος. 471. Oed. C.

146. 320. 630. Aj. 878. So else-  
where *λοικας*. Hartung with Didymus  
reads *δῆλος δ' ὥς* —. Qu. *δῆλος δ' εἰ* —.  
τι — νέον. 'Something serious.'

Cf. Ph. 784, καὶ τι προσδοκῶ νέον. 1229,  
μὴν τι βουλευέαι νέον; Eur. Hec. 217.  
Med. 37. σημανῶν E. T. Aug. Liv.  
b. Br. σημαίνων L. Ald. A common  
error. Cf. on Oed. C. 366. Tr. 870.  
Corrected by Valck. ad Phoen. 1082, who  
compares Eur. Iph. T. 237, βουφορβὸς  
ἦκει σημανῶν τί σοι νέον. Hec. 216,  
ἔρχεται — σημανῶν. Aesch. Suppl. 531,  
ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι, &c.  
243. 'For objects of alarm beget much  
hesitation.'

244. ἀπαλλαχθεὶς ἄπει; 'Take your-  
self off and begone.' Eur. Ph. 972,  
φεύγ' ὥς τάχιστα τῆσδ' ἀπαλλαχθεὶς  
χθονός. We might perhaps understand  
τοῦ ὅκνου. Cf. 315. 330. 399 f.

245. καὶ δὴ λέγω σοι. 'Well then I  
tell you.' So El. 317, καὶ δὴ σ' ἐρωτῶ.

246. θάψας. This could hardly be  
called a burial, since Antigone had only  
sprinkled a little dust over the body: but  
this was considered sufficient, if there  
lacked time or opportunity for doing more.  
Cicero de Legg. ii. says, 'humatus pro-  
prie dictos esse eos, quos humus injecta  
contegeret.' Horace makes the ghost of  
the unburied Archytas ask the sailor:  
'Quamquam festinas, non est mora longa,  
licebit | injecto ter pulvere curras,'  
Od. i. 28 fin. And Palinurus in Aen. vi.  
365, 'aut tu mihi terram | injice.' Cf.  
on 256. ἐψίαν. 'Thirsty,' i. e.  
dry. Schol: ξηράν.

247. κάφαγ. I. e. καὶ ἐφαγιστεύσας.  
Cf. 196. Schol. rec: ἐπ' ἐκείνον καθ-  
οσιώσας. Qu. κἄτ' ἐφαγρίσας. Cf. 196,  
τάφῳ τε κρύψαι καὶ τὰ πάντ' ἐφαγρίσαι, |  
ἃ —. χρῆ. χρῆν R. T.

- ΚΡ. τί φής ; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε ;  
 ΦΤ. οὐκ οἶδ'· ἐκεῖ γὰρ οὔτε του γενῆδος ἦν  
 πλῆγμ', οὐ δικέλλης ἐκβολή· στύφλος δὲ γῆ 250  
 καὶ χειρὸς ἄρρῶς οὐδ' ἐπημαξευμένη"  
 τροχοῖσι, ἀλλ' ἄσημος οὐργάτης τις ἦν.  
 ὅπως δ' ὁ πρῶτος ἡμῖν ἡμεροσκοπὸς  
 δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρῆν  
 ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὐ, 255  
 λεπτὴ δ' ἄγος φεύγοντος ὡς ἐπὶν κόνις

248. τίς ἀνδρῶν: 'Who of men, who in all the world?'

249. οὔτε — οὐ. Cf. Oed. C. 971. γενῆδος. 'Of an axe or mattock.' From γενῆς, the contracted Attic form of γενῆς, as Νηρήδων Oed. C. 719, &c. γήτης (for γηῆτης) Tr. 32, &c. Cf. on Oed. R. 18. Musgrave considers the word to mean 'a mattock or pickaxe,' Lat. 'ligo.'

250. πλῆγμ'. 'The mark of a blow.' Cf. 1283. Tr. 522, δικέλλης ἐκβολή. 'The earth thrown out by a mattock.' An unusual meaning of ἐκβολή. Aesch. Eum. 751, πεμπάζει' ὁρθῶς ἐκβολὰς ψήφων, ξένοι. στύφλος. 'Hard.' Schol: σκληρά. Aesch. Pr. 748, στύφλου πέτρας. Pers. 303, στύφλους παρ' αὐτάς. Eur. Bacch. 1137, στύφλοις πέτρας. Iph. T. 1429, στύφλου πέτρας.

251. καὶ χέρσος ἄρρῶς vulg. καὶ χέρσος, ἄρρῶς Elmsl. (ad Bacch. 1135, and Ed. Rev. xxxiii. 233) Herm. Dind. Wund. &c. After χέρσος a comma is properly placed, to denote that it is an adjective, not, as is generally supposed, a substantive. Χέρσος means 'dry land,' as opposed to 'sea' (Aesch. Pers. 713). V. Blomf. Gl. Sept. 64. Qu. καὶ χέρσος ἄρρῶς τ'. Or rather, with Musgrave, καὶ χειρὸς ἄρρῶς, i. e. 'unbroken by the hand of man.' ἄρρῶς (ἀρῶς L.).

'Unbroken.' From α and ῥάσσω, an obsolete form of ῥήσσω, as πτάσσω of πτήσσω. Whence ἔρρωγα, ῥῶξ, ῥωχμὸς, ῥωγαλέος. οὐδ' ἐπημαξευμένη. 'Nor passed over or tracked by waggons,' and so pressed down. Gl: τετριμμένη. Brunck: 'nec plaustris sulcata rotis.' Qu. οὐδέ γ' ἡμαξευμένη (cf. the noun ἡμαξίτις, 'a carriage-road'), as proposed also by Reisig ad Oed. C. 1534. The Schol. explains ἐπημαξευμένη by ἐσκαμμένη (qu. χειρὸς ἄρρῶς by οὐκ ἐσκ.). For the breath-

ing of this compound, v. Herm.

252. Connect ἄσημός τις, 'some unknown person.' So Aesch. Sept. 473, ὁ σηματούργος δ' οὐ τις ἐπ' ἐλλῆς ἄρ' ἦν. Below 951. Cf. on Oed. R. 618. Schol: ὁ τοῦτο ἐργασάμενος ἄγνωστος ἦν.

253. ἡμεροσκοπός. Aesch. Sept. 66. Arist. Lys. 849. Av. 1174. Herod. vii. 183.

255. ὁ μὲν γὰρ. Sc. ὁ νέκυσ. ἠφάνιστο. 'Had been removed out of sight.' τυμβήρης. 'Entombed, interred.' Schol: οὐ κατὰ βάθος ταφάμενος, ἀλλ' ὡς ἔτυχεν ἐπιβεβλημένη ἦν ἡ ἔμμος. τοῦτο δὲ ἐποίησεν ὁ θάψας νέκυσ χάρην· οἱ γὰρ νεκρὸν ὁρῶντες ἔταφον καὶ μὴ ἐταψιμάμενοι κόνιν ἐναγεῖς εἶναι ἐδίκουν. τυμβήρης μὲν οὐ. So Phil. 545, ἐπειπερ ἀντέκυσσα, δοξάζων μὲν οὐ· τύχη δὲ &c. El. 905, δυσφημῶ μὲν οὐ· χαρὰ δὲ —. 1036, ἀτιμίας μὲν οὐ, προμηθίας δὲ σου. Eur. Med. 1054, πάσσωι μὲν οὐ· παῦρον δὲ γένος &c. Cf. on 223.

256. λεπτή. 'Little, scanty, thin laid.' Mitchell thinks the epithet refers not to the 'quantity,' but to the 'quality' of the dust thrown over the body; for that the quantity thrown over the body had been considerable he thinks is evident from prec. v. ἄγος φεύγοντος &c. 'As of one (as the offering of one) wishing to avoid a pollution or curse.' For this see Matth. § 563. Schol: οἱ γὰρ νεκροὶ ὁρῶντες ἔταφον καὶ μὴ ἐταψιμάμενοι κόνιν ἐναγεῖς εἶναι ἐδίκουν. With whom agrees Aelian V. H. v. 14, νόμος καὶ οὗτος Ἀρτικὸς, ὅς ἂν ἀτάφῃ περιτύχῃ σάματι ἀνθρώπου, πάντως ἐπιβάλλειν αὐτῷ γῆν. Cf. below 775, φορβῆς τοσοῦτον, ὡς ἔχει μόνον (qu. φεύγειν), προθεῖς. Hor. Od. i. 28. 30, 'injecto ter pulvere curas.' Virg. Aen. vi. 346. Lucan. viii. 751. A writer in Class. Journ. xxxii. 98 a-

σημεῖα δ' οὔτε θηρὸς οὔτε του κυνῶν"  
 ἐλθόντος", οὐ σπάσαντος, ἐξεφαίνετο.  
 λόγοισι δ' ἀλλήλους ἐπερρόθουν κακοῖσι,  
 φύλαξ ἐλέγχων φύλακα, κἂν ἐγίγνετο 260  
 πληγὴ τελευτῶσ', οὐδ' ὁ κωλύσων παρῆν.  
 εἷς γάρ τις ἦν ἕκαστος οὐξεργασμένος,  
 κούδεις" ἐναργῆς, πᾶς δ' ἔφευγε μὴ εἰδέναιτ'."

plains differently, but wrongly: "as the picaresque offering of one who was anxious to avoid us," coll. 775.

257. σημεῖα —. What he appears to mean is this, that there was no trace of any beast or dog having mangled the body, and then, as is their custom, scraped up the earth over the remains, reserving them for another meal. So Triclinius explains. οὔτε θηρὸς οὔτε του κυνῶν. Cf. on Trach. 3. οὔτε του κυνῶν. Cf. 248. Perhaps οὔτε του κυνῶν. But cf. 697 f. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί. This passage is obviously corrupt: for how can κακοὶ λόγοι properly be said *βοθεῖν ἐν ἀλλήλοις*? What traditional interpretation is there that can explain a passage so unintelligible? Qu. λόγοισι δ' ἀλλήλοισιν ἐρρόθουν (290, ταῦτα — ἐρρόθουν ἐμοί) κακοῖς. Or λόγους δ' ἐπ' ἀλλήλοισιν ἐρρόθουν κακοῖς. Or λόγους δ' ἐπ' ἀλλήλους ἐπερρόθουν κακοῖς. Or rather λόγοισι δ' ἀλλήλους ἐπερρόθουν κακοῖς. (Tr. 264, *ὅς αὐτὸν — πολλὰ μὲν λόγοις | ἐπερρόθησε* &c. Fr. 700, *ἐπερρόθει | σκάνουσιν οὐραίοις τὴν κεκτημένην*.) Cf. 413, *ἐγερτὶ κυνῶν ἄνδρ' ἀτὴρ ἐπερρόθους | κακοῖσιν*.

258. ἐλθόντος, οὐ. Qu. ἔλξαντος ἤ —. 260. φύλαξ ἐλέγχων φύλακα. Cf. 413, *ἐγερτὶ κυνῶν ἄνδρ' ἀτὴρ* —. The construction proceeds according to the sense, as if ἐρροθούμεν had gone before. Similar instances of a change in the construction are not uncommon. E. g. Aesch. Fr. 200, *στάσις τ' ἐν ἀλλήλοισιν ἐρροθόμετο*, | *οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας κρόνον*, — οἱ δὲ &c. Sept. 678, *ἀνδρῶν δ' ἀμαίμων θάνατος δὲ αὐτόκτονος*, | *οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος*. Eur. Bacch. 1129, *ἦν δὲ πᾶς ἑμοῦ βοή*, | *ὁ μὲν στενάζων, ὅσον ἐτύγχανε πένων*, | *αἱ δ' ἡλάλαον*. Ph. 1462, *ἦν δ' ἔρις στρατηλάταις*, | *οἱ μὲν πατάξαι πρόσθε Πολυνεῖκην δορὶ*, | *οἱ δ' ὥς θανόντων οὐδα-*

*μοῦ νίκη πέλοι*. Iph. T. 696, *σωθεὶς δὲ παῖδας — κτησόμενος — θυοῦ τ' ἐμοῦ γένοιτ'* ἂν &c. 947, *ἐλθὼν δ' ἐκεῖσε, πρῶτα μὲν μ' οὐδεὶς ξένων | ἐκὼν ἐδέξαθ'*. Her. 38, *δυσὶν γερόντων δὲ στρατηγεῖται φυγῇ* | *ἐγὼ μὲν —, ἡ δ' αὖ —*. 837, *τὸ δεύτερον δὲ, ποδὲς ἐπαλλαχθεὶς ποδὶ*, | *ἄνθρωπος δ' ἐπ' ἀνδρὶ στάς, ἐκαστέρει μάχη*. Thuc. ii. 63, *θεῶν δὲ φόβος ἢ ἀνθρώπων νόμος οὐδὲς ἀπέριγχε* τὸ μὲν κρίνοντες ἐν ἑμοῖν καὶ σέβειν καὶ μὴ —, τῶν δὲ ἀμαρτημάτων οὐδεὶς ἐλπίζων — βίους ἂν τὴν τιμωρίαν ἀντιδοῦναι. iv. 23, καὶ τὰ περὶ Πύλον ὅτ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο Ἀθηναῖοι μὲν — περιπλέοντες — Πελοποννησίοι δὲ — στρατοπεδεύόμενοι &c. Xen. Hell. ii. 2. 3, καὶ ἡ οἰμαγὴ ἐκ τοῦ Πειραιῶς — εἰς ἕστυ διήκεν, ὁ ἕτερος τῷ ἑτέρῳ παραγγέλλων. See Elmal. ad Bacch. 1130. Her. 40. As the watchmen had kept guard in succession, they each endeavour to fix the responsibility of the act upon others.

κἂν ἐγίγνετο —. 'And blows would have set in at last.' The imperfect perhaps is put because the probability of a continued series of blows is contemplated. So Thuc. i. 75, καὶ γὰρ ἂν αἱ ἀποστάσεις πρὸς ὑμᾶς ἐγίγοντο. Donaldson is of opinion it is used here, as more suited to the narrative of the sentinel, who reproduces the scene, and represents it as going on, coll. Oed. C. 271, *ἔστ' εἰ φρονῶν | ἐπρασσον*, οὐδ' ἂν εἴδ' ἐγγύμνην κακός (coll. 961). V. Wund. ad Oed. C. l. l.

261. τελευτῶσ'. 'At last, in the end.' Matth. § 567. Arist. Rq. 523, *τελευτῶν ἐπὶ γήρας — ἐξεβλήθη*. οὐδ' ὁ κωλύσων παρῆν. El. 1197, *οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα*; Aesch. Fr. 27, *ὁ λαφύσων γὰρ οὐ πέφυκέ πω*.

262. εἷς — τις — ἕκαστος. 'Each single individual.' ἦν — οὐξ. I. e. in the opinion of the poet.

263. κούδεις ἐναργῆς. Qu. οὐδεὶς δ'



ἦμεν δ' ἔτοιμοι καὶ μύδρους αἶρειν χεροῖν,  
καὶ πῦρ διέρπειν, καὶ θεοὺς ὀρκωμοτεῖν  
τὸ μήτε δρᾶσαι μήτε τῷ ξυνειδέναί

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ἐναργής. ἀλλ' ἔφευγε τὸ μὴ εἰδέναι the mss. Br. But this will not suit the metre. ἀλλ' ἔφευγε μὴ εἰδέναι Erf. Don. Jacob. Schn. Troll. prob. Bergk. Fritsch. ad Thesm. 1041. ἀλλ' ἔφευγε πᾶς τὸ μὴ Dind. (coll. 443. Aj. 96) Wund. ἀλλ' ἔφλεγε ('urebat, cruciabat!') τὸ μὴ εἰδέναι Herm. ἀλλ' ἀπὴν τὸ μὴ εἰδέναι Hart. ἀλλ' ἔφευγε τὸ μὴ εἰδέναι Pors. ad Med. 139. (But the imperfect is clearly required.) Schaefer thinks ἔφευγε corrupt. Wunder supplies ἐξεργασμένος εἶναι. With ἔφευγε we must supply πᾶς or ἕκαστός τις from οὐδείς. Erfurdt's correction ἀλλ' ἔφευγε μὴ εἰδέναι is not an improbable one, ἔφευγε being equivalent to ἀπαρνος ἦν (Herod. iii. 99, ἀπαρμός ἐστι μὴ νοσέειν). Cf. 442, φῆς, ἡ καταρνεῖ μὴ δεδρακέναι τάδε; 443. Aj. 96. Qu. ἀλλ' ἔφασκε μὴ εἰδέναι, 'maintained he did not know.' Or πᾶς δ' ἔφευγε (or ἔφασκε) μὴ εἰδέναι. Or ἀλλ' ἔφευγε πᾶς τὸ μὴ. (The corruption perhaps having arisen from an attempt of some grammarian or copyist to insert εἰδέναι, written as an interpretation in the margin; perhaps also to preserve the falling metre, when ἔφευγε had passed into ἐφυγε.) Or ἀλλ' ἀπαρνος ἦν τὸ μὴ. Or οὐδείς ἐναργής ἦν, ἔφευγε δ' εἰδέναι. Or οὐδείς δ' ἔφη, ἀλλ' ἔκαρνος ἦν τὸ μὴ εἰδέναι. Before ἔφευγε we may easily supply πᾶς from the preceding negative οὐδείς. Cf. on Oed. R. 819. Wex compares Plat. Themist. 9, μηδεὶς δ' ὑπακούοντος αὐτοῖς, ἀλλὰ τῆς Πελοποννήσου περιεχομένων. For φεύγειν cf. Aesch. Suppl. 393, δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἰκοθεν | ὥς οὐκ ἔχουσι κύρος οὐδὲν ἀμφὶ σοῦ. Dem. p. 813, οὗτος τοὺς μὲν σαφῶς εἰδότες τὰ ἡμέτερα ἔφυγε μηδὲν διαγνῶναι περὶ αὐτῶν. Phil. 118, οὐκ ἂν ἀρνούμην τὸ δρᾶν. 1407, εἴρξω πελάξειν σῆς πάτρας. Aj. 70, ἀπείρξω σὴν πρόσσφιν εἰσιδεῖν. Oed. C. 1736, ἀπέφυγε — τὸ μὴ πίτνειν κακῶς. Eur. Her. 507, εἰ φευξόμεσθα μὴ θανεῖν. Plat. Phaedr. p. 277 E, οὐκ ἐκφεύγει μὴ οὐκ ἐπονείδιστον εἶναι. Parm. § 41, οὐ πάντῃ ἂν ἦδη ἐκφύγοι τὸ μὴ ἕτερα εἶναι ἀλλήλων. Soph. p. 235 B. Xen. An. i. 3. 2. Which passages are cited by Wex. Add Oed. R. 1010, φεύγειν — εἰς οἶκους μολεῖν. Fr. 152, ἐγὼ δ' ἢ φεύγεις, οὐ τὸ

μὴ κλύειν κακῶς. Compare also below 266, ἦμεν δ' ἔτοιμοι — ὀρκωμοτεῖν | τὸ μήτε δρᾶσαι &c. 535, ἡ ἔομεῖ τὸ μὴ εἰδέναι; Phil. 118, οὐκ ἂν ἀρνούμην τὸ δρᾶν. Eur. Alc. 710, διεμάχον τὸ μὴ θανεῖν. For the synizesis in μὴ εἰδέναι cf. on 33. Monk ad Hipp. 1331. Blomf. ad Sept. 193.

264. f. Schol: ἔτοιμοι ἦμεν πάσας βασάνους ὑπομένειν πρὸς ἑλεγχόν. εἰδέναι δὲ οἱ ὀμνύοντες καὶ πίστει διδόντες μύδρους βαστάζειν καὶ πῦρ ὑπερβαίνειν. τοὺς γὰρ μὴ ἐνόχους τῷ ἡμαρτήματι φοντο καὶ ἐν τοῖσι μὴ ἀλλοῖν. ἔτοιμοι. ἑτοῖμοι Ell. Bgk. μύδρους. 'Masses of heated metal.' Schol: μύδρος, πεπυρακτωμένος σίδηρος. Aesch. Fr. 421, ἐπιχαλκεύειν μύδρους. Pr. 366, μύδρο-κτυπεῖ | Ἡφαιστος. μύδρους αἶρειν χεροῖν. 'To take up in our hands heated masses of metal.' (Aesch. Fr. 284.) Musgrave refers to Plutarch. Aristid. p. 234. Hor. Epod. xvi. 17 f. Cyrill. in Julian. p. 359. Wunder thinks this is probably the most ancient mention on record of this superstitious proceeding, which in more modern times was called 'the judgment of God,' and prevailed especially among the nations of the north. The 'waters of jealousy' mentioned in the Old Testament seem to have been a trial of a somewhat similar character. αἶρειν. ἔχειν (supr. αἶρειν) L.

265. πῦρ διέρπειν. 'To tread or pass through the fire.' This mode of ascertaining a person's innocence was similar to the 'fire-ordeal' as practised by our Saxon ancestors, which consisted in the suspected person walking blindfolded over heated bars of metal placed at a certain distance from one another. If he passed over them without burning his feet, his innocence was considered to be established. Arist. Lys. 133, κἂν με χερσὶ καὶ τοῦ πυρὸς | θέλω βαδίσειν. Dem. 7. 1269, 19, διὰ τοῦ πυρὸς. So the family of the Hirpi, near the foot of Mount Soracte, boast (Virg. Aen. xi. 787) 'medium freti pietate per ignem | Cultores multa premimus vestigia pruna.' To which fact Pliny also alludes vii. 2. Somewhat similarly Hor. Od. ii. 1, 'Icedis per ignes | Suppositos cineri doloso.'

τὸ πρᾶγμα βουλευσάντι μηδ' εἰργασμένῳ.  
 τέλος δ', ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον,  
 λέγει τις εἰς, ὅς' πάντας ἐς πέδον κάρα  
 νεῦσαι φόβῳ προὔτρεψεν. οὐ γὰρ εἶχομεν 270  
 οὐτ' ἀντιφωνεῖν οὐθ' ὅπως δρῶντες καλῶς  
 πράξαμεν. ἦν δ' ὁ μῦθος ὡς ἀνοιστέον  
 σοὶ τοῦργον εἶη τοῦτο κούχῃ κρυπτέον.  
 καὶ ταῦτ' ἐνίκα, κάμῃ τὸν δυσδαίμονα  
 πάλος καθαιρεῖ τοῦτο τὰγαθὸν λαβεῖν. 275  
 πάρειμι δ' ἄκων οὐχ ἑκούσιν, οἷδ' ὅτι  
 στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.

ΧΟ. ἄναξ, ἐμοί τοι μή τι καὶ θεήλατον

267. μήτ' εἰργασμένῳ. Read μηδ' εἰργασμένῳ. Cf. on Oed. R. 239.

268. ὅτ' οὐδὲν —. 'When we gained nothing by searching.' Arist. Pl. 531, καίτοι τί πλέον πλουτεῖν ἔσται τούτων πάντων ἀποροῦντα (—οὐντῇ?);

269. τις εἰς. 'A certain single individual.' Cf. Oed. R. 246. But the addition of the emphatic εἰς seems needless here. For λέγει τις εἰς, ὅς I think we should read λέγει τις ἔπος, ὅ —. 'A certain individual makes a proposal, which' &c. What that proposal was he presently proceeds to state 272, ἦν δ' ὁ μῦθος, ὡς &c. Bergk without reason supposes something to have fallen out here. κάρα νεῦσαι. 'To hang the head.' Cf. 441, σὲ τὴν νεύουσαν ἐς πέδον κάρα. Is then νεῦειν, like ῥέπειν, sometimes transitive? Or should we read κάρα (dat.) instead of κάρα? Or κάτω? Eur. El. 839, τοῦ δὲ νεβόντος κάτω.

270. προὔτρεψεν. 'Induced, led, caused.' Qu. 'ποίησεν.  
 271. οὐθ' ὅπως δρῶντες. 'Nor (did we know) by acting in what manner (by what course of action) we might come off well.' Εἶχομεν must here be repeated in a slightly different sense, 'nor had we (any means, whereby &c.), nor did we know.' So Aj. 428, οὐτοὶ σ' ἀπείργειν οὐθ' ὅπως ἐὼ λέγειν | ἔχω.

272. ἀνοιστέον. 'To be referred, reported.' They compare Appian de reb. Hisp. vi. 53, Γράκχῳ τὸ τόλμημα ἀνεργκάν. de reb. Civ. ii. 115, Βροῦτος δ' ἀνήνεγκέ μοι. Valck. ad Herod. i. 157. Thuc. v. 28.

274. ταῦτ' ἐνίκα. 'This opinion prevailed.' Cf. 233.

275. καθαιρεῖ. 'Condemns.' Schol: καταλαμβάνει. A forensic term, as appears from Pollux viii. 15. Lysias adv. Agor. p. 467, τὴν μὲν καθαιροῦσαν [ψήφον] ἐπὶ τὴν ὑστέραν, τὴν δὲ σώζουσαν ἐπὶ τὴν προτέραν. Eur. Or. 861, τίρες ἐν Ἀργείοις λόγοι | καθεῖλον ἡμᾶς κατεκύρωσαν θανεῖν; τοῦτο τὰγαθόν. Said ironically, lots being generally cast for things desirable. Schol: ἐπειδὴ εἰς τὰ ἀγαθὰ κλήρους βάλλουσιν, ἐν ᾗθει τοῦτό φησι. Cf. 31. Arist. Pac. 369, κῆτα τῷ τρόπῳ | οὐκ ἥσθόμην ἀγαθὸν τοσούτου λαβόν; λαβεῖν. 'To get.' Sub. ἔσστε. So Oed. C. 1688, κατὰ με φόνιος Ἀἴδας ἔλοι ξυθανεῖν πατρὶ —. Qu. λαχεῖν, which would agree better with πᾶλος.

276. ἄκων οὐχ ἑκούσιν. Aesch. Prom. 19, ἄκοντά σ' ἄκων δυσλῦτοῖς χαλκεύμασι | προσπασσαλέσω &c. Eur. Hipp. 319, φίλος μ' ἀπόλλυσ' οὐχ ἑκούσαν οὐχ ἐκόν. Fr. Inc. 90, 2, ἐκόν ἑκούσαν ἢ θέλουσαν οὐχ ἐκόν; Cycl. 258. Similarly in Homer, ἄκων ἄκοντί γε θυμῷ. Trach. 198, οὕτως ἐκείνος οὐχ ἐκόν ἑκούσι δὲ | ζύνεσσι. For the plural ἑκούσιν cf. on 9. ἐκούσιν δ' L. οἷδ' ὅτι. A similar ending of a line in Eur. Ph. 1633.

277. So Aesch. Pers. 258, ὦμοι, κακὸν μὲν πρῶτον ἀγγέλλειν κακὰ. Shakspr. Ant. and Cleop. ii. 5, 'Tho' it be honest, it is never good, To bring bad news,' &c. στέργει. 'Likes.' Lat. 'patienter audit.' ἐπῶν. 'Matters, things.' Eur. Hec. 217, νῦν τι πρὸς σὲ σμαρτῶν ἔτος.

278—9. Continued to the messenger in the older mss. Corrected in the Triclin.

278. μή τι καὶ —. 'Whether this be not even a heaven-sent occurrence.' Supple ἔστί. So Schol: μή καὶ θεήλατόν

τοῦργον τόδ' ἡ ξύννοια βουλεύει πάλαι.

- ΚΡ. παῦσαι, πρὶν ὀργῆς κἀμὲ μεστῶσαι λέγων, 280  
μὴ 'φευρεθῆς ἄνους τε καὶ γέρων ἅμα.  
λέγεις γὰρ οὐκ ἀνεκτὰ δαίμονας λέγων  
πρόνοιαν ἰσχευ τοῦδε τοῦ νεκροῦ πέρι.  
πότερον ὑπερτιμῶντες ὡς εὐεργέτην  
ἔκρυπτον αὐτὸν, ὅστις ἀμφικίονας 285  
ναοὺς πυρώσων ἦλθε κἀναθήματα  
καὶ γῆν' ἐκείνων', καὶ νόμους διασκεδῶν ;  
ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷς' θεοὺς ;

ἔστι τὸ πρῶγμα. Plato Lach. p. 187 B, σκοπεῖν χρῆ, μὴ οὐ ἐν τῷ Karl ὅμιν ὁ κίνδυνος κινδυνεύεται. Eur. Her. 483. Tro. 176. For μὴ τι καὶ qu. μὴ 'στὶ καὶ οὐ μὴ κυρεῖ. Cf. however 1236, ἀλλ' εἰσόμεσθα μὴ τι καὶ κατὰσχετον | κρυφῇ καλύπτει. Or μὴ θεήλατόν τι ᾖ —. Or else in next line τοῦργον τόδ' ᾖ, ξύννοια (om. ἡ?) &c. Phil. 782. For μὴ καὶ cf. Phil. 13. 46, &c. θεήλατον. 'Sent by the gods.' Oed. R. 1443.

279. ἡ ξύννοια. 'My reflection.' Oed. C. 463. Aesch. Pr. 437, συννοία δὲ δάπτομαι κέαρ, | ὁρῶν —. Eur. Or. 632, Με-νέλαε, ποῖ σὺν πόδ' ἐπὶ συννοία κυκλεῖς —; Eur. Her. 382, σύννοιαν διμασιν φέρων. Andr. 805. Herod. i. 88, ὁ δὲ συννοίῃ ἐχόμενος ἥσυχος ἦν.

280. πρὶν κἀμὲ vulg. Br. Herm. Dind. πρὶν καὶ με Seidler, in order that the connexion of καὶ with πρὶν may be more clearly marked. He is followed by Wex. Wund. Don. Schn. Hart. Bgk. Dindorf also inclines to the same correction. So Trach. 396, ἄσσει, πρὶν ἡμᾶς κἀννεώσασθαι λόγους. Wunder wrongly connects καὶ with ὀργῆς, referring to El. 630. Ant. 552. Ag. 1320. 337. Schaeef. ad Dem. de Cor. p. 311. We ought rather to connect it with μεστῶσαι ἐμὲ λέγων. We often find πρὶν καὶ, ἀς μὴ καὶ &c. I once thought of correcting πρὶν ὀργῆς ἀνὰ (or ἀν, or ἐν) με μεστῶσαι —. So El. 713, ἐν δὲ πᾶς ἐμεστῶθη δρόμος &c. 420, ἐν δ' ἐμεστῶθη μέγας αἰθήρ. Eur. El. 1120, ἀν' αὖ σὺ ζυπυρεῖς νεκρὰ νέα.

ὀργῆς — μεστῶσαι. Plato Legg. i. 649 B, πάσης ὁ τοιοῦτος παρησίᾳς μεστοῦται. Arist. Ran. 1083, ἡ πόλις ἡμῶν | ὑπὸ γραμματέων (leg. ὑπογραμματέων) ἀνμεστῶθη. λέγων. Connect with μεστῶσαι, with Erf. &c. Brunck with less probability refers it to παῦσαι. Trans-

late: 'with your remarks.'

281. Age being generally supposed to bring with it wisdom. Schol: ἐναντίον γὰρ ἡ ἄνοια τῷ γῆρᾳ. Oed. C. 930, καὶ σ' ὁ πληθύνων χρόνος | γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.

285. ἔκρυπτον. 'Did they cover' (bury). Cf. 25. ἀμφικίονας ναοί. 'Supported all around with columns.' Eur. Iph. T. 389, περικίονας ναοί. Hermann puts a comma after ἦλθε, connecting ἀναθήματα with διασκεδῶν. Others, as Boeckh and Dind., refer ἀναθήματα to πυρώσων. Cf. on next v.

287. καὶ γῆν ἐκείνων. 'And their land,' as being dedicated to them, and so held by them (Oed. C. 38. 54). I would, with Schaeef. and Schneid., connect ἐκείνων also with ναοὺς καὶ ἀναθήματα (perhaps also with νόμους); and διασκεδῶν only with νόμους. So also a writer in Class. Journ. xvii. 56. Brunck is wrong in placing a comma after κἀναθήματα, for ἐκείνων clearly belongs equally to ναοί. Otherwise we might suppose a zeugma: for we often find a verb joined to two substantives of different meaning, though the verb properly applies only to the nearer one, as in Aesch. Pr. 21, τὸν οὐτε φωνὴν οὐτε τοῦ μορφῆν βροτῶν | ἔχει. Schneid. conjectures: δίκην τ' ἐκείνων (coll. 367, νόμους τ' ἀεῖρων χθονὸς θεῶν τ' ἐνορκον δίκαν). Qu. καὶ γῆν πατρίαν. Perhaps ἐκείνων was a gloss on ναοί καὶ ἀναθήματα. νόμους διασκεδῶν. 'To cast to the winds (abolish) the laws.' Oed. C. 620, τὰ δεξιῶματα | ὀρέει διασκεδῶσιν. 1341.

288. ἡ vulg. ἡ Schaefer. Which I prefer: for a fresh argument is here introduced. τιμῶντας εἰσορᾷς. Qn. ἔφει τι τιμῶντας.

οὐκ ἔστιν ἄλλα ταῦτα" καὶ πάλοι πόλεως  
 ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοὶ, 290  
 κρυφῇ κάρα σείοντες, οὐδ' ὑπὸ ζυγῷ  
 λόφον δικαίως εἶχον", ὡς στέργειν ἐμέ.  
 ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς  
 παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.  
 οὐδεν γὰρ ἀνθρώποισιν οἷον ἄργυρος 295  
 κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ" πόλεις

289. ταῦτα — μόλις φέροντες. 'Ill brooking this.' Tricl: δυσχερῶς καὶ βαρύνως ταῦτα δεχόμενοι. Schneid. wrongly connects ταῦτα ἐρρόθουν, 'in hunc modum strepebant:' for φέροντες would then have no object. For ταῦτα qu. τὰμὰ, 'my rule.' Or thus: ἄλλα καὶ πάλοι κράτη πόλεως — ἐρρόθουν ἐμέ. Tricl: ταῦτα ἃ περὶ Πολιυεῖκους ἐθέσπισα. καὶ πάλοι. Tr. 87. Ph. 968. 1218. πόλεως ἄνδρες. 'Certain persons in the state.' So 1068, ψυχὴν — τῶν ἄνω. El. 759, ἄνδρες Φωκίων. Aj. 1044, ἄνδρα στρατοῦ. 424. 1175. Arist. Ach. 515, ἡμῶν γὰρ ἄνδρες — ἐσυκοφάντων. Hermann absurdly explains πόλεως 'de urbe.' What is here said about political opponents, must refer to the time when Creon, as brother of Oedipus' wife, and afterwards as uncle to his sons, stood near the throne. For (unlike the account given in Oed. R. and Oed. C.) the sons are here supposed to have succeeded to the throne, immediately upon their father's death (165 f.).

290. μόλις. μόλις Liv. b. ἐρρόθουν ἐμοί. 'Were murmuring against me.' Lat: 'obmurmurabant mihi.'

291. κρυφῇ. κρυφῇ Bgk. κάρα σείοντες. 'Shaking their head' in disapprobation of my edict. Virg. Aen. xii. 894, 'Ille caput quassans, Non me tua feruida terrent | dicta, ferox.' Matth. Evang. xxvii. 39, κινεῖντες τὰς κεφαλὰς. Job xvi. 5. Ps. xxi. 7. cviii. 25. Is. xxxvii. 22. οὐδ' ὑπὸ ζυγῷ —. 'And did not keep their neck as they ought under the yoke.' A figure of constant occurrence, both in sacred and profane writers, borrowed from stubborn and refractory oxen, and other beasts of burden, unbroken as yet to the yoke. Cf. 351, ἀμφίλοπον ζυγόν. Eur. Hec. 376, αὐχέν' ἐντιβεῖς ζυγῷ. Med. 244. Or. 1324. Tro. 672. Pind. P. ii. 93, φέρειν δ' ἐλαφρῶς ἄπαν- χένιον λαβόντα ζυγὸν ἀρήγει. On the

change from the participle to the verb definite, cf. on Oed. R. 452.

292. δικάως. Donaldson translates this: 'in equal poise,' referring to his New Crat. p. 371. Hart. reads: νῶτ' εὐλόφως ἔχοντες (νῶτον εὐλόφως εἶχον being cited thrice by Eustath.). Cf. Lyc. Alex. 776, στυγνὰς ἀπειλὰς εὐλόφως νῶτφ φέρειν. ὡς στέργειν ἐμέ. 'So as to submit to me, to acquiesce in my commands.' Schol. rec: στέργειν ἐμέ' ὑπομένειν ἐμέ, ἡγουν ἃ ἐγὼ θεσπίσω. In ancient writers ὡς is seldom found in the sense of ὅστε 'de effectu.' Cf. 303, ὡς δοῦναι δίκην. Tr. 1126, ὡς κλύειν ἐμέ. Oed. R. 84, ξύμμετρος γὰρ ὡς κλύειν. Aesch. Pers. 509, ὡς στένειν πόλιν | Πελοπὸν ποθοῦσαν &c. Or: 'So as for me to approve of (be satisfied with) their behaviour.' Cf. Phil. 458, τοῦτους ἐγὼ τοὺς ἄνδρας οὐ στέρω ποτέ. So Schneid: 'so that I could be content' (with their behaviour), coll. Oed. R. 1038, ἔστ' ἐτι ζῶν, ὅστ' ἰδεῖν ἐμέ; Tr. 1126, παρεμνήσω τῆς μητρὸς, ὡς κλύειν ἐμέ; Add Eur. Hec. 730, σὺ δὲ σχολάζεις ὅστε θαυμάζειν ἐμέ. Qu. εἶχον δικάως, ὅστ' ἐμέ στέργειν, λόφον.

293. ἐκ τῶνδε. 'By these' malcontents. To be connected with παρηγμένους. ταύτους. The watchmen.

294. παρηγμένους. 'Mialed.' Schol: ἡπατημένους.

295. Cf. Arist. Lys. 135, οὐδὲν γὰρ ὁλον.

296. νόμισμα. Lat: 'institutum.' Any recognized and established current article, or principle, or institution is thus called, as e.g. money; being a thing νομιζόμενον. V. Blomf. Gl. Sept. 255. Cf. Aesch. Sept. 347. Eur. Iph. T. 1471. Arist. Nub. 247, πρῶτον γὰρ θεοὶ | ἡμῖν νόμισμ' οὐκ ἔστι. Ran. 720, τὰρχαῖον νόμισμα. Th. 348, τῶν κοτυλῶν τὸ νόμισμα. Pind. I. iv. 2, μεγασθεντὶ νόμισαν χρυσὸν ἀνθρώποι. Erfurd well compares Eur. Oedip. Fr. v. οὗτοι νόμισμα λευκὸς ἄργυρος

πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων  
 τόδ' ἐκιδιδάσκει καὶ παραλλάσσει φρένας  
 χρηστὰς πρὸς αἰσχροὶ πράγμαθ' ἵστασθαι βροτῶν  
 πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν 300  
 καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.  
 ὅσοι δὲ μισθαρνοῦντες ἦνυσαν τάδε,  
 χρόνῳ ποτ' ἐξέπραξαν ὥς δοῦναι δίκην.

μόνον | καὶ χρυσός ἐστιν, ἀλλὰ κἀρετὴ  
 βροτοῖς | νόμισμα κείται πᾶσιν, ἢ χρῆσθαι  
 χρειῶν. τοῦτο. Made to agree in  
 gender with νόμισμα, rather than with  
 ἄργυρος. Cf. on 334. 585. τοῦτο  
 καὶ πόλεις πορθεῖ. 'This it is which even  
 destroys entire states.' Cf. on 335. Qu.  
 τοῦτο δὴ (or τοί) πόλεις | πορθεῖ τε κἀνδρας  
 —. But cf. on 673. Also 791, σὺ καὶ —  
 σὺ καὶ —. Or τοῦτο μὲν — εἴτ' (for τόδ'  
 298), 'in the first place, secondly.' Com-  
 pare Eur. Hipp. 487, τοῦτ' ἐστ', ὃ θνητῶν  
 εὖ πόλεις οἰκουμένας | δόμους τ' ἀπόλ-  
 λυσ'.

297. πορθεῖ, τόδ' ἄνδρας. Qu. πορθεῖ  
 τε κἀνδρας. ἄνδρας. Individuals, as  
 opposed to states. Schneid. compares  
 Simonid. Fr. 33, οὐ τις ἔνευ θεῶν ἀρετὰν  
 λάβειν, οὐ πόλιν, οὐ βροτόν. ἐξανί-  
 στήσιν. 'Utterly overthrows, causes the  
 utter overthrow of.' I. e. ἐξαναστάνους  
 ποιεῖ. Schol. rec.: ὑπὸ τῶν δυνατωτέρων  
 ἐξελαυνόμενος.

298. τόδ'. Qu. τοῦτ', which will agree  
 better with τοῦτο. καὶ παραλλάσσει.  
 I. q. παραλλάσσουντα. Added expegeti-  
 cally. παραλλάσσει φρένας χρηστὰς  
 —. 'Perverts the good minds of mortals  
 to engage in disgraceful actions.' Cf.  
 791, σὺ καὶ δικαίων ἀδίκους φρένας παρα-  
 σπᾶς ἐπὶ λάβῃ. The infinitive ἵστασθαι  
 however more properly depends on ἐκδι-  
 δάσκει.

299. πρὸς αἰσχροὶ πράγμαθ' ἵστασθαι.  
 Musgrave quotes Thuc. iv. 56, πρὸς τὴν  
 ἐκείνων γνώμην αἰεὶ ἵστασαν. vi. 34, τῶν δ'  
 ἀνθρώπων πρὸς τὰ λεγόμενα καὶ αἱ γνώμαι  
 ἵστανται. Dem. p. 283, κατὰ τὸ συμφέρον  
 ἵσταμένων. Plut. T. ii. p. 74 A, πρὸς  
 ὁρμήν τινα βλαίον ἵσταμένους. Herod.  
 viii. 60, οὐκ ἐθέλει οὐδὲ ὁ θεὸς προσχω-  
 ρεῖν πρὸς τὰς ἀνθρωπίνης γνώμας.  
 βροτῶν. βροτοῦς (supr. ὡν) L.

300. Cf. Hor. Od. iii. 16. 9, 'aurum  
 per medios ire satellites | et perrumpere  
 amat saxa, potentius | ictu fulmineo.'  
 ἔχειν. Qu. μέλειν, or τρέφειν.

Οἱ πανουργίαν τόδ' (τοῦτ') ἐξέδειξ' ἀσκήν  
 βροτοῖς.

301. παντὸς ἔργου. 'Of any and every  
 deed.' Hence πανουργίας. Cf. πανουργίας  
 in prec. v. δυσσέβειαν εἰδέναι. 'To  
 be practised in impiety.' Phil. 960, οὐδὲν  
 εἰδέναι κακόν. Tr. 582, κακὰς δὲ τόλμας  
 μήτ' ἐπιστάμην ἐγὼ δε. El. 608, τῶνδε  
 τῶν ἔργων ἴδρις. Eur. Hel. 923, τὰ δὲ  
 δίκαια μὴ εἰδέναι (where v. Musgr.). Hom.  
 Od. φ'. 26, μετόλυν ἐπίστορα ἔργων. i.  
 189. Hesiod Th. 242, κοῦραι παντὴ κατὰ,  
 ἀμύμονα ἐργ' εἰδύια. Pind. N. i. 62,  
 θήρας διδροδίκας. So in Homer ἔργα,  
 ἀδεμίστοια εἰδέναι. But the usual reading  
 of this passage appears very harsh and  
 forced. The sense, I suppose, must be  
 καὶ παντὸς ἔργου δυσσεβοῦς ἴδρις εἶναι  
 (cf. El. 608, τῶνδε τῶν ἔργων ἴδρις, sc.  
 ἀναίδεας, στομαργίας, κακίας). But per-  
 haps the poet wrote, καὶ παντὸς ἔργου  
 δυσσεβοῦς προεστάναι, 'to engage in  
 (preside over) every impious deed.' Cf.  
 on El. 980, προυστήτην φόνου.

302. μισθαρνοῦντες. 'For hire.' Lat.  
 'mercede ducti.'

303. χρόνῳ ποτ'. 'At length after a  
 time.' ἐξέπραξαν ὥς δοῦναι δίκην.  
 The precise meaning of these words is not  
 very clear. Schol.: ἀντὶ τοῦ, φανεροί  
 ἔσονται καὶ τιμωρηθήσονται. Schneid.  
 'have brought matters to that pass that  
 now at last (Phil. 1041) they shall get  
 their deserts.' Don: 'have at last brought  
 their dislike to an overt act, which will  
 ensure their punishment.' Cf. Eur. Alc.  
 309, ἀλλὰ ταῦτα μὲν | θεῶν τις ἐξέπραξε  
 ὥσθ' οὕτως ἔχειν. Qu. χρόνῳ ποτ' ἐ-  
 πράξε νιν —. Or χρόνος ποτ' ἐκπράξει (sc.  
 ἐκδειξέι) νιν, ὥς —. Or ὅσοι — κακὰ,  
 χρόνος ποτ' ἐξέφηνεν (or ἐξέδειξεν, γνωστὸς  
 aorist), ὥς —. Or χρόνος ποτ' ἐξέπραξε  
 (or ἐξετίσασθ') ὥς δοῦναι δίκην. Or —  
 ἐξέπραξέ νιν δ. δ. Or ὅσοι — τάδε ('such  
 things,' or κακὰ), | χρόνῳ ποτ' ἐξέπραξε  
 τὴν δίκην θεός. ὥς δοῦναι. P.  
 ὥστε δοῦναι. Cf. on 292.

- ἀλλ' εἶπερ ἰσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,  
 εὖ τοῦτ' ἐπίστασ'· ὄρκιος δέ σοι λέγω· 305  
 εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου  
 εὐρόντες ἐκφανεῖτ' ἐς ὀφθαλμούς ἐμούς,  
 οὐχ ὑμῖν Ἀιδης μῶνός· ἀρκέσει, πρὶν ἂν  
 ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὕβρυν  
 ἢ εἰδότες τὸ κέρδος ἔνθεν οἰστέον 310  
 τὸ λοιπὸν ἀρπάζετε, καὶ μάθηθ' ὅτι  
 οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.  
 ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς πλείονας  
 ἀτωμένους ἴδοις ἂν ἢ σεσσωσμένους.
- ΦΤ. εἰπεῖν τι δώσεις, ἢ στραφεῖς οὕτως ἴω ; 315  
 ΚΡ. οὐκ οἶσθα καὶ νῦν ὥς ἀνιαιρῶς λέγεις ;

304. ἀλλ' —. 'Well then' &c. Phil. 645 &c. Schol: εἰ τιμῶ καὶ σέβω Δία, καὶ μὴ ἐπιτοκῶ αὐτόν.

308. A mixed construction apparently of οὐχ ὑμῖν Ἀιδης ἀρκέσει, ἀλλὰ —, and οὐ πρότερον ἐς Ἀΐδου ἐλεύσεσθε, πρὶν ἂν —. Cf. 86, πολλὰν ἐχθίων ἔσει | σιγῶσ', ἂν μὴ πᾶσι κηρύξῃς τάδε. Aj. 741 f. Matth. Evang. v. 18, ἰᾶτα ἐν ἡ μίᾳ κεφαλᾷ οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. Schol: οὐκ εὐθὺς ἡμᾶς τῷ Ἀΐδῃ παραδώσω, ἀλλὰ τιμωρίας κρεμασταῖς παραδόντι βαρύτερον τὸ ζῆν τοῦ θανεῖν ὑμῖν ἀπεργάσσομαι. παρὰ τὸ Ὀμηρικόν (Il. β'. 392,) οὐ οἱ ἔπειτα ἄρκιον ἔσσειται φυγέειν κύνας ἢ δ' οἰωνούς. Qu. οὐ μῶνός Ἀιδης ὑμῖν —. Or οὐ μῶνόν Ἀιδην ἀρκέσειν ὑμῖν —.

309. κρεμαστοί. 'Hung up' to be flogged. The usual chastisement of slaves. Hom. Od. xii. 175 f. Aj. 108. Arist. Ran. 631. τήνδε δηλώσῃθ' ὕβριν. 'Have discovered this insolent act,' i.e. the circumstances and author of it. So Il. α'. 74, μυθήσασθαι μῆνιν. For δηλώσῃθ' Musgrave proposes διαλύσῃθ' 'exsolvatis,' quoting Pollux viii. 147, εἰσενεγκεῖν (ζημίαν, ἀποδοῦναι, διαλύσαι, ἀποτίσαι.

310. Creon says this sarcastically, bidding them do that which, being dead, they would no longer have the power to do. Cf. 710 f. and Aj. 100, θανόντες ἤδη τὰμ' ἀφαιρείσθων δ' πᾶ.

311. ἀρπάζετε L. V. Aug. Schol. Elmal. (ad Med. 31, and in Mus. Cr. ii. 4.) Dind. Wund. &c. ἀρπάξτε vulg.

ἀρπάζετε R. The Attic form of the aorist would be ἀρπάσσετε (v. Lob. ad Phryn. p. 241), ἀρπάξτε being Doric. But besides this the sense evidently requires the present ἀρπάζετε, because the habit or practise is implied. On the difference in the tenses, ἀρπάξτε and μάρθητε, see Matth. § 511. 3.

312. ἐξ ἅπαντος. 'From any and every source.' Oed. C. 807, ὅστις ἐξ ἅπαντος εὖ λέγει. 761. 1000. Xen. Mem. ii. 9. 4, οὐ γὰρ ἦν οἶος ἀπὸ πάντος κερδαίνειν.

313—4. Bergk suspects these lines are spurious. τοὺς πλείονας — σεσ. Oed. C. 795, ἐν δὲ τῷ λέγειν | κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια. Eur. Hipp. 741, εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις. For τοὺς we should perhaps read ἂν. We should have expected to find the article joined with the participles rather than with the noun: but cf. on Oed. C. l. c. Perhaps before ἢ σεσσωσμένους (in next v.) we should supply μᾶλλον.

315. εἰπεῖν τι δώσεις. εἰπεῖν δεδωσεις (supr. τι) L. εἰπεῖν δὲ Boeckh. Schn. Hart. 'Will you permit me to say something? or am I to turn away and depart thus (without further words)?' Schol: ἐπιτρέψεις καὶ ἐμοὶ εἰπεῖν, ἢ ἀπέλθω; Cf. Oed. C. 1299, διδοὺς ἐμοὶ λέξαι. Aj. 534, δός μοι προσεπεῖν αὐτόν. στραφεῖς. For ἀποστραφεῖς. Oed. R. 431.

316. 'Knowest thou not that even now thy talk is unpleasant to me?' Schol: ἀπιθί· καὶ νῦν γὰρ λέγων ἀναιρῶς μοι εἰ. Which gives the general sense. Cf. Arist. Av. 1321, ἀδικεῖ δὲ καὶ νῦν. ἀπ' γ' οἶσθα

- ΦΤ. ἐν τοῖσιν ὥσιν ἢ πὶ τῇ ψυχῇ δάκνει ;  
 ΚΡ. τί δὲ ρυθμίζεις" τὴν ἐμὴν λύπην ὅπου ;  
 ΦΤ. ὁ δρῶν σ' ἀνιᾷ τὰς φρένας, τὰ δ' ὧτ' ἐγώ.  
 ΚΡ. οἴμ' ὡς λάλημα\* δῆλον" ἐκπεφυκός" εἰ.  
 ΦΤ. οὐκουν τό γ' ἔργον τοῦτο ποιήσας ποτέ".

320

τοῦθ', ὅτι | δικαιότατ' ἂν — ἀπέθανες ;  
 The comma, usually placed after *καὶ νῦν*, was properly removed by Schaefer.  
*ἀνιᾷ*. In Sophocles the second syllable is invariably long in *ἀνιᾷ*, *ἀνία*, *ἀνιᾶν*. In Euripides and Aristophanes the second in *ἀνιᾷ* is always short. V. Pors. ad Phoen. 1334.

317. ἐν τοῖσιν ὥσιν —; Schol. rec: *ἐπιπολαῖας λυγρῇ, ἢ εἰς βάθος*; Herod. vii. 39, εἰ νυν τόδ' ἐξεπίστασο, ὥς ἐν τοῖσι ὥσι τῶν ἀνθρώπων οἰκίαι ὁ θυμὸς, ὅς χρηστά μὲν ἀκούσας τέρψιος ἐμπιπλᾷ τὸ σῶμα, ὑπεναντία δὲ τοιούτοις ἀκούσας ἀνοιδέει.

318. τί δὲ ρυθμίζεις Aug. b. Plutarch Mor. p. 509 C. Markl. ad Eur. Suppl. 94. Herm. Erf. Dind. Wund. τί δαὶ ρυθμίζεις A. L. Ald. Tricl. (gl. διὰ τὸ μέτρον.) vulg. πῇ δὲ β. E. τί δὲ: ρυθμίζεις Br. Schn. 'But why dost thou explore, or scan, the seat of my annoyance?' Lat. 'exploras.' Wund: 'diligenter perpendis.' ρυθμίζειν means properly 'to regulate, arrange, put in order,' hence 'to tune, modulate, harmonize.' Aesch. Pr. 241, ἡλεῖς | ᾧδ' ἐρρυθμισμα (Schol: ἡ μεταφορὰ ἀπὸ τῶν χορδῶν). Pers. 746, καὶ πόρον μετ' ἐρρυθμίει. Eur. Hec. 923, ἐγὼ δὲ πλόκαμον ἀναδέτοις μίτρασιν ἐρρυθμίζεμαν. Plat. Phaedr. p. 253 B. See Blomf. Gl. Prom. 249. Qu. τί δ' ἐξερευνᾷς (as in El. 1100). For the lengthening of the naturally short syllable before the inceptive β cf. Ant. 712, παρὰ βέιβροισι. Fr. 21, καὶ κατὰ βράχιν. Fr. 499, λεπταῖς ἐπὶ βοκαῖσιν —. Fr. 781, ἐδέξατο βαγεῖσα —. Eur. Suppl. 94, οὐχ ἕνα ρυθμόν. El. 772. Cycl. 397. Arist. Nub. 647. I have collected numerous instances on Arist. Ach. 1146. See Pors. ad Med. 1008. Such passages we shall find have almost universally been tampered with by ignorant grammarians. The vowel before θμ is short in ρυθμίζεις, as in ἀν-ήριθμον, ἀντίσταθμον &c. ὅπου. Cf. Aj. 103, ἢ τοῦπιτριπτον κίναδος ἐξήρου μ' ὅπου; 118. Oed. R. 926. Arist. Ach. 748, ἐγὼν δὲ καρυξὶ Δικαιόπολιν ὕπα.

319. σ' ἀνιᾷ τὰς φρένας. A double accus. of the whole and part. So we often

have a double dative, as in Il. α'. 150, πῶς τις τοι πρόφρων ἔπεις πεισθῆναι Ἀχαιῶν —; τὰ δ' ὧτ' ἐγώ. I. e. ἐγὼ δὲ τὰ ὅσα. Cf. 1297. See also on Oed. R. 435. He means by this remark to exculpate himself as not being the real author of the annoyance caused.

320. οἴμ' ὥς. Cf. 1270. Aj. 354. 587. The elision of the diphthong *οι* in this phrase is noticeable; for it occurs nowhere else. Indeed I think it is a case of crasis rather than elision, and that we should write either οἴμῶς (like ἐγῶς, &c.), or else in full οἴμοι ὥς.

λάλημα. 'A prater, chatterbox.' Schol: τὸ περιτρίμμα τῆς ἀγορᾶς, ὅλον πανοῦργος. Whence (coll. Schol. on Aj. 381. 389) Dind. and Wunder conclude that the true reading is ἄλημα. The same reading is adopted by Boeckh. Don. Schn. Hart. Schneid. derives ἄλημα from ἀλεῖν 'to grind' (cf. παιδάλημα): otherwise, if from ἀλάσθαι, he thinks λάλημα must be retained. It surely is formed from ἀλάσθαι, as δούλευμα from δουλεύειν &c., and could only mean 'a vagabond.' The Sirens are called ποικίλα λαλήματα Eur. Andr. 919. So below 756, δούλευμα. Soph. El. 289, μίσσημα. Oed. R. 85, κήδευμα (see note). Aesch. Cho. 1002, ξένων ἀπαιδίασμα. Eur. Hipp. 11, παιδεύμα. Arist. Nub. 260, λέγειν γενησέι τρίμμα, κρόταλον, παιδάλη. δῆλον. δῆλος Aug. δειλὸν ('miser garritor') Mnagr. δεινὸν Burges ad Tro. 432. Dobr. Δῆλος ἐκπεφυκός (instead of δῆλος ἐκπεφυκός) is made to agree by attraction with the object λάλημα, instead of the subject. Cf. Oed. C. 321. El. 301, ὁ πάντ' ἀνακτι οἶτος, ἢ πᾶσα βλάβη. Arist. Ach. 909, ἀλλ' ἅπαν κακόν. Theocr. xv. 148, ἔξοι ἅπαν. Plato Rep. iv. 420 ff. οἱ γὰρ ὀφθαλμοὶ κάλλιστον ἐν. ἐκπεφυκός. I do not see the force of ἐκ in this compound. Should we read ἐκπεφυκός, or δῆλον αὖ (or εὖ) πεφυκός?

321. τό γ' Reisk. &c. τόδ' the mss. Br. Cf. on Oed. C. 110. 266. τοῦτο ποιήσας ποτέ A. Aug. (Gl. εἰμι over ποιήσας) vulg. τοῦτο ποιήσας ἐγὼ T. Dreed. Turn. marg. εἰμι ποιήσας ποτέ E. Br. τοῦθ' ὁ ποιήσας

KP. καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδοῦς.

ΦΤ. φεῦ

ἢ δεινὸν, ᾧ δοκεῖ γε, καὶ ψευδῇ δοκεῖν.

KP. κόμψενε νυν\* τὴν δόξαν''. εἰ δὲ ταῦτα μὴ  
φανείτ' μοι τοὺς δρώντας, ἐξερεῖθ' ὅτι  
τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.

325

ἐγὼ Erf. τοῦτο ποιήσας ἔχω Valck. ad Phoen. 712. Schaefer Melet. p. 114 reads: οὐκ οὖν δδ' ἔργον τοῦτο [rather τοῦθ' δ] ποιήσας ποτέ. (The two readings εἰμι and ἐγὼ he supposes to have crept into the text from the interpretation, and thus to have disturbed the original reading. The omission of the verb substantive is frequent. Cf. e. g. 634. And δδ' for ἐγὼ is constantly found, as in Trach. 1015. 306.) Porson (Arist. p. 210) proposes: οὐκ οὖν τὸδ' ἔργον εἰμ' ὁ ποιήσας ἐγὼ. The sense is: 'A chatterer I may be, but this deed at all events I never committed.' Cf. Oed. R. 680. Qu. οὐ τοῦτ' γ' ἔργον εἰμι ποιήσας ἐγὼ. Or οὐ μὴ ποτ' ἔργον τοῦτο ποιήσας φανῶ. Or ἀλλ' οὐ τό γ' ἔργον τοῦτο ποιήσας ποτέ (or ἔχω). So 556, ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις. The Scholiast's explanation is absurd: ἀπὸ τοῦ, οὐδέποτε ἐφλυδέρσα.

322. καὶ ταῦτ' — γε. 'Yes, and that too &c.' Oed. R. 37. ἐπ' ἀργύρῳ. 'For money.' Oed. R. 124, εἰ τι μὴ ξὺν ἀργύρῳ | ἐπράσσει. τὴν ψυχὴν προδοῦς. 'Having sold or lost your life.' Qu. προῖς. Cf. on 1166.

323. φεῦ om. Aug. ἢν δοκῇ γε vulg. and most mss. ᾧ δοκεῖ γε E. Br. ᾧ δοκεῖ γε (supr. ἢν η) L. Vauv: ἢ δεινὸν, ἢν δοκῇ γε καὶ ψευδῇ, δοκεῖν. Hart: ᾧ δόκησις ἢ, ψευδῇ δοκεῖν. A critic in Class. Journ. xvii. 57: ἢ δεινὸν, ᾧ δοκεῖ γε, τὸ ψευδῇ δοκεῖν. 'Sad indeed is it, that one who has suspicions, should also have those suspicions false.' Wunder: 'Grave est, qui suspicioni locum det, eum etiam falsa suspicari.' Schneid: 'Pity that if one must needs have his fancy, it should be a false one.' Cf. El. 1039, ἢ δεινὸν εἰ λόγονσαν ἐξαμαρτάνειν. Below 551, ἀλγοῦσα μὲν δῆτ', εἰ γελῶ γ' ἐν σοί, γελῶ. For the ellipse cf. 36, ὅς ἂν τοῦτων τι δρᾷ, φόνον πρόκεισθαι. But I almost think the old reading, ἢν δοκῇ γε, is preferable. Qu. οὐ δοκῇ γε. δοκεῖν. δοκεῖ L.

324. κόμψενε —. 'Prate about.' Schol: σεμολόγει, τὴν δόκησιν περιλάλει, 'talk cleverly or finely about sus-

picionis.' Bruck: 'de suspicione argutare quantavis.' V. Rahnk. ad Tim. p. 154 f. Eur. Ant. Fr. 25, ἄλλοις τὰ κομψὰ ταῦτ' ἀφείς σοφίσματα.

κόμψενε νῦν τὴν δόξαν (τὸ δόξαν Aug.) vulg. κόμψενε τὴν δόκησιν Moschop. π. σχ. p. 20 and 62 (probably from the Schol., who, as Dindorf observes, again explains δόξαν by δόκησιν below 1111). Adopted by Herm. and Hart. κόμψενε νῦν τὴν δόξαν Bergk. Which is preferable. If we had sufficient authority, I should have preferred κόμψενε τὴν δόκησιν, for neither νῦν nor νῦν appears very suitable here. Δόκησις occurs Oed. R. 681. Tr. 426. Eur. El. 379, δόκησει (i. q. δόξῃ) δαμάτων ἀγκωμένον. Andr. 687. Herc. 285. Ixion. Fr. i. So δόκησις Arist. Pac. 44. Thuc. ii. 84 &c. εἰ δὲ ταῦτα μὴ —.

Construe with Schol: εἰ δὲ μὴ φανείτ' μοι τοὺς ταῦτα δρώντας. V. Matth. § 278, n. 2. Cf. Oed. R. 269, ταῦτα τοῖς μὴ δρῶσιν. 139, ὅστις γὰρ ἦν ἐκείνον ὁ κτανὼν &c. Phil. 1242, τίς ἔσται μ' οὐδικωλύσων τῷδε; Arist. Av. 95, τί τις εἰσὶ μ' οἱ ζητοῦντες; For the isolated position of ταῦτα cf. Oed. R. 1251. Mh is found at the end of a verse also Aesch. Cho. 1005. Eur. Med. 1053. Similarly οὐ Eur. Her. 1016. Alexandr. Fr. x. Melan. Fr. xx.

325. τοὺς δρώντας. 'The authors,' whether one or many (306. 302). Cf. Oed. C. 970, πρὸς παῖδων θανείν. ἐξερεῖθ'. 'You will have cause to declare.'

326. τὰ δειλὰ κέρδη. 'Stealthy gains,' gains obtained by the clandestine performance of unlawful deeds. Cf. 293 f. Gl: τὰ κακὰ καὶ ἀπρεπῆ.

δειλὰ Schol. v. l. Br. &c. δεινὰ vulg. These two words are often confounded. Creon hereupon takes his departure: for the following remarks of the watchman, which have a smack of Comedy about them, are certainly in part of such a character, that they could not have been uttered in Creon's presence. Schol: ἀπίων ὁ θεράπων καθ' αὐτὸν ταῦτά φησιν



- ΦΤ. ἀλλ' εὐρεθείη μὲν μάλιστα, εἴαν δέ τοι'  
ληφθῇ τε καὶ μὴ, τοῦτο γὰρ τύχη κρινεῖ,  
οὐκ ἔσθ' ὅπως ὄψει σὺ δεῦρ' ἐλθόντα με  
καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς 330  
σωθεῖς ὀφείλω τοῖς θεοῖς πολλὴν χάριν. [στρ. α'.  
ΧΟ. πολλὰ τὰ δεινὰ κούδεν ἀνθρώπου δεινότερον πέλει  
τοῦτο καὶ" πολιοῦ πέραν" πόντου χειμερίφ νότφ 335

οὐ γὰρ δυνατόν ἐπὶ τοῦ Κρέοντος ταῦτα λέγεσθαι ὡς καὶ ἐν τοῖς κωμικοῖς. Creon returns from his palace 386. The watchman leaves the stage presently after 331.

327. 'Well, that the man may be discovered I most heartily wish; but whether he be discovered or not' &c. For μάλιστα cf. Oed. R. 926. 1466. Tr. 799. Ph. 617. 1285. Lat. 'reperiat'ur ille omnino.' τοι. σοι (supr. τ) L. Cf. 243. Qu. εἴαν δέ σοι (or τις).

328. καὶ μὴ. Qu. κἂν μὴ (ληφθῇ). τοῦτο γὰρ τύχη κρινεῖ. 'For this fortune will decide.' Arist. Vesp. 762, τοῦτο δὲ | "Λιδης διακρινεῖ &c.

330. καὶ γνώμης ἐμῆς Aug. Dresd.

332 f. The stage being now clear, the Chorus descant upon the ingenuity of man, for good and for bad; and conclude with the prayer that with evil doers, such as is the unknown author of the crime in question (74, δῖα πανουργήσασα), it may never be their lot to hold intercourse (373 f.). A similar encomium on the fertile ingenuity and cleverness of man is to be found in Aesch. Cho. 580 f. πολλὰ μὲν γὰρ τρέφει δεινὰ δειμάτων ἄχρη (qu. γέννη). — ἀλλ' ὑπέρολμον ἀνδρὸς φρόνημά τις λέγοι; From which passage "the Attic bee" would seem to have gathered something for his own use. Similarly Eur. Fr. Inc. liii. δεινὰ μὲν ὀργαὶ κυμάτων θαλασσίων, | δεινὰ δὲ ποταμῶν, καὶ πυρὸς θερμαὶ πνοαί, | δεινὸν δὲ πένια, δεινὰ δ' ἄλλα μυρία | ἀλλ' οὐδὲν οὕτω δεινὸν ὡς γυνὴ κακόν. Compare also Horace Od. i. 3, 'Sic te diva potens Cypri' &c. This Choral ode, as Franklin observes, seems to have less connexion with the subject of the drama than perhaps any other in our author.

332. πολλὰ τὰ. πολλὰ τε Neue Wund. (Cf. 1112.) If any alteration were advisable, which does not seem to be the case, I should prefer πολλὰ γε. Put ἐν σχήματι, as the Schol. observes, for πολλῶν ὄντων τῶν δεινῶν, οὐδὲν ἐστὶν ἀνθρώπου δεινότερον. Similarly Trach.

1046, δ πολλὰ δὴ — κακὰ — μαχθήσας ἐγώ | κοῦπω τοιοῦτον &c. Don: "Many the things that mighty be, And nought is mightier than — MAN." So Theocr. xv. 83, σοφόν τι χρῆμ' ἀνθρώπος. δεινὰ.

'Clover.' Gl: δεινὰ. σοφὰ καὶ πανουργα. 333. Gl: δεινότερον. σοφότερον.

334. τοῦτο. Made to agree in gender with δεινότερον, rather than with ἀνθρώποι. Similarly in 296, οὐδὲν γὰρ ἀνθρώποισιν οἷον ἄργυρος | κακὸν νόμισμα' ἔβλαστε τοῦτο καὶ πόλεις παρθεῖ — With τοῦτο the Schol. understands γένος. I would rather consider it put absolutely, without reference to any particular noun. Cf. 295. Arist. Pac. 25. Wex compares Theocr. xv. 83, σοφόν τι χρῆμ' ἀνθρώπος. Plat. Ion. p. 634, κοῦφον χρῆμα ποιητῆς ἐστὶ — τοῦτο καὶ. τοῦτο γὰρ Reiske. Perhaps τοῦτο μὲν, 'in the first place,' or τοῦτο δὴ. But cf. 296, also 791, σὺ καὶ —, σὺ καὶ —. Translate καὶ 'even' (cf. 296), much more over the land. Cf. on Oed. C. 1394. τέρων vulg. I prefer πέρα. Cf. on Oed. C. 651.

885. Πέραν means 'on the other side of,' πέρα, 'over, across.' The two words are often confounded. V. Elmsl. ad Oed. C. 885.

336. χειμερίφ νότφ. When navigation is difficult and perilous. Hesiod Op. 675 warns against χειμῶν' ἐπίδοτα νότοιο τε δεινὰς ἀήτας &c. Ovid. Pont. ii. 3. 27, 'nimboso vento.' The recurrence of the word πόντου in the corresponding place of v. ant. 346, is observable, such similarity being much affected by the tragedians. περιβρυχίους (ὅ). 'Roaring around.' Schol: τοῖς ἠχάδεσσιν, ἢ τοῖς καλύπτουσι τὴν ναῦν. Gl: περισσεύει ἢ κύκλω ἠχούσι. Cf. Od. β'. 427, ἀμφὶ δὲ κύμα | στείρη πορφύρεον μεγάλ' ἱαχὴ νηὸς ἰούσης. Aj. 343 f. From περι and βρύχασθαι, 'to roar.' The word seems to have no relation to βρύχιος, the constant epithet of the sea (Aesch. Pers. 463, ἔπαισαν ἄλμην βρύχιον ἐκ κελεύματι. Apoll. Rh. i. 1310, βρυχίης ἁλός), nor to

χωρεῖ, περιβρυχίωσι  
περῶν ὑπ' οἰδμασιν,  
θεῶν τε τὰν ὑπερτάταν, Γᾶν  
ἄφθιτον, ἀκαμάταν ἄποτρύεται",  
ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἰππείῳ γένει πο-  
λεύων".

340

ὑπόβρυχα, 'under the deep,' and ὑπο-  
βρύχιος (ὑ). (Od. ε'. 319, τὸν δ' ἄρ'  
ὑπόβρυχα θῆκε πολλὸν χρόνον. Hymn.  
xxxiii. 12, τὴν δ' ἄνεμός τε μέγας καὶ  
κῆμα θαλάσσης | θῆκεν ὑποβρυχίην.) Cf.  
Aesch. 1082, βρυχία (μυχία?) δ' ἤχθ'  
παραμυκᾶται (f. παραβρυχᾶται) | βροτῆς.  
337. περῶν E. T. &c. πτερῶν others.  
Qu. πλέον (ω., coll. v. ant. 348). Gl:  
διερχόμενος. ὑπ'. ἐπ' E. Musgr.  
Br. I. e. 'upon, over.' Perhaps rightly:  
but the authority for this reading depends  
solely, I believe, on this copy, an inferior  
one. Cf. on 1142. The idea here put  
forth seems to be that of the mariner with  
the billows towering around him. Herm:  
'inter alluantes undas.' Schneid. quotes  
Archilochus, ναῦται ψυχὰς ἔχουσι κυ-  
μάτων ἐν ἀγκάλας. Aj. 351.

338. θεῶν τε. θεῶν δὲ Ben. θεῶν  
τὰν ὑπερτάταν. "Sic Terram vocat prop-  
ter vetustatem, quum Deorum pariter  
atque hominum mater esse perhibeatur."  
Ekw. "Solon 28, 3 calls her μεγίστη  
δαμόνυν Ὀλυμπίων. Virg. Aen. vii. 136,  
'prima deorum.'" SCHN. Because she  
sustains all creatures. Eur. Chrys. Fr.  
836.

339. ἄφθιτον, ἀκαμάταν. As never  
exhausted by the produce she so constantly  
supplies. ἀκαμάταν. ἀκαμάτων  
Tricl. Dred. Turn. Elmal. ad Med. 807.  
ἀκάματον Bened. Perhaps ἀκάματος.  
Triclinius, who reads ἀκαμάτων (i. e.  
ἀπαύστων καὶ ἀδίδων), connects it with  
θεῶν. The first is long in ἀκάματος, as  
in ἀθάνατος, ἀδάματος, ἀπαράμυθος (Aesch.  
Fr. 193), ἀΐδιος &c. 'Ακαμάταν (?) as ἀθα-  
νάταν &c. Cf. on 134. ἀποτρύεται.  
ἀποτρίβει' L. ἀποτρίβει' Liv. b. 'Works,  
tills' (for his own use). Lat. 'dissecat,  
findit.' Schol: γεωπονεί, ἢ ἀποσχί(ει  
τὴν γῆν. Cf. Tr. 124, ἀποτρίβειν ἐλπίδα  
τὰν ἀγαθάν. Qu. κατατρίβεται, 'wears  
out, belabours.' I hardly think ἀπο-  
τρίβεται can be correct. The Earth com-  
plains in Ovid Met. ii. 286, 'adunci vul-  
nera aratri | rastrorumque fero, totoque  
exerceor anno.'

340. ἰλλομένων Schol. v. l. Br. &c.

εἰλομένων C. D. E. T. V. Tricl. εἰλη-  
μένων R. παλλομένων A. Ald. Schol.  
ἀπλομένων (γρ. ἰλλομένων) K. L. ἀπλω-  
μένων (γρ. εἰλημ.) Liv. b. (Which  
two last readings are a palpable corrup-  
tion of ἀποτρίβεται ἰλλομένων.) Cf. on  
509, and on Arist. Nub. 762. Ran.  
1066. Schol: περικυκλούτων. Tricl:  
κυνομένων πρὸς τὸ ἀροτρίαν. Buttman  
Lexil. § 44 explains ἰλλομένων of motion  
'backwards and forwards' or 'to and  
fro,' as in Nicand. φεῦγε δ' ἀεὶ σκολιήν  
τε καὶ οὐ μίαν ἀτραπὸν ἴλων (i. e.  
'dodging'). Said of avoiding a serpent.  
Xen. Ven. vi. 15, ἐξίλλουσσι τὰ ἴχνη.  
Cf. also the nouns ἰλλός and ἱλλωψ. We  
must therefore understand it of the plough  
being turned round (Βονοτροφοῦδον) at the  
ends of the furrows. In Latin 'circum-  
agi.'

341. ἔτος εἰς ἔτος. ἔτους εἰς ἔτος A.  
Ald. Schol: ἔτος ἐξ ἔτους. 'From  
year to year, year after year.' Tricl:  
ἀπὸ ἔτους εἰς ἔτος. Musgrave cites  
Apoll. Rh. iv. 1774, εἰς ἔτος ἐξ ἔτους  
γλυκερώτεραι. Nonn. iii. 270, εἰς ἔτος  
ἐξ ἔτους πεφορμένους. Add Theocr.  
xviii. 15, εἰς ἔτος ἐξ ἔτους, 'year after  
year, for ever.' xv. 122, ὅσων ἀπ' ὅσων.  
So γῆν πρὸ γῆς Aesch. Fr. 683. Arist.  
Ach. 235. Plut. Mor. p. 132, ἡμέραν  
παρ' ἡμέραν (i. e. 'alternate days').  
'Ἰππείος, as ταύρειος, βόειος, ἀργεῖος, αἰ-  
γείος, ὄνειος &c. Eur. Hipp. 1355,  
ὄχημ' Ἰππείων. Eur. Iph. A. 706, Κεν-  
ταύρειον γένος. ἰππείῳ γένει. The  
Schol. understands this of mules, ταῖς  
ἡμιόνοις, quoting Il. κ'. 352, αἱ γὰρ τε  
βοῶν προφερόμεναι εἰσιν | ἐλκόμεναι  
νειοῖο βαθείης πηκτὸν ἄροτρον. Though  
some, he adds, used also horses in plough-  
ing. So Don., who observes that the  
training of the horse for the yoke is not  
mentioned till 350. The mules of Leo-  
phron, he adds, are styled ἀελλοπόδων  
θύγατρεις Ἰππων Pind. Fr. 13. Schneid.  
understands it of horse and mule equally.

342. πολέων vulg. Dind. &c. πολέων  
L. M. N. V. Dred. a. Steph. Ed. Lond.  
Herm. Bened. πολέων R. πορεύων v. l.

κουφονόων τέ" φύλον ὀρνίθων ἀμφιβαλὼν ἔχει  
 ἀντ. α'.

καὶ θηρῶν ἀγρίων ἔθνη, πόντου τ' εἰναλίαν φύσιν 345  
 σπείραισι δικτυοκλώστοις",  
 περιφραδῆς ἀνήρ

ap. Turn. Gl: πολεῖον στρέφον, βωλο-  
 κοποῦν. πολεῖον is according to the  
 sense, as we have ἀμφιβαλὼν immediately  
 after. "To carry the neuter throughout,"  
 observes Schneid. on 335, "would be stiff;  
 hence in περῶν and πολεῖον the natural  
 gender is resumed, as in Homer, ψυχὴ  
 Τειρεσίαο, σκῆπτρον ἔχων, in Demosth.  
 ἡ μὲν κεφαλὴ, ἔλθων, and the like." Neue  
 appositely quotes Porson's words on  
 Hec. 293: "Quum personam circumlo-  
 cutione significant Graeci, quam citissime  
 ad ipsam personam revertuntur." Wunder  
 adds that πολεῖον was far more likely to  
 be changed by the copyists into πολεῖον  
 (to agree with τοῦτο 334), than the oppo-  
 site.

343. *κουφονέων* vulg. L. corr. and most  
 mss. *κουφονέων* Br. Dind. Wund. Schn. &c.  
*κουφοδεῶν* ('timidorum') conj. Musgr.  
 Gl: *κούφως* καὶ *ταχέως* φερομένους. *Κου-*  
*φονέων*, 'swiftly flying,' is open to sus-  
 picion. Brunck's *κουφονέων*, though  
 adopted by most editors, is rejected by  
 Wernsdorf, as being an epithet most un-  
 suitable to birds. (Below 617, *κουφονέων*  
*ἐρώτων*, the epithet is suitable enough.)  
 He himself proposes *κουφογενέων* ('nat-  
 urally swift,' and yet for all that caught by  
 man), which is not much more satis-  
 factory. Qu. *κουφοπύρων*. Aesch. Pr.  
 281, αἰθέρα θ' ἄγνυν πύρον οἰωνῶν. Or  
*κουφότερον*. Or *κουφοπέτων*. (Hesiod.  
 Op. 210, ὠκυπέτης ἱρήξ. Trach. 1043,  
 ὠκυπέτα μόρφα. Pind. P. iii. 105, ὀκυπε-  
 τῶν ἀνέμων.) Or *κουφοπύρων* (but qu.  
 metre). Or rather *κούφον* ἔπειτα φύλον.  
 But Schneid. seems satisfactorily to have  
 established the genuineness of *κουφονέων*  
 from Theognis 582, σμικρὰς ὀρνίθους  
*κούφον* ἔχουσα νόον, where he explains  
*κούφον*, 'cunning and shy.' The Greeks  
 appear to have considered a bird as a  
 proper emblem to denote whatever is light  
 and volatile. Translate, 'silly,' or 'timid.'  
 φύλον. Alcman 43, 7, οἰωνῶν

φύλα τανυπερίγων.  
 344. *ἀμφιβαλὼν*. *ἀμφιβαλὼν* (supr. o)  
 L. *ἀμφιβαλὼν* ἔχει. 'He leads cap-  
 tive (as a prey).' Schol: *περιβαλὼν τοῖς*  
*δικτύοις* ἀγρεύει. Cf. 202, *δουλώσας*

*ἔχειν*. Eur. Hipp. 1268, σὺ τὰν θεῶν  
 ἄκαμπτον φρένα καὶ βροτῶν | ἔχεις, Εἰ-  
 πρι' σὺν δ' | ὁ ποικιλοπτερος ἀμφιβαλὼν  
 | ὠκυπέτῳ πτερῷ. 'Ἀμφιβάλλειν means  
 'to enclose by throwing around a net.'  
 Hence *ἀμφιβληστρον* (Tr. 1063). Oppian  
 Hal. ii. 375, ἐνθα μὲν ἀμφιβαλὼν — ἴσχει.  
 In the same sense *περιβάλλειν*. Herod.  
 i. 141, λαβεῖν ἀμφιβληστρον καὶ περι-  
 βαλεῖν τε πολλὸν πλῆθος τῶν ἰχθύων &c.  
 Arist. Eccl. 881, ὅπως ἂν περιβάλωμι  
 (περιλάβωμι vulg.) αὐτῶν τινὰ | περιόστα.  
 Menand. ap. Poll. x. 132, ἀμφιβληστρον  
*περιβάλλεται*. Cf. Virg. G. i. 139, 'Tum  
 laqueis captare feras, et fallere visco | In-  
 ventum' &c. — 'pelagoque alius trahit  
 humida lina.' ἔχει. ἔχει, it seems, L.  
 pr. Which is perhaps preferable: for ἔχει  
 applies but ill to φύλον ὀρνίθων, not to  
 mention that ἔχει appears to follow pre-  
 sently after 361.

345. καὶ θηρῶν A. Ald. Erf. Dind.  
 καὶ θηρίων E. V. Aug. θηρίων τ' T.  
 ἔθνη. γένη Lén. b. Cf. Phil. 1146,  
 χαροπῶν τ' ἔθνη θηρῶν.

346. πόντου τ' εἰναλίαν φύσιν. 'And  
 the watery tribes of the deep,' i. e. fishes.  
 Oed. R. 869, θανάτῳ φύσις ἀνέρων. Fr.  
 517, 2, τὴν γυναικείαν φύσιν. Virg. G. iii.  
 243, 'aequoreum genus.' Lucret. i. 16,  
 'natura animantium.' i. 57, 'Omnis divā  
 natura.' εἰναλίαν. εἰναλίαν Ald. Aug.  
 Br. Benedict fancies the first in εἰναλίαν  
 may be lengthened by reason of the fol-  
 lowing liquid (cf. on Aj. 210).

347. σπείραισι δικτ. 'With net-woven  
 coils,' or 'with twisted cord made into  
 nets.' Schol: τοῖς σχοιρίοις, τοῖς εἰς  
 δίκτυον κεκλωσμένοις, οἷς συγκαλέουσι τὴν  
 δίκτυα (τοὺς ἰχθύας?). Supply again  
 here ἀμφιβαλὼν ἔχει, with Schol. Eur.  
 Tro. 537, κλωστοῦ δ' ἀμφιβόλοισι λίανισι  
 &c. Hart: δικτυοκλήστοις (from Schol.).

348. περιφραδῆς. ἀμφιφραδῆς East. p.  
 135, 25. Erf. Herm. A slip of memory,  
 no doubt. Neither Sophocles nor Es-  
 chylus, as Neue remarks, uses words com-  
 pounded with ἀρι or ἐρι. Compare περι-  
 δέξιος Il. φ'. 163. We have a similar  
 compound δολοφραδῆς Pind. N. viii. 33.  
 Schol: πάντα εἰδώς. Who quotes Theoc.  
 xv. 83, σοφὸν τοι χρῆμα' ἄνθρωπος.

κρατεῖ δὲ μηχαναῖς ἀγραύλου  
θηρὸς ὀρεσσιβάτα, λασιαύχενά θ'

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ἵππον ὀχμάζει ὑπ' ἑ' ἀμφίλοφον ζυγὸν οὐρεῖόν τ'  
ἀκμήτα" ταῦρον.

349. μηχαναῖς vulg. μηχαναῖς Erf. prob. Bergk.

350. θηρὸς ὀρεσσιβάτα (a letter at the end erased) L. Phil. 966, θῆρ' ὀρεσιβάτης. Ph. 1125, ἔθνη θηρῶν, οὐδ' ἔχει χῶρος οὐρεσιβάτας (οὐρεσιφοῖτας?). Oed. R. 1100, ὀρεσσιβάτα — Πανί.

351. ἵππον ἄζεται (ἔζεται L. ἄζει V. Aug.) ἀμφίλοφον (ὑγὸν the mas. Triclinius thus: ἵππον ἑλὼν ἄγει' ἀμφίλοφον (ὑγὸν. Vauv: ἵππον ἄγει' ἑ' ἀμφίλοφον (ὑγὸν. Bruck: ἵππον ὑπάζεται ("metri gratia") — Musgrave conj: ἵππον ἄγει' ἀμφί λόφον —. Herm: ἵππιον ἐξέτε' ('six-year old') ἀμφί λόφον (ὑγὸν (!). Arndt: ἵππον ἑλῶ (i. q. εὐλαίνει) λόφον ἀμφιβάλων (ὑγὸν, or ἵππον ἑρξ' (?) ὑπὸ ἀμφίλοφον (ὑγὸν (objecting to ἄγει here, because the poet had already written ἀμφιβάλων ἄγει, of the capture of birds. Cf. on 343). Wernsdorf: ἵππον ἐγίνετα (or ἐγίνεθ' ὑπ') ἀμφίλοφον (ὑγὸν. Sommer ap. eund.: ἵππον ἐτάξας ὑπ' —. Both corrections improbable. Dind: ἵππον ἄζεται — (Doederlein's conj. ad Oed. C. p. 581), taking ἀμφίλοφον (ὑγὸν for nominatives, and ἄζεται in a middle sense. A poor correction indeed! Don: ὀχμάζεται ἀμφί λόφον (ὑγὸν (Emper's conj.). Schneid: ἵππον ὀχμάζεται (G. Schoene's conjecture) ἀμφιλόφον (ὑγὸν ('putting the yoke round his neck'). Hart: ἵππον ἄγει, λόφον ἀμφιβάλων (ὑγὸν (Wex's conjecture). The general sense of the passage Wunder justly takes to be this: 'jubatumque equum domat jugum cervici imponens.' Schol: ἀμφίλοφον (ὑγὸν. ἀντὶ τοῦ, περιβαλὼν αὐτῷ (ὑγὸν περὶ τὸν λόφον ὑπάγει. ἢ ἀμφίλοφον, τὸν ἀμφοτέρωθεν συν- ἔχοντα τοὺς λόφους τῶν ὑπο(ὑγίων) καὶ λείπει ἢ ὑπὸ: ὑπὸ (ὑγὸν ἄγει. Tricl: ἀμφίλοφον. τὸν περιλαμβανόμενον τοῖς λόφοις καὶ τραχήλοις τῶν ζώων. Qu. ἵππον ὑπ- ἄγαγεν ἀμφίλοφον (ὑγὸν, i. e. 'duxit sub jugum cervici impositum.' (Cf. Hom. Il. ε'. 279, ἵππους δὲ Πριάμης ὑπαγον (ὑγὸν &c. The aorist as διδιδάξω 356. Aesch. Fr. 462, κλέψαι πρῶτος ἐν (ὑγὸν) κνέ- βαλα | ζεύχαισι δουλεύοντα. — ὑπ' ἄρματ' ἤγαγον φιλήριους | ἵππους.) Or ἵππον ἄγει λόφον (or λόφον) ἀμφι βαλὼν (or ἀμφιβάλων) (ὑγὸν. Or ἵππον ἄγων (or ἑλὼν) ἔθεται (or βάλεν, or τιθεῖ;) ἀμφί

λ. ζ. Or ἵππον ἔχοντ' ἄγει ἀμφίλοφον (or ἀμφί λόφον) (ὑγὸν. Or ἵππον ὑπει- γάθει ('cogit, cohibet') ἀμφίλοφον (ὑγὸν (or dat.). (Cf. Aj. 753, εἰρεῖαι Αἰαντ' ὑπὸ στήγαισι. Virg. Aen. vii. 639, 'ad juga cogit equos.') Or ἵππον ὑπ' ἄρμασιν ἀμφί λόφον (ὑγὸν. (Phot: Ζυγώσω. καθέξω, δαυδῶσω. El. 702, (ζυγῶτων ἄρμάτων.) Or ἵππον ἐλαύνει ὑπ' ἀμφίλοφον (ὑγὸν. Or ἵππον ἄγων ἑλῶ (or ἑλὼν ἄγει), ἀμφί λόφον (ὑγὸν ('the yoke about its neck,' with its neck yoked). Or ἵππον ἄγει, τεθὲν ἀμφί λόφον (ὑγὸν. For the 'accusativus absolutus' thus placed cf. Arist. Av. 1149, ἄνω δὲ τὸν ὑπαγωγέα | ἐπέτρετ' ἔχουσαι κατόπισιν, ὥστερ παιδία, | τὸν πη- λὸν ἐν τοῖς στόμασιν, αἱ χελιδόνες (for so I would read). This construction not being understood, ἀμφί λόφον passed into ἀμφίλοφον; and then, to make any sense, ὑπὸ was supposed to be understood (v. Schol: καὶ λείπει ἢ ὑπὸ: ὑπὸ (ὑγὸν ἄγει). The correction ὀχμάζεται seems not im- probable: the first syllable of which ap- pears to have been left out from its re- semblance to the preceding final syllable in ἵππον. Should we not then read ἵππον ὀχμάζει ὑπ' ἀμφίλοφον (ὑγὸν, or ἵππον ὀχμάζεται ἀμφιλόφον (ὑγὸν, or — ἀμφι- βαλὼν (ὑγὸν (Aesch. Pers. 50, στεῦνται — (ὑγὸν ἀμφιβαλεῖν δοῦλιον 'Ελλάδι)? Eur. El. 818, ἵππον τ' ὀχμάζει. Schol. ad Apoll. Rh. i. 743, κυρίως ἐστὶν ὀχμάσαι τὸ ἵππον ὑπὸ χαλινῶν ἀγαγεῖν ἢ ὑπὸ ὄχημα. Blomf. ad Prom. 5. The middle would here have its proper force, implying that man does this for his own use and conven- nience. Compare above 291, οὐδ' ὑπὸ (ὑγὸν) | λόφον δικαίως εἶχον. Pind. P. ii. 93, φέρειν δ' ἐλαφρῶς ἐπαυχένιον λαβόντα (ὑγὸν ἀρῆγει. Hesiod. Op. 813, ἐπὶ (ὑγὸν) αὐχένα θείναι | βουσί καὶ ἡμῖνοις καὶ ἵπποις ἀκνυόδεσσι. Eur. Aeol. Fr. xiv. Dindorf cites Plutarch ap. Stob. Flor. 53, 14, καὶ ἵππους ἐχαλίνωσε (δ' ἀνθρώπος) καὶ βόας ἀρότροις ὑπέ(ευνε). Galen. T. iv. p. 285. ἀμφίλοφον (ὑγὸν (so L. lemm.). Perhaps ἀμφί λόφον (or λόφον) —. Cf. on Oed. R. 184, ἀκτὰν παρὰ βόμιον (al. παραβόμιον). But see prec. note.

352. οὐρεῖόν τ' —. Schol: ἀπὸ κοινου τὸ ὑπὸ (ὑγὸν) ἔζεται (ἔζεται, supr. α, L.).

καὶ φθέγμα καὶ ἀμερόφρον\* φρόνημα καὶ ἀστὺ-  
νόμους στρ. β'. 354

353. ἀκμήτα L. R. (with gl: ἀδάμαστον.) Dind. Wund. Schn. Hart. &c. ἀδμήτα vulg. ἀκμήτα ταύρον. 'The unwearied ox,' i. e. with field-work. Pind. Ol. i. 87, ἀδάμαστος ἵππους. Compare also the epithets of Earth, ἀφθιτον ἀκαμάταν 339. Mr. Long prefers ἀδμήτα.

354 f. "After the description of man's victorious contest against inanimate and animate nature, the poet, mounting higher, comes to the social and moral nature of man himself." SCHN. The four things noticed by our poet, as evincing the ingenuity of man, are the invention of language, intellectual pursuits, the institutions of civilized life, and the art of self-protection from the inclemency of the weather. How would his Muse have soared on high, if he had witnessed the discoveries of the present generation!

354—5, and also 355—6 are united in one verse by Boeckh and Dind.

354. φθέγμα. Schol: τὴν ἀνθρωπίνην διδλεξίν. 'The faculty of speech or conversation, language.' Gl: τὴν ῥητορικὴν. "Soph. holds agreeably with the popular notion, also maintained by the Eleatics and Pythagoras (Cic. Tusc. i. 25, 62), that language is not developed by nature, but established by convention (θέσει)." SCHN.

ἀνεμύεν Ald. Aug. Fors. Erf. Dind. ἡνεμύεν the rest and Br. ἀμερόφρον (i. e. civilized, humanized) Schneid. Perhaps ἡμερόεν. See next note.

ἡνεμύεν φρόνημα vulg. ἀνεμύεν — Dind. Wund. &c. Schol: τὴν περὶ τῶν μετεώρων φιλοσοφίαν. Gl: τὴν φιλοσοφίαν, τὴν ἀερὸς δίκην τοῖς πολλοῖς ἀκατάληπτον. Hesych: ἡνεμύεν, ὑψηλὸν, μετέωρον. Tr. 953, ἀνεμύεσσα — αἶσα. Camer: 'sublimem scientiam, vel agilissimum ingenium.' Erfurdt, with Hermann, understands this 'de celeritate consilii,' comparing the expression 'ventosi equi' in Ovid Fast. iv. 392. This epithet, remarks Hermann, is used of the 'feet of horses' Oppian. Cyn. i. 284, of 'tigers' ibid. v. 431. iii. 98, of 'arrows' Nonn. Dion. xxix. 52. xxxiii. 314. Wunder explains φρόνημα 'facultas cogitandi, sapientia.' Dindorf also understands it of 'the intellectual faculty of thinking.' Schneid. substitutes ἀμερόφρον νόημα, observing that the 'facultas sublimia cogitandi' would be premature. "Rather," he says, "between φθέγμα and ἀστ. ὄργαλ we look for CIVILIZATION—the putting off the wildness of the un-

tamed mind. Such is the regular gradation in Isocr. Nicocl. 3: (by speech) οὐ μόνον τοῦ θηριωδῶς (τῶν ἀπῆλλεγαμεν, ἀλλὰ καὶ συνελθόντες πόλεις φιλοσώμεν καὶ νόμους ἐθέμεθα. Cic. N. D. ii. 50, 'Eloquentia nos juris, legum, urbium societate devinxit; haec a vita immani et fera segregavit.' Hor. Serm. i. 3. 102, 'pugnabant — donec verba, quibus voces sensusque notarent, | nominaque invenire: dehinc absistere bello, | oppida coeperunt munire et ponere leges.'" Some attainment of civil or social life seems evidently required. Donaldson, who translates: 'lofty (cf. lust, lift, luff, &c.) thought,' thinks there may be a covert allusion to the poet's friend Pericles; and hence the connexion between the ἡνεμύεν φρόνημα and the ἀστὺνόμος ὄργαλ becomes the more emphatic, as that statesman combined with his ἀστὺνομία the μετεωρολογία he got from Anaxagoras (Plat. Phaedr. p. 270 A, where ὑψηλόφρων is the prose version of φρόν.). So Cic. Orat. 34, "quem etiam, quo grandior sit et excelsior (ut de Pericle supra dixi), ne physicorum quidem ignarum esse volo. Omnia profecto, quum se a coelestibus rebus referet ad humanas, excelsius magnificentiusque et dicet et sentiet." Cf. Eur. Alc. 983, ἐγὼ δὲ διὰ μούσας καὶ μετάρσιος ἤξα (Schol: περὶ μετεώρων ἐφρόντισα).

355. φρόνημα. φάνημα Scal. prob. Valck. ad Ammon. p. 70. Bergk. φρόνημα and φάνημα are often confounded (v. Blomf. Gl. Pers. 403).

ἀστὺνόμους ὄργαλ. 'Civilized habits, or life.' Heath: 'mores civiles, indolem civilem.' So Erf. understands it, 'de moribus et institutis civilibus.' 'Ἀστὺνόμος is the opposite of ἀγρονόμος (786, Oed. R. 1103). 'Ἀστὺνόμοι ὄργαλ therefore are 'habits' or 'dispositions suited for a community (or town life), social habits,' as opposed to the rude and uncultivated manners of a solitary country life. Cf. Pind. Nem. ix. 31, ἀγλαίσσον ἀστὺνόμοις (i. e. with public festivals) ἐπιμίξαι λαόν. Aesch. Ag. 88, θεῶν τῶν ἀστὺνόμων. Pers. 853, πολιτισσόνόμοις βιοτῶ. Cho. 851, ἀρχαῖς τε πολιτισσόνόμοις. Wunder explains it rather differently: 'studium civitatis regendae, i. e. facultas civitatis administrandae.' I. e. 'the art or science of governing.' And Schneid: 'the tempers apt for civil go-

ὄργας ἐδιδάξατο, καὶ δυσαύλων  
πάγων αἰθρία\* καὶ  
δύσομβρα φεύγειν βέλη\*,  
παντοπόρος ἄπορος ἐπ' οὐδὲν ἔρχεται"

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vernment.' So also Schol: τὴν τῶν νόμων ἐμπειρίαν, δι' ἣν τὰ ἔσται νέμονται, ὅ ἐστι διοικούνται. Gl: τὰς ἐν τῇ πόλει τῶν νόμων δίκας. Valck. l. c. proposes to correct, ἀστυνόμους ἀρχάς, coll. 177, ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς. 744. 798. Which conjecture derives some support from Aesch. Cho. 864, ἐπ' ἐλευθερίᾳ — ἀρχαῖς τε πολισσοσύμοις.

356. ὄργας. Ὀργαί, like *μανία*, is frequently used in the plural. Cf. 957. Aj. 640, οὐκ ἐστὶ συντρόφοις ὄργαῖς ἐμπέδος. Thuc. iii. 82. Blomf. Gl. From. 386. Musgr. conj: ὄρχμας (i. e. φραγμούς). ἐδιδάξατο. 'Has taught himself, has learnt.'

357. καὶ δυσαύλων — βέλη. 'And to avoid the keen arrows of comfortless (pinching, severe, rigorous) frosts, as well as those of heavy rains.' 'The gen. πάγων coupled by καὶ with the adj. δύσομβρα, as in Oed. R. 267.' SCHEN. Architectural contrivances seem chiefly meant. δυσαύλων. 'Uncomfortable, rigorous, severe.' Schol: δυσχερῇ τὸν ἐκλαισμένον ποιοῦντων. Gl: εἰς οὓς δυσκαλὸς αὐλίζεται τις. Fr. 84, δόσαυλος (δυσάυλιστος Hesych.). The soldier's bivouac is called his *δυσανλία* Aesch. Ag. 541. Don. quotes Prop. iii. 13. 28, 'sparsa triste cubile gelu.' πάγων. 'Of frosts.' From πήγνυμι. Phil. 293, πάγων χυθέντος. Fr. 162. Aesch. Ag. 335.

358. πάγων αἰθρία (ψυχρὰ Aug. from a gloss, om. πάγων) καὶ τὰς mss. Which does not agree with the corresponding v. 368, νόμους γὰρ αἰρων χθονός. Wherefore Boeckh, Dind. and Don. read πάγων ὑπαίθρια καὶ, coll. Aesch. Ag. 355, τῶν ὑπαίθριων πάγων. Musgrave had already proposed αἰθρία. For which form they compare ἐκινύμφειος, ἐκινύκειος, Ἐφέσειος, εἰτύχεια. Schneid. gives: πάγων ἐναίθρια (Helmke's conj.). Hart: πάγων ὑπαίθριά τε καὶ. Erfurd: ἴδρις πάγων αἰθρίας (who fancied that ἴδρις had slept out, adducing in support the Schol: εἰσασθητός ἐστι καὶ οἰκοδομημάτων. And in Aj. 910, κῶφος and ἄπρις are explained by ἀναίσθητος in Schol.). I believe the true reading to be πάγων ὑπαίθρια (or perhaps *δυσαίθρια*)

καὶ —, the penultimate being long as in αἰθρία (Arist. Nub. 371). Cf. Eur. Her. 857, ὄρφνης ἐκ δυσαίθριων. Andr. 226, βασιδ' ὑπαίθριος δρόσον. Aesch. Ag. 335, τῶν ὑπαίθριων πάγων | δρόσον τ' ἀπαλλαγέντες. From. 113, ὑπαίθριος (I in thesis) δεσμοῖσι πασσαλευτός ἐν. Thuc. i. 134, ἵνα μὴ ὑπαίθριος ταρακωροίη. Plat. Symp. 23, ἐπὶ θύραις καὶ ἐν ὁδοῖς ὑπαίθριος κοιμώμενος. "Veteres plerumque ὑπαίθριος de persona dicebant; ὑπαίθριος de re," observes Blomfield in Gl. Cho. 113. The form ὑπαίθριος appears to me open to suspicion. Perhaps ὑπαίθρια. Or πάγων ἐπὶ (or ἄμα) ψυχρὰ καὶ. Or thus: δυσαύλων (or δόσαυλα) | πικρῶν ('piercing') πάγων αἰθρίων. Or δυσανλιστ-|όστα πάγων αἰθρίων. Or πάγων κρυδέντα καὶ (Glycon.), and in v. 368, νόμους ~ ~ ~ (γε σέβων;) χθονός. Schol: αἰθρία. ψυχρὰ. Gl: τὸ δὲ αἰθρία ἀπὸ τοῦ ἐκτὸς οἴκου. Cf. Fr. 162, δταν πάγου φανέντος αἰθρίων &c. I now prefer the reading of the mss. Cratinus Del. Fr. v. Ἐπερβορέους αἰθρία τιμῶντας στέφη. In dactylic or anapaestic verse, the middle syllable in αἰθρίος is short, except where it coincides with the arsis. Hom. H. Ap. 433, ἥλθ' ἀνεμος Ζέφυρος μέγας αἰθρίος. Theocr. iv. 43, χά Ζεὺς ἄλλοκα μὲν πέλει αἰθρίος, ἄλλοκα δ' οὐε. δύσομβρα — βέλη. East. p. 571, 26, explains this to mean τοὺς βαγδαίους θετοὺς καὶ μέλιστα τοὺς χειμερίους. The infinitive φεύγειν added as another object. So Oed. C. 1357, ἔθηκες ἀπολιν καὶ στολὰς ταύτας φορεῖν. βέλη. Cf. Psalm 147, 17.

359. παντοπόρος, ἄπορος (δ' add. Dind.) ἐπ' οὐδὲν ἔρχεται τὸ μέλλον vulg. Such is the common reading of this passage, which is evidently corrupt. Schol: παντοπόρος: εἰς πάντα μηχανὰς ἐξευρίσκων, καὶ ἐπ' οὐδὲν ἄπορος τῶν μελλόντων, θανάτου μόνον οὐχ εἰδὼν ἴαμα. Donaldson justly doubts the propriety of such a construction as ἐπ' οὐδὲν τὸ μέλλον. He therefore takes τὸ μέλλον as a sort of adverb, analogous to τὸ πρὶν, τὸ νῦν &c. In his New Crat. p. 585 he explains τὸ μέλλον "in regard to the future," added in apposition to the preceding line. The passage quoted by Wunder, 728, μηδὲν τὸ

τὸ μέλλον". Ἄνδρα μόνον  
φεύξιν οὐκ ἐπάξεται".

νόσων δ' ἀμηχάνων φυγὰς ξυμπέφραστοι.

σοφὸν τι τὸ μηχανοῦν τέχνας ὑπὲρ ἑλπίδ' ἔχων  
ἀντ. β'. 365

μὴ δίκαιον, is not apposite. Schneid. explains: 'ad eorum, quae futura sunt, nihil:' but adds that another construction is perhaps preferable, ἄπορος ἐπ' οὐδὲν ἔρχεται τὸ μέλλον ('he advances to the future,' to that which awaits him). I am inclined myself to think that this latter mode is right, only for ἔρχεται, which certainly seems corrupt, I would substitute some such verb as ἀμύνει, 'he awaits,' εἰσέρχεται, or δέκεται or προσδοκᾷ. Or thus: παντοπόρος, ἄπορος ἐπ' οὐδὲν, ἔρχεται ('he comes to be, becomes, ingenious, helpless in nothing') &c. Or: — ἐπ' οὐδὲν οὐδ' ὀκνεῖ τὸ μέλλον. We should probably write παντοπόρος — τὸ μέλλον in one verse, and in ant. 370 f. ὀψίπολις — ξύνοστι. παντοπόρος. 'All-providing, ingenious, fertile in resources.' Gl: παμμήχανος. παντοπόρος. ἄπορος. Observe the studied resemblance in the form of word and even punctuation, between this verse and its corresponding one in the strophe 370, ὀψίπολις: ἄπολις —. In both passages the juxtaposition of the two epithets, by more strongly marking the contrast, serves to heighten the effect. Dind. has injudiciously, I think, removed the comma (I prefer a colon with Herm.) usually placed after παντοπόρος. ἄπορος ἐπ' οὐδὲν. 'Unprovided against nothing.' So Oed. R. 691, ἄπορον ἐπὶ φρόνιμα.

361. αἰδοί μόνον (supr. ον) L. Schol: θανάτου μόνον οὐκ εὐρεῖ ἴαμα.

362. On the double form φεύξιν and φύξιν see Lob. ad Phryn. p. 726. I believe φεύξιν, ἀπόφευξιν (Arist. Nub. 874. Vesp. 558. 562), φεύξιμος (as βρώσιμος, δαήσιμος &c.) to be the correct forms; but ἀφυκτος (as στυπνός, ἄστυπτος, ἐρικτός), not ἀφευκτος. οὐκ ἐπάξεται the mas. vulg. Don. renders: 'he will not call in aid' (and so get rid of?), coll. Plat. Menex. p. 238 B, ἀρχοντας καὶ διδασκάλους αὐτῶν ἐπηγάγετο (ἡ γῆ). Thuc. i. 81, ἐν δέονται ἐπάγονται. Heindorf. ad Plat. Soph. p. 235 C. conjectures: οὐκ ἐπεύξεται. Schneid: οὐκ ἐπείσεται ('he will by no spell effect'), coll. Aj. 579. Oed. C. 1196, φίλων ἐκφθαῖς ἐξεπείδονται (?) φύσιν. "Similarly," he adds, "Aesch. Eum.

618, ἀπᾶς θανάτος οὐκ ἔστι ἀνδραγαθίᾳ | τοῦτων ἐκφθαῖς οὐκ ἐπείσσει Ζεὺς. Ag. 992, ἀνδρὸς μέλαν αἶμα τίς ἀντὶ τῶν ἀγαλλέσται' ἐπαιθεῖν; Arrian. Epict. i. 27. 9, τοῦ φεύγει τὸν θάνατον; μηδέποτε ἐπαιθεῖν." Bergk proposes the same correction. Qu. οὐ διδάξεται (355), or οὐ παρέξεται, or οὐκ ἀφείρεται, or οὐκ ἀφείρεται, or οὐκ ἐφείρεται (v. 364), or οὐκ ἀπολείπεται (carry off, obtain, Ear. Iph. A. 298. Tr. 497, ἐκφέρεται), or οὐχὶ μείσεται, or rather οὐκ ἐμείσεται.

363-4. νόσων — ξυμπέφραστοι in one verse Dind. νόσων — | φυγὰς — vulg. ἀμαχάνων (and μαχωνόεν 365) Erl.

364. ξυμπέφραστοι. 'He has devised, contrived.' Lat. 'excogitavit.' Schol: ἐπινοήσκειν. Gl: κατενόησε καὶ ἀφείρε. Cf. on Oed. C. 1016. C. Matthiae (Oba. p. 15) proposes to put only a comma after ξυμπέφραστοι, and a full stop after ἔχων, observing that skill in art seems to refer rather to the preceding mention of the cure of diseases, than to what follows respecting the bad and good pursuits of men.

365 f. 'Endued with a certain incredibly wise skilfulness of contrivance (he does not proceed in one path, the better one, but) at one time he inclines to good, at another to evil.' So the Schol. explains. Cf. Hor. Od. i. 3. 25, 'Andax omnia perpeti | Gens humana ruit per vetitum nefas.' The reflections of the Chorus as to the two opposite directions in which man turns his ingenuity, for bad and for good; and as to the glory on the one hand of upholding divine and human laws, and the disgrace on the other of acting a contrary part, evidently point to the daring conduct of the as yet unknown individual, who, in the face of the sovereign's decree, has ventured to sprinkle earth upon the corpse of Polynices.

σοφὸν Ald. Schol. Br. &c. δεῖνόν τι Turn. Cf. v. str. 354. τὸ μηχανοῦν τέχνας. 'His skill in art.' Lat. 'artis solertiam.' For the article cf. 190.

366. ὑπὲρ ἑλπίδ'. 'Beyond expectation.' Schol: παρὰ προσδοκίαν, — ὡς οὐκ ἂν τις προσδοκῆσειεν. Musgrave needlessly proposes ὑπέρελπι δ' (rather τ'). ἔχων. ἔχον Lén. b.

ποτέ" μὲν κακὸς†, ἄλλοτε δ'† ἐσθλὸς† ἔρπει",  
νόμονς† αἴρων\* χθονὸς  
θεῶν τ' ἔνορκον δίκαν  
ὑψίπολις\*. ἄπολις, ὅτφ τὸ μὴ καλὸν  
ζύνεστι\*. τόλμας χάριν\*

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367. ποτέ (ποτέ Līv. b.) μὲν κακὸν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει vulg. I.e. ποτέ μὲν ἐπὶ κακὸν, ἄλλοτε ἐπὶ ἐσθλὸν ἔρπει. Cf. 212, and on Oed. R. 734. But ποτέ μὲν cannot well be followed by ἄλλοτε without δέ: wherefore for ἄλλοτ' I would read either ποτέ (or rather νῦν, coll. v. str. 366) μὲν κακὸν, ἄλλοτε δ' ἐσθλὸν ἔρπει (sub. ἐπὶ), or — ἄλλοτε δ' ἐσθλὸν ἔρπει, or ποτέ (νῦν) μὲν κακὸς, ἄλλοτε δ' ἐσθλὸς ἔρπει (Oed. R. 883, ὑπέροπτα — πορεύεται), or — ἦκει (Oed. R. 1519).

368. παρίρων (δ παρ. Līv. b.) the mas. This is without doubt corrupt. γεραίρων Reisk. Vanv. Musgr. Ell. Don. γὰρ ἄρων (!) Heath. παρίρων Pflugk. Wund., coll. Schol. and referring to Eur. Ph. 592, παρίνει δ' οὐδὲν ἢ προθυμία (Schol: παρίνει δὲ ἦτοι πληροὶ οὐδαμῶς ἢ σὴ προθυμία). γὰρ αἴρων Schaeff. Hart. τ' αἴρων (i. e. ὑψών, ἀνέχων, αἴζων, cf. 360. 287) Schneid. παραιών Dind. (who considers this an illustration of the preceding ποτέ μὲν ἐπὶ κακὸν ἔρπει, and approves of Camerarius' explanation: "Nam et patriae leges convellit et divina jura violat"). Boeckh explains in a similar manner. παρελθών (!) Bern. Thiersch. (coll. 921, ποίαν παρελθούσα δαιμόνων δίκην.) Schol: δ πληρὸν τοὺς νόμους καὶ τὴν δικαιοσύνην ὑψίπολις γίνεται, δ ἐστὶν ἐν τῇ πόλει ὑψηλός. ἄπολις δὲ ἐκείνος καὶ ταπεινὸς τῇ πολιτείᾳ, ὅτι μὴ τὸ καλὸν σύνεστιν, καὶ ὅστις οὐ μετὰ τόλμης τὸ καλὸν ἐκπληροῖ. Gl. A: στέργων, πληρὸν. Gl. Par. 2711: δ φυλάττων. Ottema thinks παρίρων may mean the contrary of λύνων, in the sense of 'observing' (so Schol. φυλάσσαν). The ordinary meaning of the word is 'connectens, conserens,' which appears to me quite unsuitable here. We must therefore resort to conjecture, and of the proposed readings just mentioned I prefer that of Schaefer, γὰρ αἴρων, i. e. 'for when he supports and exalts the laws' &c. Cf. Arist. Ran. 377, χάπτως ἀρείς τὴν Σάτειραν (where αἴρειν is explained in glosses by ὑψοῦν, μεγαλύνειν). Vesp. 1023, ἀρθείς δὲ μέγας καὶ τιμηθείς &c. Eur. Her. 322, πολλὰ σ' ἐπαύειν — ὑψηλὸν ἀρῶ. Suppl. 564. Aesch. Cho. 778, νιν μέγαν ἔρας. Which ingenious con-

jecture is approved of by the annotator in Class. Journ. xvii. 57, and adopted by Hart. The same had long since occurred to myself. I submit also the following, αἴρων, αἴζων, φυλάσσω, σεβίζων. I now prefer αἴρων (νόμους αἴρων χθονός). Cf. on 358.

369. χθονὸς del. Both. C. Matth. The words θεῶν τ' ἔνορκον δίκαν were ejected by Tricl., as he himself confesses.

370 f. Cf. Oed. R. 883 f. With ὑψίπολις: ἄπολις compare the similarly placed words in v. str. 360, παντοπόρος ἄπορος. Boeckh and Dind. wrongly write ὑψίπολις ἄπολις. ὑψίπολις.

'Is high or eminent in the state, an excellent citizen.' Lat: 'civis eximius.' Schol: ὑψίπολις γίνεται, δ ἐστὶν ἐν τῇ πόλει ὑψηλός. Compare ἡδύπολις ('beloved by the state') Oed. R. 510, ἔμπολις, 'of the same state,' Oed. C. 1156, and the fictitious name of the Athenian citizen Δικαιοπόλις (as if δικ.) in the Acharnians of Aristophanes. I once thought of δίκαν ὑψίπολιν (Oed. R. 866, νόμοι — ὑψίποδες): but it is clear that ὑψίπολις and ἄπολις are here placed in contrast, and the corresponding words in the strophe παντοπόρος ἄπορος are against such an arrangement.

ἄπολις. ἄπολις δ' E. T. V. Aug. Dresd. Schol. in interpr. Br. Translate: 'he is no citizen,' unworthy of the name, or a worthless citizen. Heath: 'civitate indignus.' Schol: ἄπολις δὲ ἐκείνος καὶ ταπεινὸς τῇ πολιτείᾳ, ὅτι μὴ τὸ καλὸν σύνεστιν. As ἄπολις is evidently contrasted with ὑψίπολις, it must signify the exact opposite, 'no citizen, a bad citizen.' The word occurs in a different, and its more usual, sense Eur. Tro. 1291, ἃ δὲ μεγαλόπολις ἄπολις δλωλεν — Τροία. Aesch. Eum. 435, ἄπολιν Ἰλίου πόλιν. To ἄπολις answers ἄπορος in the corresp. v. 360.

372. ζύνεστι. So Oed. C. 7, χά χρόνος ξυνὸν μακρός. El. 611, εἰ δὲ σὺν δίκῃ ζύνεστιν &c. Aj. 338. 639. Tricl: ὅστις δι' οἰκείαν κακίαν ἐμτόχως ἐστὶ τῶν καλλίστων. Said with special reference to the act of the unknown guilty person. τόλμας χάριν. 'Because of his daring.' So Oed. R. 886, κατὰ νιν ἐλοίτο μοῖρα δυσπότημον χάριν χλιδῆς. Said in



μήτ' ἔμοι παρέστιος"  
 γένοιτο μήτ' ἴσον' φρονῶν ὃς τάδ' ἔρδει".  
 ἔς δαιμόνιον τέρας ἀμφωῶ  
 τόδε, πῶς εἰδὼς ἀντιλογήσω  
 τήνδ' εἶναι μήτ' παῖδ' Ἀντιγόνην.  
 ὦ δύστηνος  
 καὶ δυστήνου πατρὸς Οἰδιπόδα,  
 τί ποτ' ; οὐ δὴ που σέ γ' ἀπιστοῦσαν  
 τοῖς βασιλείοισιν ἄγουσί" νόμοις

375

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allusion to the unknown author of Polynices' interment. Schneid.: 'to gratify his audacity.' After *ἐννεσι* Donaldson rightly places a colon (compare the one after τὸ μέλλον 361), the position of the words *τόλμας χάριν* being awkward, if referred to what precedes. Cf. Trach. 582, κακὰς δὲ τόλμας μήτ' ἐπιστάμην ἐγὼ, | μήτ' ἐκμάθοιμι, τὰς τε τολμάσας στυγῶ.

373 f. "I. e." says Schneid., "neither in private nor in public life may I have fellowship with him." Who compares Eurip. ap. Orion. 56, 4, *δοτις δὲ τὸ φύσαντε μὴ τιμῶν θέλη (θέλοι?)*, | *μή μοι γένοιτο μήτε συνθύτης θεοῖς*, | *μήτ' ἐν θαλάσῃ κοινάπλου στέλλοι σκάφος*. Callim. in Cer. 117, *Δάματερ, μὴ κείνος ἐμὴν φίλος ὃς σοι ἀπεχθής*, | *εἴη, μὴδ' ὁμότιχος*. Hor. Od. iii. 2. 26. Cf. El. 239 f. This strong language of the Chorus is the more striking and impressive, uttered as it is just before the introduction of Antigone as the author of the deed in question.

*παρέστιος*. I. q. *συνέστιος*, *ὁμέστιος*. So *σύνεδρος* (Oed. C. 1379) and *πάρεδρος* (Pind. Ol. viii. 28). 'Under the same roof,' *ἐστία* meaning 'a house or home.' Gl: *σύνοικος*. Qu. *μήτ' ἔμοιγ' ὁμέστιος*.

374. *ἴσον φρονῶν*. Qu. *ἴσα φρονῶν*. 'Of the same way of thinking,' a partizan of the same cause. Gl: *ὁμοδίατος*. So Il. ε'. 326, *οἱ φρεσὶν ἔργια ἦδην*, 'he was of like sentiments.' Il. δ'. 361, *τὰ γὰρ φρονέεις ἃ τ' ἐγὼ περ*. Il. χ'. 263, *οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσι*. Paul Ep. Philipp. ii. 2, *ἴνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν φρονούντες*. "The Attic expression for congeniality in political sentiments. Dem. Phil. iii. 18, *Πελοποννήσιοι τάκλειον φρονοῦσιν*." SCHN.

375. Schol: *ὃς τοιοῦτον ἐπιτετῆδευκε βίον*. Gl. *τάδε*: *τὰ περὶ τῆς ταφῆς*. I. e.

'these and such like things.' Cf. 668, *ταῦτον*. 302. *ἔρδει*. *ἔρδει* Aug. I should prefer *ἔρδοι*, because of the preceding opt. *γένοιτο*. Cf. Od. α'. 47, *ὃς ἀπέλοιτο καὶ ἄλλος ὃ τις τοιαῦτά γε βέροι* ('quicquid talia patret'). Phil. 960, *δλοιο μὴ περὶν μάθοιμ'*. Aj. 1074, *οὐ γὰρ — νόμα καλῶς | φέρουντ' ἀν, ἐνθα μὴ καθεστήται* (al. —κη, —κε, —κει) *δέος*. Tr. 1236, *τίς ταῦτ' ἀν, δοτις μὴ 'ξ ἀλασφόρων νοσῶ, | ἔλοιτο*; Cf. on Oed. C. 778. *ἔρδω* is often used in a bad sense, as in Homer Il. σ'. 455, *πολλὰ κακὰ βέξαντα*. σ'. 636, *θηρὶ κακὸν βέξαντι τοικῶς*. Od. χ'. 314, *εἰπεῖν οὐδέ τι βέξαι ἀτάσθαλον*.

376. 'I am perplexed at this strange sight (portent), as to how I can deny that this maiden is Antigone, knowing as I do that it is she.' The Chorus, upon seeing Antigone dragged in, are filled with astonishment at the spectacle, little thinking that it was a woman, and moreover a member of the reigning house, who had executed the daring deed in question.

*ἐς*. 'At.' Cf. Oed. R. 980. Oed. C. 1119, *μὴ θαύμαζε πρὸς τὸ λυγρὸν*. Matth. § 578 c. *τέρας*. Cf. El. 1318.

*δαιμόνιον*. 'Strange, wonderful' 377. *τόδε, πῶς vulg. τόδε. πῶς —*; Br. *τόδ', ὅπως* Erf. Hart. *εἰδέε*. 'Knowing' as I do that it is she. Supply *εἶναι* from *οὐκ εἶναι* (*εἶναι μὴ*).

378. *τήνδ' οὐκ εἶναι παῖδ' — vulg.* Instead of *οὐκ* we here require *μή*. Read therefore *τήνδ' εἶναι μὴ* (or *μὴ τήνδ' εἶναι*) *παῖδ' Ἀντιγόνην*. Schneid. tries to get rid of this difficulty by supposing the emphasis to fall on *οὐκ* and 'Ἀντιγόνην'.

381. *οὐ δὴ που σέ γ' —*. 'Surely you at least it cannot be that' &c. Cf. Oed. R. 1472. Phil. 1233. El. 1180. *ἀπιστοῦσαν*. 'Disobeying.' Schol: *μὴ παρὰρχοῦσαν*. Cf. on 219.

382. *Βασιλείοισιν* the Tricl. mss. Heath Br. (tacitly), Herm. &c. *Βασιλείοις* AB

καὶ ἐν ἀφροσύνῃ καθελόντες ;

ΦΤ. ἦδ' ἔστ' ἐκείνη τοῦργον ἡξειργασμένη·  
τὴνδ' εἵλομεν θάπτουσιν. ἀλλὰ ποῦ Κρέων ; 385

ΧΟ. ὅδ' ἐκ δόμων ἄπορρος ἐς δέον περᾶ.

ΚΡ. τί δ' ἔστι ; ποία ξύμμετρος προῦβην τύχῃ ;

ΦΤ. ἀναξ, βροτοῖσιν οὐδέν ἔστ' ἀπώμοτον.  
ψεύδει γὰρ ἡπίνοια τὴν γνώμην ἐπεὶ  
σχολῇ 'πανήξεωτ' δεῦρ' ἂν ἐξηύχουν ἐγώ" 390

L. and the rest. Boeckh. Don. Schn. Bergk. ἄγουσι. ἀπάγουσι Boeckh. Don. Schn. Bergk. For the caesura after the first dipodia of a dimeter anapaest cf. on El. 94. Schneid. thinks that Soph. would seem to have purposely chosen the expression usual in Athens (ἀπάγειν, ἀπαγωγῇ) to denote the carrying before the authorities a guilty person.

383. καθελόντες. 'Having detected, or caught.' Cf. on 395.

384. ἦδ' ἔστ' ἐκείνη. El. 665, ἦδε σοι κείνη πόρα. Oed. C. 138. ἡξειργ. ἡ'ξειργ. Br. Dind. &c. ἡξειργασμένη the mas. Cf. 428, τοῖσι τοῦργον ἡξειργασμένοις. 262, οὐξειργασμένος. Cf. 324 and on Oed. R. 139, ἡκείνον ὁ κτανόν.

386. ἐς δέον (μέσον L. R.). 'Opportunately.' Cf. Oed. R. 531, αὐτὸς δ' ὅδ' ἦδη δαμάτων ἔξω περᾶ.

387. ποίᾳ ξύμμετρος —. 'With what event does my coming forth concur or coincide?' i. e., what is this affair that meets me on my coming forth? Eur. Alc. 26, συμμέτρως δ' ἀφίκετο | φρουρῶν τόδ' ἡμαρ, φ' θανεῖν αὐτὴν χρεών. Oed. R. 84, ξύμμετρος γὰρ ὡς κλύειν. 1103. Tr. 882, εἰπέ τῷ μόρῳ — ἐντρέχει. ποία — τύχῃ L. Reisig. Elmsl. ad Her. 461, &c. ποία — τύχῃ vulg. προβῆν. προβῆν L. supr. Schol. vulg. ἐξίβην L. pr. R. Bergk conj. ξύμμετρον ἐξίβην. τύχῃ. 'Occurrence, event.' Oed. R. 680.

388. ἀπώμοτον. 'To be abjured,' as a thing they will not do or undertake. Schol. ἀπροσδόκητον —. ἀντὶ τοῦ, οὐκ ἀφείλει τις ἀπομόσασθαι περὶ τίνος, ὅτι οὐκ ἂν αὐτὸ πράξειεν. Archil. Fr. 69, χρημάτων ἑλκπτον οὐδέν ἔστιν οὐδ' ἀπώμοτον. Plato Legg. vii. 814 A, ἂν οὐδὲν ἀπώμοτον. Eur. Ion. 1510, μηδεὶς δοκεῖτω μηδὲν ἀνθρώπων ποτὲ | ἑλκπτον εἶναι πρὸς τὰ τυγχάνοντα νῦν. He says this, because in consequence of Creon's threats he had vowed not to present himself before him; but now having detected the

culprit he has changed his mind.

389. 'For the subsequent opinion renders false (gives the lie to) the (previous) resolution.' Schol. ἡ ἐπιούσα γνώμη τὴν ἀπελπίσαντα γνώμην ψευδῇ ποιεῖ. — ἡ γὰρ πρώτη δόκησις ἐκκρούεται ὑπὸ τῆς ἐπιγινωμένης δόξης δευτέρας. Schol. rec: ψευδοποιεῖ ἡ ἐπελθοῦσα διάνοια τὴν πρόσθεν γνώμην. As says Euripides Hipp. 436, νῦν δ' ἐννοοῦμαι φαῦλος οὐσα· κὰν βροτοῖς | αἱ δευτέραι πως φροντίδες σοφότεραι. ψεύδει. I. e. ψευδῇ ποιεῖ, 'falsifies.' Lat. 'mendacii convincit (vel arguit), irritum reddit.' Cf. Oed. C. 1512. Masgrave proposes ψέγει 'culpat, reprehendit.' ἡπίνοια. ἡ'πίνοια vulg. 'Subsequent reflection, second thoughts.' Schol. ἡ ἐπιούσα γνώμη. ἐπεὶ σχολῇ —. 'For hardly did I think I should come hither (again) by reason of thy threats.'

390. σχολῇ. Gl: οὐδαμῶς. Oed. R. 434. σχολῇ γ' ἂν ἤξειν Dind. marg. Turn. Erf. Wex. Herm. Dind. σχολῇ ποθ' the older mas. Ald. Br. Wund. Schn. Don. Hart. Cf. on Oed. R. 434, ἐπεὶ | σχολῇ σ' ἂν σίκου τοὺς ἔμοις ἐστοιλάμην. Schneid. with much probability conjectures: σχολῇ 'πανήξειν: for this was the second journey of the watchman. Perhaps σχολῇ 'πανηλεύειν, or rather σχολῇ γ' ἀνελθεῖν, would be preferable; for grammarians are wont to interpret ἡκειν by ἐλθεῖν. Qu. ἐπεὶ | σχολῇ γ' ἂν ἐλθεῖν δεῦρ' ἂν (or δὲδ' ἐλθεῖν ποτ') ἐξηύχουν ἐγώ (or πάλιν, or ποτε). Or ἐπεὶ | σχολῇ ποθ' ἤξειν δεῦρ' γ' ἐξηύχουν ἐγώ (as, I presume, Don. meant to write in his note). Cf. Phil. 869, οὐ γὰρ ποτ', δ παῖ, τοῦτ' ἂν ἐξηύχῃσ' ἐγώ, | τλήναι σ' —. Oed. C. 748, οὐκ' ἂν ποτ' ἔς τοσοῦτον αἰκίας πεσεῖν | ἔδοξ'. Aj. 430, αἰαῖ· τίς ἂν ποθ' φέθ' δὲδ' ἐπώνυμον | τοῦδεν ἐννοῶσιν ὄνομα τοῖς ἔμοις κακοῖς; Eur. Hel. 1619, οὐκ ἂν ποτ' ἤρχουν — λαθεῖν Μενέλαον. Herc. 1355, οὐδ' ἂν φέμην ποτὲ | ἐς τοῦδ' ἰκέσθαι. Aesch. Pr. 689, οὐ ποτ' ἤρχουν

ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμιάσθην τότε.  
 ἀλλ', ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ  
 ἔοικεν ἄλλη μῆκος οὐδὲν ἡδονῇ,  
 ἦκω, δι' ὄρκων καίπερ ὦν ἀπώμοτος,  
 κόρην ἄγων τήνδ', ἡ καθηρέθη τάφον  
 κοσμοῦσα. κλῆρος ἐνθάδ' οὐκ ἐπάλλετο,  
 ἀλλ' ἔστ' ἐμὸν θοῦρμαιον, οὐκ ἄλλου, τόδε.  
 καὶ νῦν, ἀναξ, τήνδ' αὐτὸς, ὡς θέλεις, λαβὼν  
 καὶ κρῖνε καξέλεγχ'. ἐγὼ δ' ἐλεύθερος  
 δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν.

395

400

ἐόνους μαλεῖσθαι λόγους &c. Eum. 558, τὸν οὐκ οὐκ' αὐχούσ' ἰδεῖν — Eur. Her. 931, οὐ γὰρ ποτ' ἡδύχει χεῖρας ἔσθαι σέθεν. Plat. Theat. p. 144, ἐγὼ μὲν οὐτ' ἂν φέμην γενέσθαι &c. In the above and similar passages the reader will observe that sometimes the perfect, sometimes the aorist is used; sometimes the future infinitive, sometimes the aorist; sometimes ἂν is added, at other times not. Cf. on Phil. 869. Blomf. Gl. Prom. 710, where all the passages quoted have οὐ ποτε with the imperfect of αὐχῶ or ἐξαυχῶ. The imperfect in such passages seems to convey the notion of continued or habitual thought or expectation.

391. ταῖς σαῖς ἀπειλαῖς. 'By reason of thy threats.' The dative of cause. Matth. § 398 b. So 691, λόγοις τισίν τοις, 'by reason of such words.' 956, (εὐχθῇ — κερτομίοις ὄργαις ('because of his abusive temper'). El. 42, οὐ γὰρ σε μὴ γῆρας τε καὶ χρόνῳ μακρῷ | γνῶσ'. Ph. 1012. Eur. Suppl. 1046, τοῖς παρ-εστῶσιν κακοῖς. ἐχειμιάσθην. 'I was troubled.' Oed. R. 101, ὥς τὸδ' αἶμα χεῖμάζον πόλιν. Phil. 1460, χεῖμαζο-μένῳ ('afflicted' with a malady). 1194, ἀλόνοντα χεῖμερὶν λύσσει. Eur. Hipp. 315, ἄλλη δ' ἐν τύχῃ χεῖμαζομαι. Sup. 271. Ion. 985. Arist. Ran. 361. Plato Theat. p. 170 A, νόσοις χεῖμαζέσθαι. Pind. P. ix. 56, φόβῳ δ' οὐ κεχειμάνται φρένες. τότε. Then, when I gave information about the interment. Cf. on 480. 1273.

392. ἡ γὰρ ἐκτὸς —. 'For that joy, which arises beyond and contrary to one's expectation, is by no means like in magnitude to (i. e. far surpasses) other pleasure.' I. e. unexpected pleasure surpasses all other. Schol.: ἡ ἀπροσδόκητος χαρὰ οὐκ ἔοικεν εἰς τὸ μέγεθος ἄλλῃ ἡδονῇ. So Hor. Ep. i. 4. 14, 'Grata superveniet quae

non sperabitur hora.' After ἀντὶς supple ἔλπιδων. Cf. 330, ἐκτὸς ἐλπίδες γράμμι τ' ἐμῆς | σωθεῖς. Perhaps however in the place of ἐκτὸς some epithet should be restored, signifying 'sudden' or the like.

393. μῆκος. I. q. μέγεθος, 'in magnitude.' Schol.: εἰς τὸ μέγεθος. So μακρὸς, 'great,' Aj. 130, μακροῦ πλοῦτος βάθει. Cf. on Oed. C. 1609. Masgrave quotes μῆκος ἔλθον in Plut. T. ii. p. 607 E. οὐδέν. 'In no wise,' i. q. οὐδαμῶς. Cf. 935. So μηδὲν Oed. R. 1516.

394. δι' ὄρκων — ἀπώμοτος. Pleonastic, as ὄρκον ὁμόσαι in Homer. 'Although I had bound myself by an oath not to come.' Schol.: καίπερ ὁμολογῶν μὴ δεῖν. Here ἀπώμοτος is active. Just above (388) it was passive. For verbals used in an active or neuter sense cf. on Oed. R. 969. ὄρκων (supr. e) L.

395. καθευρέθη vulg. καθηρέθη is proposed by the annotator in Class. Journ. xvii. 58. And with good reason. Cf. 383, καὶ ἐν ἀφροσύνῃ καθελόντες. 406, ἀπείληπτος ἡρέθη (ἡύριθη Ald.).

396. 'No lot was shaken up here,' this time, in this case, as was done before, 274 f. κλῆρος δ' Liv. b.

397. θοῦρμαιον — τόδε. 'This prize.' The crasis in θοῦρμαιον, as in θαῖμα, θεοκάτειον, θοῦδωρ, θαίματιον, θαίματια, θέμερα, θέππα &c.

399. κρῖνε καξέλεγε. Aj. 586, μὴ κρῖνε, μὴ ἔταξε. κρῖνε. I. q. ἀνάκρινε, 'inquire.' Cf. Aj. 586. El. 1445. 'Tr. 195. 314. 388. For καὶ κρῖνε perhaps ἀνάκρινε. ἐγὼ δ' —. 'But I have a right to be let off free from these troubles, or the responsibility of these ill deeds.' ἐλεύθερος. Cf. 445. Oed. R. 706.

400. δίκαιός εἰμι. 'I have a right.' I. q. δικαῖω, ἀξίω. Arist. Nub. 1434,

ΚΡ. ἄγεις δὲ τήνδε τῷ τρόπῳ, πόθεν, λαβών' ;

ΦΤ. αὐτὴ τὸν ἄνδρ' ἔθαπτε πάντ' ἐπίστασαι.

ΚΡ. ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φής ;

ΦΤ. ταύτην γ' ἰδὼν' θάπτουσαν ὃν σὺ τὸν νεκρὸν'

ἀπείπας. ἄρ' ἔνδηλα καὶ σαφῆ λέγω ;

405

ΚΡ. καὶ πῶς ὁράται κάπιληπτος ἡρέθη ;

ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ κολάζειν &c. Dem. p. 227, 3, τοῦτου τὴν αἰτίαν οὗτός ἐστι δίκαιος ἔχειν. τῶνδε — κακῶν. 'From the consequences of these misdeeds.' Cf. on Oed. R. 313.

401. τῷ τρόπῳ, πόθεν λαβών' : 'Having caught her in what manner, and whence?' Two interrogatives combined in one sentence, as in Trach. 421, τίς πόθεν μολών —. Phil. 243, τίνι | στόλῳ προσέσχες τήνδε γῆν [qu. δεῦρο καὶ] πόθεν πλέων; Aj. 1185, τίς ἄρα νάτος ἐς πότε λήξει — ἐτέων ἀριθμὸς —; Eur. Hel. 879, τί τὰμὰ πῶς ἔχει θεσπίσματα; 1559, πῶς ἐκ τίνος νεῶς . . . ἤκετε; So in Homer, τίς, πόθεν εἰς ἀνδρῶν; Matth. § 488. 12. Certainly τῷ τρόπῳ must be construed, no less than πόθεν, with λαβών'; but I think it better to place a comma after τῷ τρόπῳ, and perhaps another after πόθεν; Qu. τῷ τρόπῳ λαβών ποτε;

402. ἐπίστασαι L. Erf. Dind. &c. ἐπίστασο vulg. Messengers often wind up with such remarks. Cf. Tr. 484, πάντ' ἐπίστασαι λόγον. 878, πάντ' ἀκήκοας. Phil. 620, ἤκουσας, ὦ παῖ, πάντα. 241, οἶσθα δὴ τὸ πᾶν. Aj. 480, πάντ' ἀκήκοας λόγον. Phil. 1240. Anacreon, ἔχεις ἅπαντ', ἀπειλθε.

403. ξυνίης V. Liv. b. Reisk. &c. ξυνίεις L. M. R. Ald. Schn. Cf. on Oed. R. 628. Porson ad Or. 141.

404. ἰδὼν Br. Vauv. &c. εἶδον R. Aug. ἴδον the rest and Ald. ἰδεῖν Dawes M. C. p. 268. Valck. ad Ph. 394. prob. Musgr. Cf. Oed. R. 1011, ταρβῶν (ταρβῶ the mss.) γε μὴ —. ὃν σὺ τὸν νεκρὸν ἀπείπας. Supply θάπτειν. We here find the accusative, that ought properly to follow θάπτουσαν, placed according to a common idiom in the relative clause (as in Eur. Hec. 759, πρὸς ἄνδρ', δς ἔρχεται τῆσδε Πολυμήτωρ χθονός. Hipp. 100, τήνδ', ἣ πύλαισι σαῖς ἐφέστηκεν Κύπρις); but the addition of the article after the relative is very problematical. Instances of this usage are certainly of rare occurrence. Oed. C. 907, νῦν δ' οὐσπερ αὐτὸς τοὺς νόμους

εἰσῆλθ' ἔχων — (where see note). Aesch. Sept. 553, ἔστιν δὲ καὶ τῷδ', ὃν λέγεις τὸν Ἀρκάδα, | ἄηρ ἄκομτος —. Cratinus ap. Schol: ὅνπερ Φιλοκλέης τὸν λόγον διέφθορεν. Arist. Pac. 676, οὐκ ἦν ἄρ' οὐτέρ φησιν εἶναι τοῦ πατρός. Theocr. Id. vii. 51, τοῦθ' δ' τι πρὸν ἐν ὄρει τὸ μελὸδριον ἐξεπύνασα. Plat. Pol. p. 29. Rep. i. p. 61. Lucian. Vit. Auct. 18, οὐχ ὁρῶ ταῦτα ἄπερ λέγεις τὰ παραδείγματα. De merc. cond. 25, ὃν μὲν γὰρ ἔνεκα τῶν μαθημάτων ἐπιθυμεῖν φήσας παρέληφέ σε. Hermot. 20, ἀφ' ὧν ἐφησθα ἐκείνων τῶν γνωρισμάτων διορᾶν τὸν ὀρθῶς φιλοσοφοῦντα. Catapl. 24, ἀναζήτει ταῦτα ἄπερ σὺ φῆς τὰ (τὰ om. al.) στίγματα. V. Heind. ad Plat. Gorg. p. 121. Matth. § 474. a. I am disposed therefore to think there is here an hyperbaton, and to construe, θάπτουσαν τὸν νεκρὸν, ὃν σὺ ἀπείπας, as the Schol. directs. Or we may consider τὸν νεκρὸν as added epexegetically after ὃν. Qu. ὃν σὺ τοῖν νεκροῖν —. Or ὃν θάπτειν νεκρὸν —. Or ὃν νεκρὸν πόλει —. Or ὃν ἀπειπῶν ἔχεις (or ὃν ἀπόρρητον ἦν, cf. 44) | τὸν νεκρὸν. Or thus: ταύτην γ' ἐγὼ θάπτουσαν εἶδον ὃν νεκρὸν —.

405. ἄρ'. ἄρ' (supr. ὥς) L. ὥς R. Tricl. ὥς (with gl. ἴνα) Liv. b. Cf. Aj. 1158, μὴν ἡνικάμην; Aesch. Ag. 268, ἦ τορῶς λέγω; (Schneid.)

406. ὁράται — ἡρέθη: For the change of tense cf. on Aj. 31, φράζει τε κἀδήλωσε. Arist. Nub. 1376, εἰθ' οὗτος ἐπαναηδῆ (f. ἐπανηδῆ), κἀπειτ' ἐφλα με κἀσπύδει &c. Pors. ad Hec. 21. ἐπίληπτος. 'Caught or seized' in the act. Cf. 732, τοιαῦθ' ἐπείληπται νόσφ. Perhaps καὶτοῦτοφρος. Arist. Pl. 454, ἐπ' αὐτοφῶρῳ δεῖναι δρῶντ' εἰλημμένω. ἡρέθη. 'Was taken, caught.' ἡύρεθη Ald. εὔρεθη Turn. Br. Corrected from L., which has εὔρεθη (supr. η), and Schol: ποίῳ τρόπῳ αὐτὴν συνελάβεσθε καὶ κατελήφατε. The same correction was proposed by Schaefer ad Greg. C. p. 532. Cf. on 395.

ΦΤ. τοιοῦτον ἦν τὸ πρᾶγμ'. ὅπως γὰρ ἤκομεν,  
 πρὸς σοῦ τὰ δειν' ἐκεῖν' ἐπηπειλημένοι,  
 πᾶσαν κόνιν σήραντες ἢ κατεῖχε' τὸν  
 νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὖ, 410  
 καθήμεθ' ἄκρων ἐκ' πάγων ὑπὴνεμοί',  
 ὁσμὴν ἀπ' αὐτοῦ, μὴ βάλη\*, πεφευγότες,  
 ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις

407. ὅπως γὰρ —. Oed. R. 1241.

409. σήραντες. 'Having swept off.'  
 ἢ κατεῖχε. I would read, ἢ κάλυπτε.  
 ἢ κατεῖχε τὸν | νέκυν. ἢ κατεῖχετο  
 | νέκυν Herm. Erf. Weis. Hart. Her-  
 mann remarks that in Sophocles we often  
 find the article in one line, and its noun  
 in the next, but never without some  
 adjective or particle intervening. V. Ant.  
 453. Oed. R. 553. 995. 1056. Oed. C.  
 290. 577. Tr. 383. Ph. 423. Aj. 1015.  
 El. 619. Herm. El. D. M. p. 119. The  
 only other instances in Soph. of the article  
 placed at the very end of a trimeter  
 (though these are slightly different from  
 the present one, from the intervening word  
 occurring at the commencement of the  
 second trimeter), are Oed. C. 351, τὰ  
 τῆς | οἴκοι διαίτης. Cf. also Phil. 263,  
 ὃν οἱ | δισσοὶ στρατηγοὶ &c. Cf. also on  
 Oed. C. 1157.

410. μυδῶν. 'Moist, clammy.' I. q.  
 μαδῶν. Compare the Latin 'madera.'  
 Schol: τὸν ἀπὸ σήψεως ἰχθῶρα ἀποστάζον.  
 — διαλελυμένον καὶ δίνυρον. Joseph.  
 B. J. iv. 6. 3, ὅφ' ἡλίφ τοὺς νεκροὺς μυ-  
 δῶντας ἀπέλειπον.

411—4. Wunder thinks these verses  
 have got misplaced, and would arrange  
 them thus, ἐγερτὶ — | κακοῖσιν — | καθ-  
 ήμεθ' — | ὁσμὴν —.

411. καθήμεθ' ἄκρων ἐκ πάγων. 'We  
 sat upon (looking from, as it were hanging  
 from) the top of the hills.' The expres-  
 sion is a pregnant one. Compare with  
 this Od. φ'. 420, αὐτόθεν ἐκ δίφροιο καθ-  
 ήμενος. Il. ξ'. 154, "Ἥρη δ' εἰσεῖδε  
 χρυσόθρονος ὀφθαλμοῖσιν | σταῶς ἐξ Οὐ-  
 λυμποῖο ἀπὸ βίου. Eur. Ph. 1238, ἀπ'  
 ὀρθίου σταθεῖς πύργου. Tro. 527, Τρω-  
 ᾶδος ἀπὸ πέτρας σταθεῖς. (Where see  
 Musgr.) Hel. 1591, ἡ δὲ ταυρέλου φόνου |  
 Ἀτρεὺς σταθεῖς παῖς. Qu. ἄκρων ἐπὶ  
 πάγων. Oed. R. 1106, ναίων ἐπ' ἄκρων  
 ὀρέων. ὑπὴνεμοί. Schol: ὑπὸ τὸν  
 ἀνεμον, οὐκ ἐναντίον τοῦ ἀνέμου. Eur.  
 Cycl. 44, οὐ τῆδ' ὑπὴνεμος αἶρα —;  
 Theocr. xii. 32. Xen. Oecon. xviii. 7,

ἐκ τοῦ ὑπὴνεμου. Arist. H. A. vi. 1. 6,  
 ὑπὴνεμους ποιεῖν τὰς νεοττεύσεις. The  
 usual meaning of ὑπὴνεμοί would be, 'to  
 leeward,' or 'sheltered from the wind,'  
 ὅθι σκέπας ἦν ἀνέμοιο; whereas the sense  
 seems to require the opposite προσήνεμοι,  
 'to windward, on the wind side' (Xen.  
 Oecon. viii. 6). Hence no doubt Mus-  
 grave proposed ἐπὴνεμοί, which however  
 is a word of no authority. Perhaps we  
 should correct προσήνεμοι: for gramma-  
 rians are wont to explain πρὸς by ὑπὸ.

412. Construe πεφευγότες ὁσμὴν ἀπ'  
 αὐτοῦ (sc. πνέουσιν) μὴ &c. So Musgr.  
 Erf. Wund. &c. Cf. Oed. R. 659, ἡμῶν |  
 ζητῶν δλεθρον ἢ φυγὴν ἐκ τῆςδε γῆς.  
 1387, πηγῆς δι' ὕτων. For the sake of  
 perspicuity therefore I have stopped after  
 αὐτοῦ and βάλη. ἀπ' αὐτοῦ. ἀφ'  
 αὐτοῦ Dorv. ad Char. p. 328. Br. Gl.  
 Aug: ἀπ' αὐτοῦ. τοῦ σώματος.  
 βάλη the mss. Wund. Schn. βάλοι Steph.  
 Br. Dind. Cf. on Oed. R. 948, τοῦτον  
 — ἐφευγε μὴ κτάνη (al. κτάνοι). The  
 subjunctive in both passages seems pre-  
 ferable, because a continued act is meant.  
 Gl. Aug: βάλη. ὁ ἄηρ. Cf. 1187, καὶ  
 φθόγγος οἰκείου κακοῦ | βάλλει δι' ὕτων.  
 Arist. Pac. 180, πόθεν βροτοῦ με προσ-  
 έβαλ'.

413. He means that the watchmen  
 who had placed themselves so as to avoid  
 the smell from the corpse, kept rousing  
 in strong terms that one of their number  
 whose turn it was to watch the body, in  
 order to keep him up to his unpleasant  
 work: so overpowering was the stench.  
 ἐγερτὶ. 'Keenly, in a stirring man-  
 ner.' Rhes. 524, φρουρεῖν ἐγερτὶ ('wake-  
 fully'). A similar form ἐγρηγορτὶ occurs  
 in Il. κ'. 182. κινῶν. By attraction to  
 ἀνὴρ, instead of κινούντες to agree with  
 καθήμεθα. The same construction as in  
 259. ἐπιρρόθοις κακοῖσιν. 'With  
 abusive taunts or reproaches.' Schol: λοι-  
 δόροις, ὕβριστικοῖς. Trach. 264, ὅς αὐτὸν  
 — πολλὰ μὲν λόγοις | ἐπερρόθησε &c. Com-  
 pare the compound κακορροθεῖν (τινα).

κακοῖσιν, εἴ τις" τοῦδ' ἀφειδήσοι" πόνου.  
χρόνον τὰδ' ἦν τοσοῦτον, ἔς τ' ἐν αἰθέρι  
μέσφ κατέστη λαμπρὸς ἡλίου κύκλος  
καὶ καὺμ' ἔβαλπε· καὶ τότε' ἐξαίφνης χθονὸς  
τυφῶς αἰέρας σκηπτὸν", οὐράνιον ἄχος",

415

414. κακοῖσιν. Lat. 'conviciis.' Cf. on Phil. 374, ἤρασσον κακοῖς. εἴ τις τοῦδ' ἀφειδήσοι πόνου. Lit. 'if any should not spare this task.' So Phil. 376, οὐδὲν ἐνδεὲς ποιούμενος; | εἰ τὰμὰ κείνος ὅπλ' ἀφαιρήσοιτό με. Erf: 'si quem negligentem videret.' More correctly Herm. 'si quis neglecturus esset laborem.' Who with characteristic subtlety endeavours to make out that φειδεσθαι πόνου and ἀφειδεῖν πόνου mean the same thing ('eodem redire')! Τοῦτ' μὰ Δι' ἔγωγ' οὐκ ἐπεπύσμη! But it is clear that either μὴ has fallen out, or else ἀφειδήσοι is corrupt. The sense we require is this: 'if any would not unsparingly take to the task.' Cf. El. 980, ψυχῆς ἀφειδήσαντε. Eur. Iph. T. 1354, ἡμεῖς τ' ἀφειδήσαντες — εἰχόμεσθα τῆς ξένης. Hence Hartung corrects: εἴ τις τοῦδε φείσεται πόνου. Qu. εἰ μὴ τοῦδ' ἀφειδήσοι (or —σει) πόνου, 'if he should not engage vigorously in (lit. not spare) this work.' Or εἰ μὴ τοῦδ' ἀφειδήσαι (or ἀφειδοῖ τις) πόνου. Or εἰ φείσοιτο τοῦδ' εἰς πόνου. Or εἰ τις τόνδ' ἀκνήσειεν πόνου. Or εἰ τις τοῦδ' ἀποσταίη ('desist from') πόνου.

415. ἔς τε occurs again El. 104. 753. Aj. 1031. 1188. ἐν αἰθέρι μέσον. From Homer Il. θ'. 68, ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβέβηκει. So also Virg. G. iv. 425, 'Jam rapidus torrens sitientes Sirius Indos | ardebat coelo, et medium sol igneus orbem | hauserat; arebant herbae.' "The poet," observes Schneid, "quickly transports us from the early dawn to the afternoon."

416. λαμπρὸς ἡλίου κύκλος. 'The bright orb of the sun.' Phil. 815, τί τὸν ἄνω λεύσσει κύκλον; Fr. 771, κύκλον ἡλίου. Aj. 672, πυκτὸς αἰανῆς (αἰανῆς?) κύκλος. Aesch. Pr. 92, τὸν πανόπτην κύκλον ἡλίου καλῶ. Eur. Hec. 411, ἀκτῖνα κύκλον θ' ἡλίου προσόφομαι. Alc. 209, κύκλον θ' ἡλίου προσόφεται.

417. καὺμ' ἔβαλπε. 'The burning heat began to scorch.' Tr. 145, θάλλος θεοῦ ('the heat of the sun'). 697. 1082. El. 888. Arist. Av. 1092, οὐδ' αὖ θερμὴ πνίγουσ' ἡμᾶς | ἀκτῖς τηλαυγὲς θάλλει. Compare with this the account of the miraculous circumstances attending the resur-

rection of our Lord, and the astonishment in consequence of those who were keeping guard over the body, as recorded by Matth. Evang. xxviii. 2, καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας καὶ ἐκάθητο ἐπάνω αὐτῆς.—ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ νεκροί. χθονός. 'From the ground.' To be connected with αἰέρας. Cf. on Oed. R. 142. καὶ τότε'. Perhaps κατ' ἴκ'. Cf. Oed. C. 1733.

418. τυφῶς. 'A hurricane.' Schol: δ καταγυιῶδης ἄνεμος. Who cites Hesiod Theog. 868, ἐκ δὲ τυφῶος ἔστ' ἄνεμος μένος ὄγρον ἀέντων. σκηπτὸν. 'A whirlwind.' The Schol. explains it by στρόβιλον. The usual meaning of σκηπτὸς is 'a thunderbolt.' Eur. Andr. 1048. Rhes. 674. Hesych: Σκηπτός· κεραυνὸς ἄνωθεν διὰ πυρὸς (l. διάπυρος). Qu. τυφῶς — σκηπτὸς, 'a thunderbolt having raised, or stirred up, a hurricane.' οὐράνιον ἄχος. 'A heaven-sent plague or pest.' So presently θείαν νόσον 421. Rightly explained by Blomf. (Gl. Pers. 579) 'calamitas divinitus immissa.' So Aj. 195, ἄταν οὐρανίαν (where Schol: τὴν ἐξ οὐρανοῦ πεμφθεῖσαν). Others explain it 'ingens malum' (lit. reaching to heaven). Schneid: 'a huge distress, high as heaven.' Photius explains οὐράνιον by μέγα. In the same sense δαιμόνιος is used (El. 1269). So Aesch. Pers. 579, ἀμβάσπον οὐράνια ἄχη. Suppl. 805, οὐράνια μέλη. Eur. El. 866, οὐράνιον πῆδημα. Others again explain οὐράνιον of the air or heavens. Schol: τὸ λυποῦν τὸν αἰθέρα, καθὼς παρῶσαι αὐτόν. Tricl: λύπην ἀερώδη. Hesych. and Phot. p. 361, 12: οὐράνιον ἄχος: τὸν κοινοτόρον Σοφ. This sense of ἄχος is certainly unusual. Hence Purgold corrects: οὐράνιον ἄνω (αἰέρας) from the Schol: σκηπτὸς λέγεται πᾶν πνεῦμα θυελλῶδες, ὅταν συνερίθῃ (ἐπερ.?) τῇ γῇ καὶ πάλιν ἄνω αἴρῃ. The confusion, he thinks, arose from the resemblance of the characters ANOO and AXOC. Qu. οὐράνιον ἄχος. Aesch. Cho. 578, πολλὰ μὲν γὰρ τρέφει

πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην"  
 ὕλης πεδιάδος, ἐν' δ' ἐμεστῶθη μέγας  
 αἰθήρ· μύσαντες δ' εἵχομεν" θείαν νόσον.  
 καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ",  
 ἡ παῖς ὁράται κάνακωκύει πικρᾶς"  
 ὄρνιθος ὁξὺν φθόγγον, ὥς ὅταν κενῆς"

420

καὶ θεὰ δειμάτων ἄχη (ἄχη Herm. Blomf. &c.). The same confusion exists in Cho. 625. Ag. 1222. 1569. In like manner Neptune's trident is called γῆς τινάκτειρα νόσος Aesch. Pr. 960.

419. πᾶσαν —. 'Damaging all the foliage of the wood upon the plain (as being more exposed).' Qu. πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην, | ὕλης πεδιάδος. So construes Triclinius, who explains ὕλης πεδιάδος by τοῦ ἐν γῇ συρφετοῦ.

420. ἐν δ' ἐν δ' L. prob. Bergk. 'And withal, or simultaneously.' Tricl: σὺν τῷ πεδίῳ. Cf. on Oed. R. 27. Cf. El. 713, ἐν δὲ πᾶς ἐμεστῶθη δρόμος | κτύπου —. In both which passages Dind. considers ἐν δ' ἐμεστῶθη equivalent to ἐνεμεστῶθη δέ. But this is not necessary. Prepositions are often thus used separately in an adverbial sense, without positively belonging to the subsequent verb. We constantly find examples of this kind in Homer, e. g. Il. α'. 309, ἐς δ' ἐρέτας ἔκρινεν ἑίκοσιν, ἐς δ' ἐκατόμβην | θῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρηον | εἶσεν ἄγων' ἐν δ' ἄρχος ἔβη πολύμητις Ὀδυσσεύς. So that strictly speaking there is no tmesis. Compare on 150 above. Perhaps σὺν δ' —, or ἀνὰ (or ἀν) δ' —.

421. μύσαντες. 'Having closed our eyes, with our eyes shut.' Fr. 754, μύω τε καὶ δέδορκα. Tr. 1008. εἵχομεν —. Schol: ἀντὶ τοῦ ἀντείχομεν πρὸς τὴν κόριν. Wunder: 'tolerabamus.' Schneid: 'We held out against the god-sent nuisance by shutting our eyes' (which is the excuse for their not at once observing Antigone's approach, and preventing her touching the body). But how can ἔχειν τι mean 'to hold out against a thing?' Perhaps εἵχομεν may mean 'we endured.' Qu. εἵργομεν, 'we endeavoured to ward off.' Or μύσαντες εἶδομεν, 'we saw with eyes half shut,' a pleasant oxymoron. θείαν νόσον. 'The plague inflicted by the gods.' I. q. θεήλατον, θεόρτον, θεόδοτον. Aj. 186, ἥκοι γὰρ ἂν θεία νόσος. 611, θεία μαρία. Phil. 192, θεία — παθήματα. 1039, κέντρον θείον. 1326, ἐκ θείας τύχης. Oed.

C. 1585, θεία — τύχη.

422. τοῦδ' ἀπαλλαγέντος. 'When this had passed off.' Gl: τοῦ σκηπτοῦ πεπαμένου. ἀπαλλάσσειν τι, 'to remove any thing,' Eur. Hipp. 774, ἀπαλλάσσαντί τ' ἀλγεινὸν φρονῶν ἔρωτα. Schaefer, Dion. Hal. vi. 51, ἀπαλλακτέον ἡμῖν καὶ ταῦτα τὰ σώματα ἐκποδόν. Diod. Sic. xix. 53. For ἀπαλλαγέντος Schaefer (Melet. p. 85) proposed ἀπαλλαγέντες (nom. absol.). Which reading is found only in V. But he afterwards changed his mind. The rough and more ancient form of the aorist ἀπηλλάχθη in the tragedians is preferred to the other ἀπηλλάγην by Valck. and Porson ad Phoen. 986. And in many places the metre will allow of this form being adopted; but not so in Aesch. Pr. 749, ἀπηλλάγην: κρείσσει γὰρ εἰς ἀπαθ θανείν. Eur. Ph. 601, ἀπαλαγείσα. 1424, ἀπαλλαγείς, &c. ὡ χρόνῳ μακρῷ. 'After a long time.' Oed. C. 88. Perhaps ἐν μικρῷ χρόνῳ | ἡ παῖς —.

423. πικρᾶς. 'Plaintive, mournful' (filled with bitter grief). I. q. αἰκρᾶς. Aj. 628, πικρᾶς γόνον ὄρνιθος ἀπῆυς. Cf. Phil. 189, πικρᾶς οἰμογᾶς. Oed. C. 1610, φθόγγον — πικρόν. But this use of the word occurs, I believe, no where else. Hence Bothe gives πικρᾶς, which is approved of by Erf. Dobr. Hart. Contrariwise ἡδὺς 'merry, cheerful,' Oed. R. 82. τερπνὺς Aesch. Ag. 147.

424. Qu. ὄρνιθος ὁξὺν φθόγγον ἰείδ', ὥς ὅταν | εὐνῆς (del. κενῆς) —. I doubt if ἀνακωκύειν φθόγγον is a correct phrase κενῆς. Put proleptically (cf. on Oed. C. 1200). Schneid. compares Virg. Aen. iv. 588, 'vacuos sensit sine remige portus.' Below 445. Phil. 31. Oed. R. 17. Purgold notices the redundancy of expression in the words κενῆς εὐνῆς ὄρνιν λέχος, and needlessly suspects an error. The similitude in the mouth of a rustic cannot fail to strike one as highly suitable. Cf. Mosch. Id. iv. 21, ὥς δὲ τ' ὑδύρεται ὄρνις ἐπὶ σφετέροις νεοσσῶ | ὀλυμένοις, οὗς τ' αἰνὸς ὕφης ἐπὶ νηπιόχοντας | θάμνοις ἐν πυκνίνοις κατεσθῆναι. Virg. G. iv. 511, 'Qualis populus mo-

εἰνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος 425  
οὕτω δὲ χαῦτη, ψιλὸν ὡς ὀρᾷ νέκυν,  
γούισιν ἐξήμωξεν, ἐκ δ' ἄρα κακὰς"  
ἡρᾶτο τοῖσι τοῦργον ἐξειργασμένοις.  
καὶ χερσὶν εὐθὺς θυρίαν φέρει κόνιν,  
ἐκ τ' εὐκροτήτου χαλκίας ἄρδην πρόχου 430  
χοαῖσι τρισπῶδοισι τὸν νέκυν στέφει.  
χῆμεῖς ἰδόντες ἰέμεσθα, σὺν δὲ νῦν  
θηρώμεθ' εὐθὺς οὐδὲν ἐκπεπληγμένην.  
καὶ τὰς τε πρόσθεν τὰς τε νῦν ἡλέγχομεν  
πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο, 435  
ἄμ' ἡδέως ἔμοιγε κάλγευνῶς ἄμα·

rens Philomela sub umbra | Amisos que-  
ritur foetus, quos durus arator | Obser-  
vans nido implumes detraxit; at illa |  
Flet noctem, ramosque sedens miserabile  
carmen | Integrat, et moestis lato loca  
questibus implet.'

425. εἰνῆς — λέχος, 'the bed of her  
nest.' So Eur. Med. 436, κοῖτας λέκτρον.  
Alc. 946, λέκτρον κοῖτας. V. For. ad  
Hec. 302. Blomf. ad Pers. 425. λέχος  
in the plural is used of a bird's nest also  
Aesch. Ag. 51. ὀρφανόν. ὀρφανή  
conj. Bergk. Fr. 680, κατ' ὀρφανὸν οἶκον.  
Aesch. Cho. 245, γένναν εἰνὸν ἀετοῦ.

426. οὕτω δὲ —. Cf. El. 28. Tr. 112 f.  
χαῦτη. κατῇ Ven. ψιλόν.  
' Bare, uncovered.' Schol: γυμνὸν τῆς  
κόνεως.

427. ἐκ δ'. Perh. εἴτ'. ἐκ δ' ἄρὰς  
κακὰς | ἡρᾶτο τοῖσι. Qu. ἐκ δ' ἡρᾶσατο |  
ἄρὰς κακὰς τοῖς — (the aorist, to agree  
with ἐξήμωξεν). Unless indeed we read  
ἐξήμωξεν. Eur. Phoen. 876, ἐκ δ' ἔπνευσ'  
αὐτοῖς ἄρὰς | δεινὰς. 67, ἄρὰς ἀρᾶται  
παισὶν ἀνοσιωτάτας. Med. 607, ἄρὰς  
τυράννοις ἀνοσίους ἀρωμένη. But ἡρᾶτο,  
' kept denouncing,' may be right.  
κακὰς. Qu. πικράς. Cf. Oed. C. 951, εἰ  
μή μοι πικράς | αὐτῇ τ' ἄρὰς ἡρᾶτο καὶ  
τάμῳ γένοι.

429. καὶ χερσίν. Perh. κὰν χερσίν.  
430. εὐκροτήτου. ' Well beaten ' (with  
the hammer). Gl: σφυρηλάτου. Eur.  
El. 819, ὁ δ' εὐκρότητον δορίδ' ἀναπτάσας  
χεροῖν (for so I would read). χαλκίας  
Aug. T. Br. Pierson ad Moer. p. 296,  
&c. χαλκεῖον Heath. χαλκίως vulg.  
ἄρδην. I. e. αἶρουν, ' lifting or  
raising it up.' πρόχου. Genitive of  
πρόχους. Πρόχος (πρόχους in Attic) is

feminine. Hom. Od. σ'. 396, πρόχος δὲ  
χαμὰ βόμβησε πεσοῦσα. Eur. Ion. 434,  
χρυσέαις | πρόχουσι λελθὼν εἰς ἑπορρα-  
τήρια | ὁρῶσαν καθήσω. Arist. Nub. 272,  
εἴτ' ἔρα, Νείλου προχάαις, ὁδῶν χρυσί-  
αις ἀρότεσθε πρόχουσι. Etym. M. p.  
689. 18, ἀπὸ τῆς πρόχου, ἣν ἔχουσα  
συνήτησε τοῖς Μιλησίοις. Moeris: Πρό-  
χους, Ἀττικῶς. πατάχουσι, Ἑλληνικῶς.

431. χοαῖσι τρισπῶδοισι. ' With three  
libations,' consisting of milk (or water),  
wine and honey (or mulse). Gl: μέλιτι,  
γάλακτι, οἶνῳ. Eur. Or. 115. Iph. T.  
163. Hom. Od. λ'. 26, ἀμφ' αὐτῷ δὲ χοὰς  
χόμεν πᾶσιν νεκέσσαι, | πρῶτα μελι-  
κρήτῳ, μετέπειτα δὲ ἡδέϊ οἶνῳ, | τὸ τρίτον  
αἶθ' ὄδατι (f. αἶθ' γάλατι). Cf. on Oed.  
C. 479. On the libations usually offered  
to the gods see Blomf. Gl. Pers. 616.  
στέφει. ' Decks, sprinkles.' Schol:

κοσμῇ, περιρραίνει. El. 63, πατὴρ τὴν  
βον λουβαῖσι — στέφαντες. 458, ὥπως  
— αὐτὸν ἀφνευτέραις | χερσὶ στέφωμεν.  
Aj. 93, καὶ σε παγχρότοις ἐγὼ | στέψω  
λαφύροις. Eur. Hec. 128.

432. χῆμεῖς. χ' ἡμεῖς L. R. V. Br.  
(tacitly). χ' ἡμεῖς δ' Ald. ἰέμεσθα  
L. ἰέμεσθα vulg. A constant error. Cf.  
on Oed. R. 1242. ' We set off, start off.'  
Schol: ἑπορευόμεθα, ἑρῶμεν. It is more  
probably the present, as θηρώμεθα. Arist.  
Eq. 625, εὐθὺς γὰρ αὐτοῦ κατόπιν ἐνθένδ'  
ἰέμην. σὺν — θηρώμεθ'. ' Wo to-  
gether lay hold of her.' Phil. 1005, δ'  
χεῖρες — ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι.

434. πρόσθεν. πρόσθε L. (which has  
πρόσθε against the metre in 462).

436. ἀλλ' the mss. δμ' Dind. Wund.  
Schn. Don. AMA and AAAA, as might  
be expected, are often interchanged. Din-



τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγῆναι  
ἡδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν  
ἀλγεινόν· ἀλλὰ πάντα ταῦθ' ἥσσω λαβεῖν  
ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας.

440

KP. σέ δῃ, σέ τὴν νεύουσαν ἐς πέδον κára,  
φῆς, ἣ καταρνεί μὴ δεδρακῆναι τάδε ;

AN. καὶ' φημὶ δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μῆ.

KP. σὺ μὲν κομίζεις ἂν σεαυτὸν οἷ' θέλεις  
ἔξω βαρείας αἰτίας ἐλεύθερον

445

σὺ δ' εἶπέ μοι μὴ μῆκος", ἀλλὰ σύντομα",  
ἦδης τὰ κηρυχθέντα" μὴ πράσσειν τάδε ;

AN. ἦδη· τί δ' οὐκ ἐμελλον ; ἐμφανῇ γὰρ ἦν.

KP. καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους ;

dorf compares Plat. Gorg. p. 496 C, ἐὰν εὖρωμεν ἄρα ἅττα ὧν ἅμα τε ἀπαλλάττεται ἀνθρώπος καὶ ἅμα ἔχει. p. 497 A, οὐχ ἅμα διψῶν τε ἕκαστος ἡμῶν πέπανται καὶ ἅμα ἡδύμενος διὰ τοῦ πίνειν; Add Polyb. iii. 53. 9, βουλόμενος ἅμα μὲν ἀναπαῦσαι τοὺς διασωζομένους, ἅμα δὲ προσδέξασθαι τοὺς ὑπολειπομένους. Perhaps μάλ' would be a preferable correction. Somewhat similarly Eur. Hec. 564, δ δ' οὐ θέλων τε καὶ θέλων —.

438. τοὺς φίλους. The watchmen having been formerly of the household of Oedipus.

439. πάντα ταῦθ'. ταῦτα πάνθ' E. Qu. πάντα τᾶλλ', 'all besides.' Schol: οὐδὲν γὰρ προκρίνω τῆς ἐμῆς σωτηρίας. 'All such matters are of less moment to obtain' &c. Cf. El. 1016, προνοίας οὐδὲν ἀνθρώποις ἔφν | κέρδος λαβεῖν ἔμεινον, οὐδὲ νοῦ σοφοῦ. Aj. 1360. Ant. 638.

441. σέ δῃ. Sub. καλῶ, λέγω, or some similar word. V. Musgr. ad Eur. Hel. 555. Matth. § 427. Cf. Aj. 1226, σέ δῃ — σέ τοι τὸν ἐκ τῆς αἰχμαλωτίδος λέγω. Where see note. Eur. Med. 273, σέ τὴν σκύθρων καὶ πόσει θυμουμένην. Hel. 546, σέ τὴν ὄρεγμα δεινὸν ἡμιλλημένην &c. Suppl. 110, σέ τὴν κατήρη χλανιδίους ἀνιστυρῶ, | λέγ' —. Bacch. 870. Qu. σέ τοι —. Cf. on Aj. 1228. κára. Qu. κára. Cf. on 271.

442. φῆς, ἣ καταρνεί μὴ —; Arist. Eq. 572, ἡρῶντο μὴ πεπωκέναι. Pl. 241, ἔχαρὸς ἐστὶ μὴδ' ἰδεῖν με πώποτε. Matth. § 533.

443. καὶ φημὶ δρᾶσαι. Qu. ναί· φημὶ δρᾶσαι —. κ' οὐκ ἀπαρνοῦμαι (sic) L.

Whence there is no need to conjecture κοῦκ ἀπαρνοῦμαι. κοῦκ ἀπαρνοῦμαι τὸ μῆ. Cf. on 263. Aj. 96, κόμπος πέφασσι, κοῦκ ἀπαρνοῦμαι τὸ μῆ.

444. σὺ μὲν κομίζεις ἂν σεαυτὸν. 'You may take yourself off, begone.' Cf. El. 637. Addressed to the watchman.

§. of V. Which I prefer. Schol: §. ἦτα. These particles are constantly confused.

445. ἔξω — ἐλεύθερον. So Aj. 464, γυμνὸν φανέντα τῶν ἀριστείων ἔτερ. Cf. Oed. R. 57. Ant. 150. 399. 424. But it will be better, I think, to place a comma after ἔξω, and connect it with κομίζεις.

446. μῆκος. 'At length.' Put adverbially, Wunder thinks, as δίκην, τέλος &c. Matth. § 425. Qu. σὺ δ' εἶπε μὴ πρὸς (or μὴ τι) μῆκος. Oed. C. 1139, μῆκος τῶν λόγων. σύντομα συντόμως L. Schn. σύντόμως (supr. σ)

R. σύντομον Aug. With σύντομα we may understand ἔπει or ῥήματα. Equivalent to συντόμως. Cf. Oed. C. 1579. So Aesch. Pers. 684, μήτε μακιστήρα μῦθον, ἀλλὰ σύντομον λέγων, | εἶπε καὶ πέραине πάντα. Schneid. compares the Homeric δῖος τε καὶ δολιχόν, the Attic φανερόν ἢ λάθρα λέγειν &c.

447. ἦδης and ἦδη Br. ἦδεις and ἦδεις the mss. ἦδης τὰ κηρυχθέντα μὴ πράσσειν τάδε; Such is the common reading. I would correct: ἦδησθα κηρυχθέν τὸ μῆ πράσσειν τάδε; The Attic form ἦδησθα occurs Eur. El. 921. Cyl. 108. Arist. Eccl. 551, &c.

448. τί δ' οὐκ ἐμελλον; 'For how should I not?' Cf. 460, θανομένη γῆ ἐξῆδῃ· τί δ' οὐ; So πῶς γὰρ οὐ; &c.

AN. οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε 450  
οὐδ' ἡ ξύνουκος" τῶν κάτω" θεῶν Δίκη,  
οἱ τοῦσδ'" ἐν ἀνθρώποισιν ὤρισαν νόμους·  
οὐδὲ σθένειν τοσοῦτον ὥοιμην τὰ σὰ  
κηρύγμαθ', ὥστ' ἄγραπτα κάσφαλλ' θεῶν  
νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν. 455  
οὐ γάρ τι νῦν γε κάχθές'', ἀλλ' αἰεί ποτε

450. 'Yes, for it was not Jove that made this decree, nor Justice that dwells with the gods below: for they it was that established these laws among men.' Antigone's argument is this, that had this prohibition respecting her brother's decent interment issued from Jove and Justice, she would have willingly yielded obedience; but inasmuch as the duty of burial is one prescribed by nature, and therefore of divine obligation, she cannot and will not violate for any man her sense of what is right. οὐ γὰρ τι. Cf. 456. 517. Aj. 1111. 1343. Eur. Alc. 417. Ph. 110. Plat. Soph. 223 B, οὐ γὰρ τι φαύλης μέτοχόν ἐστι τέχνης. Eur. Suppl. 535, οὐτι γὰρ —.

451. οὐδ' ἡ, οὐδ' ἦν Wakef. S. C. cxvii. An unnecessary correction. ἡ ξύνουκος — Δίκη. Perhaps ἡ ξύνεδρος —. Cf. Oed. C. 1382, Δίκη ξύνεδρος Ζητὸς ἀρχαῖος νόμος (θρόνους?). Pind. Ol. viii. 28, Διὸς ξενίου πάρεδρος θέμις. For ξύνουκος with a gen. v. Matth. § 379. τῶν κάτω θεῶν. Qu. τῶν ἑνὸς θεῶν. Justice is elsewhere described as the assessor (πάρεδρος) of Jove and the gods above.

452. οἱ. I. e. 'for they.' Equivalent to οὔτοι γὰρ. Cf. on 450. Doederlein Minut. Soph. p. 7, proposes ἡ —. Wakef: ἡ — ὤρισεν. Schol: ἡ Δίκη, φησι, καὶ ὁ Ζεὺς ὤρισαν ὥστε θάπτεσθαι τοὺς νεκρούς. The line is cancelled as an interpolation from 449 by Dind. Wund. Bergk. Emper. I think, without reason. τοῦσδ' — νόμους. That the dead should be buried, as the Schol. explains. Cf. 449. τοῦσδ'. τοὺς Erf. Hart. τοὺς γ' Vauv. Qu. οὐδ' ἡ — Δίκη | τοιούσδ' — ὤρισεν νόμους.

454. ὥστ' ἄγραπτα. ὡς τῶν ἀγραπτά (!) Schn. ἄγραπτα (ἄγραπτα Liv. b.) —. 'The unwritten and immutable laws of the gods.' Unwritten indeed on tables of stones, but inscribed nevertheless on the fleshy tablets of the heart in all alike. For these ἄγραφοι νόμοι cf. Oed. R. 863 f. Dem. p. 317, ἀγράφους νομίμους. p. 643.

(coll. 639. 648.) 1117. Plat. Legg. vii. 793 A, B. Xen. Mem. iv. 4. 19. Paul Ep. Rom. ii. 14, ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὔτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσι νόμος, οὔτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν &c. 2 Ep. Cor. iii. 3, ἐπιστολὴ — ἐγγεγραμμένη — οὐκ ἐν πλατίν λιθίναις, ἀλλ' ἐν πλατίν καρδίας σαρκίνας. Cicero pro Mil. § 4, 'Est igitur haec, judices, non scripta sed nata lex; quam non didicimus, accepimus, legimus; verum ex natura ipsa arripuimus, hausimus, expressimus: ad quam non docti, sed facti; non instituti, sed imbuti sumus.' ἀσφαλλῆ. 'Firm, fixed.'

455. θνητὸν ὄνθ'. 'One who is mortal,' as thou art. Or we may supply σὲ from τὰ σὰ κηρ. It is clear that Creon is intended, as Tricl. Br. Schaef. Dobr. Schn. &c. explain. Erfurd't wrongly applies it to Antigone (sub. ἐμέ). ὑπερδραμεῖν. 'To outstrip, be superior to.' Or 'to overstep, transgress.' Schol: τοῦτέστι κρείττονα τῶν θεῶν φανῆναι. I. q. ὑπερβῆναι (cf. 449. 481. 663). Cf. Eur. Ion. 973, καὶ πῶς τὰ κρείσσω θνητὸς ὢν ὑπερδράμω; Phoen. 581, ἦν δ' αὖ κρατηθῆς καὶ τὰ τοῦδ' ὑπερδράμω. 873, θεοὺς ὑπεκδραμούμενοι. Pind. Fr. iv. 6, οὐ θέμιν οὐδὲ δίκαν ξείνων ὑπερβαίνοντες. In the same sense we meet with παραβῆναι, παρελθεῖν and the like. Eur. Suppl. 230, παρελθὼν θεός. Lys. c. Andoc. p. 129, παρελθὼν τὸν νόμον.

456. γε all the mss. τε some copies of Arist. Rhet. i. 13. But γε ibid. i. 15, and also Plut. Mor. ii. p. 731 C. Br. Dind. Wund. Schn. τε is preferred, improperly, I think, by Erf. Herm. Hart. Dobr. Cf. on 513. We find equally χθές καὶ πρόην or π. κ. χ. (Plat. Gorg. 470 D. Legg. iii. 677 D. Strab. i. p. 3. Dem. p. 1093), and χθές τε καὶ πρόην (Arist. Ran. 726. Hom. Il. β'. 303, χθιςδ' τε καὶ πρωιςδ'). Herod. ii. 53, πρόην τε καὶ χθές). κάχθές. Qu. καὶ χθές. But v. Arist. Nub. 175. αἰεί ποτε. Aj. 321. El.

ζῇ ταῦτα, κοῦδεὶς οἶδεν ἐξ ὅτου 'φάνη.  
 τούτων ἐγὼ οὐκ ἔμελλον ἀνδρὸς οὐδενὸς  
 φρόνημα δέισασ' ἐν θεοῖσι τὴν δίκην  
 δώσειν. θανουμένη γὰρ ἐξήδη· τί δ' οὐ ; 460  
 κεῖ μὴ σὺ προῦκήρυξας· εἰ δὲ τοῦ χρόνου  
 πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω.  
 ὅστις γὰρ ἐν πολλοῖσιν ὡς ἐγὼ κακοῖς  
 ζῇ, πῶς ὁδ' οὐχὶ καθθανὼν κέρδος φέρεῖ ;  
 οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν 465  
 παρ' οὐδὲν ἄλγος· ἀλλ' ἂν, εἰ τὸν ἐξ ἐμῆς

296. Arist. Av. 1545, αὐτὸς ποτ' ἀνθρώποις γὰρ εὐνοῦς εἰμ' ἐγώ.

457. ζῇ. 'Are alive, in force and vigour.' Cf. Oed. R. 482, τὰ δ' αὖτε ἐντα περιποτάται (μαντεία). 45. ἐξ ὅτου 'φάνη. Sub. χρόνου, 'from what period of time, when.' As ἐξ οὗ, &c. Schol.

καὶ ἀρχὴν αὐτῶν οὐδεὶς οἶδεν. 'φάνη Bentl. Heath, &c. φάνη, I suppose, the mss.

458. τούτων. 'For these' laws, i. e. for the transgression of them. Schol. ἀντὶ τοῦ, ὑπὲρ τούτων. Cf. 931. Arist. Nub. 1242, ἡ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην. Cic. pro Rosc. Amer. 24. 67, 'Furiae — parentum (sc. interfectorum) poenas a filiis repetunt.' ἐγὼ οὐκ. ἐγ' οὐκ L. Cf. Oed. C. 939. οὐκ ἔμελλον — δώσειν. 'Was not going to pay.' Lat. 'non datura eram.' Cf. El. 538, οὐκ ἔμελλε τῶνδ' ἐμοὶ δοῦναι δίκην. Aj. 926, ἔμελλες — ἔρ' ὥδ' ἐξανύσειν κακὰν μοῖραν. Phil. 1083, ὡς σ' οὐκ ἔμελλον ἔρ', ὁ τάλας, λείπειν οὐδέποτε. Eur. Cycl. 693, δώσειν δ' ἔμελλες ἀνόςλου δαιτὸς δίκην. Med. 1354, σὺ δ' οὐκ ἔμελλες, τὰμ' ἀτιμάσας λέχη, | τερπνὸν διάξειν βίον, ἐγγελῶν ἐμοί.

459. ἐν θεοῖσι. 'Among, before (by the judgment of, at the hands of) the gods below.' Cf. 925, εἰ μὲν οὖν τὰδ' ἐστὶν ἐν θεοῖς καλὰ. Aj. 1136, ἐν τοῖς δικασταῖς. Oed. R. 677, ἐν δὲ τοῖσδ' ἴσος, and on Oed. C. 1214. τὴν δίκην. 'The punishment due.'

460. ἐξήδη Br. ἐξήδειν the mss. Cf. on 447. τί δ' οὐ ; 'For how should I not ?' Cf. 448.

461. προῦκήρυξας. Sc. τὸν θάνατον. τοῦ χρόνου πρόσθεν. 'Before my time.' Schol. τοῦ ἐμαρμένου δηλονότι. Fr. 603, οὐ γὰρ πρὸ μοῖρας ἡ τύχη βιά-

ζεται. Shaks. Caes. iii. 1, 'Why, he that cuts off twenty years of life, | Cuts off so many years of fearing death. | — Grant that, and then is death a benefit.'

462. αὐτ'. αὐτ' A. L. Schn. (who explains, 'on the contrary'). But αὐτ' never occurs in Soph. (cf. on Tr. 1010), though it often does in Aeschylus. Cf. Eur. Her. 959, καὶ κερδαίνεις ἔπειτα χρόν γὰρ οὐχ ἀπαξ | θνήσκειν σε. Med. 454, πᾶν κέρδος ἡγοῦ ζημιουμένη φησὶ. Blomf. Gl. Pers. 1013.

463 f. The same sentiment in Aj. 473 f. El. 820 f. Aesch. Pr. 750, κρεῖσσον γὰρ εἰσάπαξ θανεῖν | ἢ τὰς ἀπείσους ἡμέρας πάσχειν κακῶς. Eur. Tro. 641, τοῦ ζῆν δὲ λυπρῶς κρεῖσσόν ἐστι κατθανεῖν. Salust Catil. i. 1. 20, 'In luctu atque miseriis mortem aerumnarum requiem, non cruciatum esse.' Cic. in Catil. iv. 4.

464. ὅστις — ὅδ'. So Tr. 23, ἀλλ' ὅστις ἦν | θακὼν ἀταρβῆς τῆς θείας, ὅδ' ἂν λέγοι. Cf. on Phil. 87. Qu. πῶς ἂν οὐχὶ καθθανὼν κέρδος φέροι ; φέροι for the more usual φέρεται. Cf. on Oed. C. 6.

465. οὕτως. 'Wherefore, such being the case.' Cf. 677.

466. παρ' οὐδὲν ἄλγος. 'Counts for no grief, is no matter of grief to me.' Schol. οὐδέμια λύπη. Cf. on 35. Blomf. Gl. Agam. 221. Wex doubts whether the construction is ἄλγος (ἐστὶ) παρ' οὐδὲν (as Oed. R. 982, ἀλλὰ ταῦθ' ὅτ' | παρ' οὐδὲν ἐστὶ βῆστα τὸν βίον φέροι), or παρ' οὐδὲν ἄλγος (ἐστὶ). The latter, I believe, is the true one. Cf. Oed. R. 638, τὴν μηδὲν ἄλγος. ἀλλ' ἂν —. Qu. ἀλλ' ἂν, εἰ τὸν ἐξ ἐμῆς | μητρὸς θανόντ' (σ' γεγῶτ', or νέκυν γ') ἀθαπτον ὕπν' ἤρ' σχόμην. The disturbance seems to have arisen from the omission of ὕπν'. Per-

μητρὸς θανόντ' ἄθαρπον ὄντ' ἡνεσχόμενῃ,  
 κείνοις ἂν ἤλγουν τοῖσδε δ' οὐκ ἀλγύνομαι.  
 σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,  
 σχεδόν τι μῶρῳ μωρίαν ὀφλισκάνω. 470

ΧΟ. δηλοὶ τὸ γέννημ' ὦμὸν ἐξ ὠμοῦ πατρὸς  
 τῆς παιδός· εἴκειν δ' οὐκ ἐπίσταται ἄκακοις.

ΚΡ. ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα  
 πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον

haps νέκυν was a gloss, or was inserted to fill up the metre.

467. θανόντ' — νέκυν. Cf. 26, τὸν δ' ἀθλίως θανόντα Πολυνείκου νέκυν. ἐσχόμεν vulg. Eust. p. 529, 20 (who mentions another reading, ἡσχόμεν, as ἐμελλον, ἡμελλον: which form of the aorist is gravely given by a grammarian in Bachmann. Anecd. ii. 360, 17). Schaeff. Ottem. Schn. Pors. (Praef. Hec.) Dobr. ἡσχόμεν L. and Schol. ἡνεσχόμεν A. Ald. Dind. Wund. Hart. ἡνεσχόμεν Liv. b. ἰσχόμεν E. R. T. Aug. Dreed. Tricl. Schol: ἡσχόμεν. ἡνεσχόμεν, ὑπερεῖδον. Schneid. considers ἰσχόμεν a gloss on ἐσχόμεν, and he construes: ἐσχόμεν ἄθαρπον, νέκυν (γενόμενον). For the construction ἄθαρπον ἡνεσχόμεν Wunder refers to Matth. § 553, n. 1. For ἐσχόμεν cf. Oed. R. 1387. Qu. ἡσθόμεν (ἡισθόμεν, ΗΙΣΘ.), or ὄντ' εἶδον, or ὑπερεῖδον (of which ἡνεσχόμεν may have been a gloss), or εἰδόμεν. Or ἄθαρπον ὄντ' ἡνεσχόμεν (del. νέκυν). Or ἄταφον ὄρῳσ' ἡνεσχόμεν. Phil. 411, εἰ παρὼν Αἴας — ταῦθ' ὄρων ἡλείχετο.

468. κείνοις. 'With that.' Perhaps κείνως 'in that case' (Herod. i. 120. Thuc. iii. 46 &c.). But cf. Oed. C. 744, ἀλγῶ τοῖσι σοῖς κακοῖς. El. 1201.

469 f. Cf. Oed. C. 1665.

470. σχεδόν τι. 'Perhaps, it may be,' lit. somewhat nearly. Used sneeringly, as elsewhere ἴσως. Cf. El. 609, εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις, | σχεδόν τι τὴν σὴν οὐ κατασχύνω φύσιν. Oed. R. 736. Plato Symp. 201 E, σχεδὸν γὰρ — ἔτερα τοιαῦτα ἔλεγον. Phaedr. 59 C, σχεδόν τι οἶμαι τοῖτους ἀναγκάζεσθαι &c. 60 B. 63 E. Prot. 348 C. Gorg. 472 C. In like manner ὑπό τι. For the iteration μῶρα — μῶρῳ μωρίαν, savouring rather of irony, cf. Oed. R. 371, and on Oed. C. 658. μῶρῳ μωρίαν ὀφλισκάνω. 'I incur the imputation of folly in the eyes of a fool.' I. e.

I am blamed by one who is himself blameworthy. Schol: οὐκ ἔστι περὶ ἐμὲ ἡ εὐθεία, ἀλλὰ περὶ σέ. ὥστε δεῖ μὴ τὴν ἰδίαν πλάνην τοῖς πλησίον ἐπιφέρειν. Eur. Alcmaeon Fr. xv. πολλὴν παρ' ἡμῶν μωρίαν ὀφλισκάνει. Her. 985, δειλίαν ὀφλεῖν. Herc. 1348.

471. δηλοὶ τὸ γέννημ' ὦμὸν — vulg. Schol: τὸ σκληρὸν αὐτῆς τοῦ φρονήματος ὁμολογεῖ ('betrays, bespeaks') πατέρα τὸν Οἰδίποδα. Gl. A: γέννημ'. φώνη' (supr. γένυμ'). Wunder explains τὸ γέννημα τῆς παιδός as equivalent to ἡ γεννηθεῖσα παῖς, and considers this to be the meaning of the passage: δηλοὶ ἡ Ἀντιγόνη ὡμὴ γεγονυῖα ἐξ ὠμοῦ πατρός. For the omission of ὄν he refers to his note on Oed. C. 780. So Aesch. Suppl. 714, εὐσημον γὰρ οὐ με λανθάνει. Schneid. construes: τὸ γέννημα (ἡ φύσις, 'the natural character') τῆς παιδὸς δηλοῖ ὦμὸν (ὄν). Cf. Phil. 1311, τὴν φύσιν ἐδειξας, ἐξ ἧς ἐβλαστεῖ. But does γέννημα ever mean this? Qu. δηλοὶ γέ τοι λῆμ' ὦμὸν —. Or δηλοὶ (or δῆλον) τὸ γοῦν λῆμ' ὦμὸν —. Or δηλοὶ γε λῆμ' ὄν ὦμὸν —. δηλοῖ. I. e. δηλοῦται, 'shows itself,' as in Aj. 878, ἀνὴρ οὐδαμῶς δηλοῖ φανέις. Cf. 20. 242.

472. τῆς παιδός· εἴκειν δ' οὐκ ἐπίσταται κακοῖς vulg. The passage seems corrupt. Hart: ἡ παῖς· ὑπέκειν δ' —. Qu. εἴκειν γ' οὐκ ἐπίσταται κακοῖς, or δηλοῖ — εἴκειν δ' (or εἴκειν) οὐκ ἐπίστασθαι κακοῖς. Or τῆς παιδὸς εἴκειν οὐκ ἐπίστασθαι (or μὴ 'ξεσ.) κακοῖς. εἴκειν — κακοῖς. Virg. Aen. vi. 95, 'Tu ne cede malis, sed contra audientior ito.' Phil. 1046, κοῦχ ὑπέκουνσαν κακοῖς. Aesch. Pr. 320, σὺ δ' οὐδέπω ταπεινὸς οὐδ' εἴκεις κακοῖς.

473 f. In these reflections how well does Creon, though unconsciously, describe his own case!

474. πίπτειν L. R. and perhaps others. Br. πίπτει Ald. A., prob. Lenting ad Med. 289, and Doed. Spec. ed. Soph. p. 38. We should then have to place a

σίδηρον ὅππιδν ἐκ πυρὸς περισκελῇ 475  
 θραυσθέντα καὶ ραγέντα πλείστ' ἂν εἰσίδοις.  
 σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους  
 ἵππους καταρτυθέντας· οὐ γὰρ ἐκπέλει"  
 φρονεῖν μέγ', ὅστις δοῦλός ἐστι τῶν πέλας.  
 αὕτη δ' ὑβρίζειεν μὲν τότε ἐξηπίστατο, 480  
 νόμους ὑπερβαίνουσα τοὺς προκειμένους  
 ὕβρις δ' ἔπει δέδρακεν, ἥδε δευτέρα,  
 τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν.  
 ἦ νῦν' ἐγὼ μὲν οὐκ ἀνὴρ", αὕτη δ' ἀνὴρ,  
 εἰ ταυτ' ἀνατὶ τῇδε κείσεται κράτη. 485

comma after ἀλλ' ἴσθι τοι. 'Fall, are humbled.' τὸν ἐγκρατέστατον —. 'The strongest, firmest, hardest iron.'

475. ὅππιδν ἐκ πυρὸς περισκελῇ. 'Heated by (forged in) the fire till brittle,' highly tempered. Schol: *περισκεληκότα*. Tricl: *ἀγαν βαφέντα καὶ ἔντονον γενόμενον*. Aj. 649, *περισκελεῖς φρένες* (Schol: *αἱ ἀγαν σκληραὶ ψυχαί*). On this word see Lob. ad Aj. 648.

476. πλείστ'. 'Most often,' superl. of πολλά (i. q. *πολλάκις*) 'often.'

477. Cf. Aj. 1263, *μέγας δὲ πλευρὰ βοῦς ὅπδ σμικρὰς ὄμωσ | μάστιγος ὀρθὸς εἰς ὀδὸν πορεύεται*. οἶδα — *καταρτυθέντας*. 'I have known to be, I have seen tamed.'

478. *καταρτυθέντας*. *καταρτυσθέντας* R. 'Trained, broken in.' The usual word to denote this. Brunck quotes a saying of Themistocles mentioned by Plutarch (c. 2), *τοὺς τραχυτάτους πῶλους ἀρίστους ἵππους γίγνεσθαι, ὅταν ἦς προσήκει τύχῃσι παιδείας καὶ καταρτίσεως*. Add Plut. T. i. p. 31 D, *ἵππους — προκαταρτύνοντες ἐπὶ τοὺς ἀγῶνας ἀγούσιν*. 38 D, *καταρτύνει τὴν φύσιν*. ἐκπέλει. I. e. *ἔξεστι*, as Hesychius explains. Musgr. conj: *οὐ γὰρ εὐ πέλει* ('non enim expedit'). Qu. *οὐ γὰρ οὖν πρέπει* (or *πέλει*).

479. *τῶν πέλας*. 'Of others.' V. Elmsl. ad Med. 85.

480. *ὑβρίζειεν* — *ἐξηπ.* 'Knew full well how to be insolent.'

481. *νόμους* — *τοὺς προκειμένους*. 'The existing or established laws.' Oed. R. 865, *ὡν νόμοι πρόκεινται*. Eur. Iph. A. 1189, *τὸν νόμον ἀνάγκη τὸν προκειμένον σέβειν*. ὑπερβαίνουσα. The imperfect, 'when she was transgressing.'

483. Omitted in L.

484. *ἦ νῦν* vulg. Schol: *δυνως ἤ*. This is clearly wrong. I would read either *ἦ μὴν*, 'verily,' Lat. 'profecto,' or rather *ἦ τὰρ*, 'verily then.' Elmsley also ad Her. 661 proposes here *ἦ τὰρ*. These particles are often found corrupted in the copies, owing to the incorrect mode of writing them thus, *ἦ τ'* ἀρα, which led the copyists to substitute some other word that would suit the metre. *ἦ τὰρα* occurs Eur. Alc. 658, *ἦ τὰρα πάντων διεπρέπεις ἀψυχία*. 748, *ἦ τὰρ* 'Ἀλαστός οὐκέτ' ἐστ' ἐν ἀνδράσιν, | εἰ μὴ σ' ἀδελφῆς αἷμα τιμωρήσεται'. Hipp. 480. 1028. Iph. A. 1189. Her. 661 &c. V. Valck. ad Hipp. 480. Elmsl. ad Her. 651. Qu. *ἦ μὴν* (or *τὰρ*) *ἐγὼ γυνὴ πέφυχ'*, αὕτη δ' ἀνὴρ. Certainly the repetition of ἀνὴρ is not very elegant. αὕτη L. Erf. Dind. Wund. &c. αὕτη vulg. Cf. on Oed. R. 1078.

485. *εἰ ταῦτα — κράτη*. Schol: *εἰ ταῦτα τὰ τολμήματα καὶ ἡ νίκη αὐτῇ χωρὶς βλάβης καὶ τιμωρίας*. I. e. 'if this victory (or these acts of violence) shall remain to her unpunished.' Schneid: 'if this assumed superiority (this victory over my authority) shall remain [pass] with her unpunished.' But it is not very clear what *κράτη* means here. Emper explains it of the edict of Creon. Triclinius doubts whether to refer *ταῦτα τὰ κράτη* to Ant. (ἡ τοιαύτη ταύτης ὑπεροψία), or to Creon (ἡ ἐμὴ βασιλεία). Mr. Long's explanation pleases me, 'if my authority shall be without harm to her,' i. e. if she shall escape my power with impunity. Qu. *εἰ τοῦτ' — θράσος* (or *ταῦτ' — θράση*). Or *εἰ ταῦτ' ἀνατὶ τῇδε τὰργα κείσεται*. Or *εἰ ταῦτά μου γυναικὶ* (or *εἰ ταῦτα τὰμὰ τῇδε*) *κείσεται κράτη*. Δωρι L. M. Herm. Dind. Wund. Schn. &c.

ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὁμαιμονεστέρα  
τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου κυρεῖ,  
αὐτὴ τε χῆ ξύναιμος οὐκ ἀλύζεται  
μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον'  
ἐπαιτῶμαι' τοῦδε βουλευσαί τάφον'. 490  
καὶ νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως  
λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν

ἀνατεῖ R. Ald. Schol. Eur. Med. 1357, ἀνατεῖ. ἀνευ ἄτης καὶ βλάβης. γράφεται δὲ καὶ ἀνατὶ παρὰ Σοφοκλεῖ ἐν Ἀντ. Hesych. Ἀνατὶ· ἀνευ ἄτης καὶ βλάβης. This adverb occurs Aesch. Eum. 59. 76. Eur. Med. 1324 (where ἀνατεῖ Rom. C.). Arist. Eccl. 1012. Plat. Legg. ix. 659. Elmsley ad Med. 1324 prefers ἀνατὶ. I was in favour myself of ἀνατεῖ. The change of εἰ into ι by the copyists is so common, that no inference can be drawn from the readings of the mss. The occasional appearance of ἀνατεῖ in them is therefore no small argument in favour of this form. So ἀσπουδῆ (or ἀσπουδὴ, the ι long) Il. θ'. 512. But see Blomf. Gl. Prom. 216, whose arguments in favour of ἀνατὶ (from ἀνατος) and the like are rather convincing.

486. 'But whether she be sprung from a sister, or be nearer akin to us than the whole of our family.' Brunck: 'sed sive ex sorore, sive ex alia prognata est, quae mihi sit tota familia conjunctor.' Schol: εἴτε ἐξ ἀδελφῆς ἐμῆς, εἴτε οἰκειοτέρα καὶ συγγενικωτέρα πάντων τῶν οἰκείων. "Creon in the heat of his passion expresses himself hyperbolically, as in 306 f. 1040 f. — and puts the impossible case of Antigone being the daughter of a woman more akin to him than all kindred whatsoever. Similar hyperboles, mostly used jocosely, are χρυσοῦ χρυσότερος, &c." SCHN. ὁμαιμονεστέρας vulg. Wund. Schn. Bened. ὁμαιμονεστέρα L. (eras. r) marg. Turn. Herm. Dind. Hart. And so read the Schol., who explains συγγενικωτέρα. The error no doubt arose from the adjoining ἀδελφῆς.

487. τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου (so M. ἐρκίου L. R. Ald.). I. e., as Brunck well explains, than the whole of my family, who live under the same roof with me, and worship the same family Zeus. Consult the authorities referred to on Hesych. v. ἐρκείου Διός. Schol. rec: καὶ πάσης ἡμῖν συγγενείας, ἥς συνοχεύς ἐστι Ζεύς. Eust. p. 1930, 30 explains Ἐρκεῖον Δία by τοῦ ἐν οἴκῳ πάντας. So Ἠφαιστος

denotes 'fire,' Δημήτηρ, 'corn,' &c. Cf. Eur. Tro. 17, Ζηνὸς ἐρκείου (ἐρκίου the mss.). 483, Ἐρκείου (ἐρκίου the mss.) Διὸς πυρῆ. Cratin. Jun. ap. Athen. p. 460 F, Ζεὺς ἐστὶ μοι | ἐρκείος, ἐστὶ φρατόριος (φράτριος). Aj. 108, ἐρκείου (ἐρκίου the mss.) στέγης. Aesch. Cho. 553, ἐρκείους (al. ἐρκίους) πύλας. Where see Blomf. Cf. on 918 below. Ovid. Ib. 242, 'Cui nihil Hercei profuit ara Jovis.' It is at the altar of Ζεὺς Ἐρκεῖος that Priam is slain by Neoptolemus, Eur. Tro. 17. So in Eur. Hec. 343, τὸν ἱεσίον Δία (of the prayers of suppliants). ἡμῖν. Qu. ἡμῶν. With κυρεῖ supply οἶσα or something similar. Phil. 741, &c. Matth. § 374.

488. οὐκ ἀλύετο μόνου κακίστου. Cf. El. 626, θράσους | τοῦδ' οὐκ ἀλύεις. Oppian. Hal. iii. 104, ἐξήλυξε μύροιο. Il. ζ'. 443, ἀλυσκάω πολέμοιο. Similarly Phil. 1044, δοκοῖμ' ἂν τῆς νόσου πεφηνέηναι. Matth. § 353. 2. The peculiarity of this construction is noticed by Eust. p. 710. The usual construction of ἀλύσκειν is with the accus. (Aesch. Pers. 97, and in Homer often). Gl. ἐκφεύετο. Ἀλύσκειν is an Homeric word, and occurs again El. 627. Aesch. Pr. 607. Pers. 101.

489. ἴσον. 'Equally.' Oed. R. 1018. 1347. Qu. κείνην ἐγὼ | ἴσ' αἰτιῶμαι &c. 490. ἐπαιτῶμαι τοῦδε βουλευσαί τάφον. Both the gen. τάφου, and the infin. βουλευσαί, added in explanation, depend upon ἐπαιτῶμαι, the construction being ἐπαιτῶμαι κείνην τοῦδε τάφου βουλευσαί (αὐτὴν), as Wunder explains, who refers to Phil. 62. Oed. C. 1482 f. Add Oed. C. 1211 f. Matth. § 536 and 632. Schol: λείπει ἡ περί. Qu. τόνδε βουλευσαί τάφον. Or τοῦδε προστῆναι ('to have directed') τάφον.

491. ἔσω is sometimes used, where we should expect ἐνδον, as in Aj. 105. 235. El. 1103. Oed. R. 57. Oed. C. 18. Tr. 202. 867. Ph. 533. Lob. ad Phryn. p. 127. Wund. So εἰς is occasionally used for ἐν.

492. ἐπήβολον φρενῶν. 'In her right

φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρήσθαι κλοπεύς  
τῶν μηδὲν ὀρθῶς ἐν σκότῃ τεχνωμένων.  
μισῶ γε μέντοι χῶταν ἐν κακοῖσί τις  
ἀλοὺς, ἔπειτα τοῦτο" καλλύνειν θέλη.

AN. θέλεις τι μεῖζον ἢ κατακτεῖναί μ' ἐλῶν ;

KP. ἐγὼ μὲν οὐδέν τοῦτ' ἔχων ἅπαντ' ἔχω.

AN. τί δῆτα μέλλεις ; ὥς ἐμοὶ τῶν σῶν λόγων  
ἄρεστον οὐδέν, οὐδὲ μὴ ἀρέσῃ ποτὲ,

495

500

mind.' Lat. 'mentis compotem.' Schol : κυρίαν τῶν φρενῶν. V. Ruhnck. ad Tim. p. 116. Fr. 5, εἰθ' εὖ φρονησαντ' εἰσ-  
ἰδοίμ' πως φρενῶν | ἐπήβολον καλῶν σε.  
Aesch. Fr. 453. ἔνους ἴθικα καὶ φρενῶν  
ἐπηβόλους. Where see Blomf. in Glossa.  
Ag. 542. Herod. ix. 94, τουτέων —  
ἐπήβολος γενόμενος. Hom. Od. β. 319,  
οὐ γὰρ κηὸς ἐπήβολος, οὐκ ἐρετῶν | γί-  
νομαι. Max. Tyr. xiv. 3, ἀρετῆς ἐπ-  
ήβολον. 'Eπήβολος properly means 'one  
who hits a mark,' and so becomes master  
of the object (ἐγκρατής). Compare the  
compound ἐπιτυχής. Schneid. compares  
Herod. iii. 25, ἐμμανής τε ἐὼν καὶ οὐ  
φρενήρης. v. 42, οὐ φρενήρης ἀκρομανής  
τε. ix. 54, μαινόμενος καὶ οὐ φρενήρης.  
For the redundancy of the expression he  
compares 443. Oed. R. 58. Fr. 720,  
τυφλὸς οὐδ' ὀρῶν Ἀρης. Ismene was  
troubled because of her sister's delin-  
quency and impending fate.

493. 'The mind of those, who are  
devising any mischief in secret, is wont to  
be detected (to betray itself) beforehand  
as designing evil.' I. e. 'the evil con-  
science easily betrays the evil-doer,' as  
Schneid. explains. Schol: εἰωθεν ἡ ψυχὴ  
τῶν λάθρα τι κακὸν τεχνωμένων προαί-  
σασθαι, καὶ ἐαυτὴν καταφανὴ ποιεῖν πρὶν φω-  
ραθῆναι. Menander, Fr. Inc. li. δ συνιστο-  
ρῶν αὐτῷ τι, κἂν ᾗ θρασύτατος, | ἡ σύνεσις  
αὐτὸν δειλότατον εἶναι ποιεῖ. Ovid, Met.  
ii. 447, 'Heu, quam difficile est crimen  
non prodere vultu!' The remark still  
points to Ismene. ὁ θυμὸς. 'The  
mind or feelings (when excited).' πρό-  
σθεν. 'Beforehand,' before accusation  
or conviction of the deed. κλοπεύς.  
κλοπαῖς C. D. R. Aug. b. Dresd. a. Mon.  
marg. Turn. κλοπεύς, formed from κλέ-  
πτειν, 'to do a thing stealthily or wrongly'  
(so κλέπτειν κακά, 'to contrive secretly,'  
Aj. 1137), means 'mischievous, designing.'  
Lat. 'malefica.' It occurs again Phil. 77.  
Similarly formed nouns are ταφεύς, σκα-  
φεύς, βαφεύς, τροφεύς &c. Perhaps κλοπῆς,

'to be convicted of evil designing.'

494. μηδὲν ὀρθῶς. I. q. τι μὴ ὀρθῶς.

495. μισῶ γε μέντοι —. 'I hate how-  
ever (not but that I hate) also whoever  
&c.' So 233, τέλος γε μέντοι δεῦρ' ἐλ-  
κησεν μολεῖν. Phil. 93, πεμφθεῖς γε  
μέντοι —. Eur. Or. 106. Hel. 999.  
Cf. Fr. 770, μισῶ μὲν ὅστις τάρανδον περι-  
σκοπεῖ. Fr. 323, ἤδιστον δ' ὅτῳ | πέρεσι  
λῆψις (i. e. εἰ τις λῆψιν ἔχει) ὧν ἐρεῖ. Eur.  
Erech. Fr. viii. μισῶ δ' ὅταν τις — μὴ  
πᾶσι πάντων προσφέρῃ μειλύματα. Simi-  
larly Plaut. Aul. iv. 10. 23, 'Non mihi  
homines placent, qui quando malefec-  
runt, purgant.' This remark is pointed  
at the daring Antigone, as the preceding  
one alludes to Ismene's involuntary be-  
trayal of her guilt by her demeanour.

496. τοῦτο. Sc. τὸ ἀλῶναί &c. Qu.  
ταῦτα. καλλύνειν. 'To embellish.'  
Schol: ἐπισκομοῦντα τὴν ἀμαρτίαν αἰτοῖ.  
Thuc. iii. 67, ἀμαρτανόμενον δὲ λόγῳ ἔπει-  
κοσμηθέντες προκαλύμματα γίνονται.  
Eur. Ion. 833, οἱ συντιθέντες τῷ δίκῃ εἴτα  
μηχαναῖς | νομοῦσι. Tro. 982, τὸ σὸν  
κακὸν κοσμοῦσα. Andr. 957. Arist. Pl.  
159, ὀνόματι περιέττουσι τὴν μοχθηρίαν.  
Plut. Gracch. p. 828, δ γὰρ Τιβέριος —  
λόγῳ καὶ φαυλότερα κοσμήσαι δυναμένη  
πράγματα δεινὸς ἦν. θέλη. θέλοι  
Liv. b.

497. κατακτεῖναί μ' ἐλῶν. So Oed. R.  
641, κτεῖναι λαβών.

498. ἐγὼ μὲν οὐδέν. 'I indeed wish  
for nothing,' whatever others may.  
ἅπαντ' ἔχω. 'I have all' I want. So in  
Arist. Lys. 929, ἤδη πάντ' ἔχω. | —  
ἅπαντα δῖτα: Pind. Isthm. iv. 14,  
πάντ' ἔχεις, εἰ &c.

499. τῶν σῶν λόγων — οὐδέν. 'Nothing  
(no part) of thy observations,' or com-  
mands. Qu. — οὐδεῖς.

500. Cf. 680, οὐτ' ἂν δυναμένη μὴ  
ἐπιστάμενη λέγειν. Dem. de. Chera. p.  
106, ἐγὼ δὲ θρασὺς οὐτ' εἰμὶ μητὲ γε-  
νομένη. Aesch. adv. Ctes. p. 519, ἥς ἐγὼ  
οὐτ' ἂν τοῦτομα εἶποιμι, μήθ' αἰ συμφερεῖ

οὕτω δὲ καὶ σοὶ τὰμ' ἀφανδάνοντ' ἔφν.  
καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον  
κατέσχον ἢ τὸν αὐτάδελφον ἐν τάφῳ  
τιθείσα ; τούτοις τοῦτο πᾶσιν ἀνδάνειν\*  
λέγοιτ' ἂν'', εἰ μὴ γλῶσσαν ἐγκλήσαι\* φόβος. 505  
ἀλλ' ἢ τυραννὶς πολλὰ τ' ἄλλ' εὐδαιμονεῖ  
κάξεστιν αὐτῇ δρᾶν λέγειν θ' ἂ βούλεται.

KP. σὺ τοῦτο μούνη τῶνδε Καδμείων ὀρᾷς.

AN. ὀρώσι χούτοι· σοὶ δ' ὑπίλλουσι στόμα.

παραπλήσιοι γίνονται —. μῆδ' ἀρεσθεῖν ποτὲ vulg. Dind. Wund. Schn. μῆδ' ἀρεσθεῖν ποτὲ Herm. μῆδ' ἀρέστ' εἶη Elmal. ad Oed. R. 322 (coll. Oed. R. 1096, σοὶ δὲ ταῦτ' ἀρέστ' εἶη). Schneid. understands μῆδεν, coll. 686. El. 403. Tr. 143. But can ἀρέσκεσθαι mean 'to be pleasing?' I think not. Nor is the plural ἀρεστὰ suitable here. Hermann's correction is certainly far preferable, μῆδ' ἀρεσθεῖν (sc. αὐτῷ), 'nor may I ever be pleased with it.' But I have little doubt the true reading is ἀρεστὸν οὐδὲν, οὐδὲ μὴ ἀρέσῃ ποτὲ 'no nor will it ever be pleasing to me.' The disturbance must have arisen from the slipping out of οὐδὲ after οὐδέιν. Or perhaps the ignorance of the crasis may have been the cause. El. 409, τῷ τοῦτ' ἤρεσεν ;

501. οὕτω δὲ —. On οὕτω δὲ in apodosis v. Schaeff. Melet. p. 69. Herm. ad El. 27. ἀφανδάνοντ' ἔφν. Oed. R. 9, πρέπον ἔφν. 587, μισείων ἔφν. Ph. 1052, χρήζων ἔφν. Wund. 'Are naturally displeasing to you, are of a nature to displease you.'

502. κλέος — εὐκλεέστερον. 'A more glorious name.' Wunder compares 588, δυσπρόνοισ πνοαῖς. 1261, φρενῶν δυσπρόνων. 1276, πόνοι δύσπονοι &c.

503. κατέσχον. Perhaps κτώμεν ἂν, or ἐγὼ ἄσχον. Κατέχειν does not usually mean 'to acquire or get,' but 'to hold.' Schol: κατέσχον. ἀντὶ τοῦ, ἔσχον. But cf. Phil. 690.

504. τούτοις τοῦτο. τοῖσδε τοῦτο Br., for the sake of euphony. Without cause. V. Schaeff. Melet. p. 133. Cf. on Oed. C. 658. Lenting ad Med. p. 212 corrects τούτοις ταῦτόν, which is proposed also in Class. Journ. xvii. 60. The common reading I hardly think can be correct. Qu. χύμιν τοῦτο πᾶσιν ἂν δοκοῖ | δίκαιον (or δοκοῖ, εὐ οἷδ' ἂν) —. Or πάντες τοῦτο θεοῖσιν ἀνδάνειν | λέγοιτ' ἂν. Or τιθείσ' ; ἐπεὶ οὐχὶ τοῦτο πᾶσιν ἀνδάνει ; | λέγοιτ'

ἂν. Or ἐπεὶ οὐ τοῦθ' ὕμιν, ἄνδρες, ἀνδάνει ; —. ἀνδάνειν vulg. ἀνδάνει C. D. K. L. M. N. Aug. Bruck says nothing as to his mss. "ἀνδάνει" (i. e. ἀρέσκει, 'placet,' Angl. 'agreed') Schneid., who compares other instances of direct insertions of sayings, Aesch. Cho. 312, "δρᾶσαντι παθεῖν" τριγέρον μῦθος τάδε φωνεῖ. Ag. 177, τὸν "πάθει μάθος" θέντα κυρίως ἔχειν. Hor. Sat. i. 2. 46.

505. λέγοιτ' (λέγουιτ' K.) ἂν. Perhaps εὐ οἷδ' ἂν. ἐγκλείσοι most mss. and Eust. p. 1391, 64. ἐγκλείσῃ K. ἐγκλείοι ('clauderet') Schaeff. and critic in Class. Journ. l. c. ἐγκλήσοι Dind. Wund. Schn. Don. Hart. ἐγκλείσαι ('clausisset') Erf. prob. Bgk. Cf. 180, ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλήσας ἔχει. Eur. Hipp. 498, οὐχὶ συγκελεύσεις στόμα ;

506. Said with a certain degree of sarcastic irony.

508. 'You alone see this,' the justice and propriety of acting as you have in interrupting Polynices. Cf. 502 f. Creon takes no notice of Antigone's general reflection 506—7.

509. χοῖδ' Ald. most mss. Br. χούτοι E. L. R. Aug. Dind. Wund. Schn. ὑπίλλουσι K. ὑπείλουσι L. ὑπέλουσι R. Hart. Cf. on 340. Gl. συγκελεύουσι. Schol: διὰ δὲ σὲ τὸ στόμα συστέλλουσι (i. e. close, shut) καὶ σιωπῶσιν, ἢ στρέφουσι τοὺς διὰ τοῦ στόματος λόγους. Erotian explains ὑπέλλειν by ὑποστρέφει. Eust. p. 1834, 53 explains ὑπίλλουσι στόμα by ὑποβάλλουσι κλείοντες. On this verb consult Hemst. ap. Ruhnk. ad Tim. p. 72, who explains this passage thus: 'tibi autem subjiciunt, subvolvunt quasi, atque adeo obnoxium habent, os dicendique libertatem.' Also Butt. Lexil. § 44. Translate: 'but to thee they keep the tongue in subjection, they shut their mouth.' The figure is evidently taken from dogs, which from fear drop their tails between their legs, οὐρὰν ὑπίλλουσι, Lat. 'caudam



- KP. σὺ δ' οὐκ ἐπαιδεῖ, τῶνδε χωρὶς εἰ φρανεῖς ; 510  
 AN. οὐδὲν γὰρ αἰσχροὺς τοὺς ὁμοσπλάγχθους σέβειν.  
 KP. οὐκ οὐν ὁμαιμος χῶ κατατίον θανῶν ;  
 AN. ὁμαιμος ἐκ μιᾶς τέ' καὶ ταύτου πατρός.  
 KP. πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾶς χάριν ;  
 AN. οὐ μαρτυρήσει ταυτ' ὁ κατθανὼν νέκυσ. 515  
 KP. εἴ τοί σφε τιμᾶς ἐξ ἴσου τῷ δυσσεβεῖ.  
 AN. οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ἄλετο.

subjiciunt, subvolvunt, remulcent.' Eur. Oed. Fr. i. οὐρὰν δ' ὑπὲρ λουστ' (al. ὑπελ- λουστ' and ὑπὲρ λασ') ὑπὸ λεοντόπουν βέ- σιν | ἐκαθέ(στ'. Said of the Sphinx. Virg. Aen. xi. 813, 'caudamque remul- cens | Subjicit pavitantem utero,' of the wolf. Compare the similar original signification of the verb ὀρωδεῖν (as if ὀρρον δέειν, if indeed this etym. be not an imaginary one) 'to bind or drop the tail,' and so 'to fear.' Here instead of οὐρὰν we have στόμα. Musgrave would prefer ἐπὶ λουσι.

510. σὺ δ' οὐκ ἐπαιδεῖ. Qu. σὺ δ' οὐδὲν αἰδεῖ. τῶνδε χωρὶς. 'Dif- ferently from these.' Cf. 375. Schol. παρὰ τοῦτους. Oed. C. 808. Plat. Prot. p. 336 B.

512. χῶ κατατίον θανῶν. 'He also fell on the opposite side,' Eteocles. κατατίον. κατὰ χθονὸς E. T. V. Liv. b. (supr. ὑπέρ). Aug. Turn. Herod. vi. 118, Καλκίδος κατατίον. vii. 33.

513. ἐκ μιᾶς. Sc. μητρός. Cf. 145. The same ellipse Plat. Legg. T. 627 C, πολλοὶ ἀδελφοὶ πού γένοιτο' ἂν ἐνδὸς ἀν- δρός τε καὶ μιᾶς υἱῆς. SCHN. Cf. Arist. Ach. 790, ὁμοματρία γὰρ ἐστὶ κῆκ τῶντῶ πατρός. Perhaps thus: δμαιοι, ἐκ μιᾶς γε &c. Cf. on 456. Or μητρός γε φῶς μιᾶς τε &c. (δμαιοι being perhaps a gloss.) καί. Perhaps καὶ (as in Arist. l. c.), as Bergk also conjectures.

514. πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾶς χάριν; vulg. I. e., says Wunder, πῶς δῆτα δυσσεβῆς εἰ εἰς ἐκείνον; The dative ἐκείνῳ he connects with τιμᾶς, referring to Aj. 668 f. and Pind. P. iv. 480, Παιῶν σοι τιμᾶ φάος. For the expression δυσ- σεβῇ χάριν τιμᾶν he refers to Matth. § 408. The passage appears to me corrupt. For τιμᾶς χάριν Musgrave refers to Eur. Or. 829. But he would prefer to read, πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾶν χάρις ('gratum erit'); And this I suspect is the true reading. Qu. πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾶς ἴσον (or ἴσα); 'How then dost thou honour one who is impious

(Polynicea) equally with him?' Or — τίνεῖς (or νέμεις) χάριν; 'To pay' is a very unusual, if not doubtful, sense of τιμᾶν. Or πῶς δῆτ' ἐκείνον δυσσεβῇ τιμᾶς χάριν; so as for τιμᾶν to govern a double accu- sative, of the person and thing. Creon asserts that the honours paid to Polynices are an act of impiety towards Eteocles.

δῆτ'. οὐν R. ἐκείνῳ. I. e. to Eteocles, as Brunck, Hermann, and others rightly explain. Reiske and Erfurdt understand it of Polynices. Tri- dinius bids us connect δυσσεβῇ with ἐκείνῳ. δυσσεβῇ E. R. T. V. Aug. three of Brunck's. Heath. Br. Vauv. Dind. δυσ- σεβῇ A. Ald. δυσσεβῶι (supr. η) L. Cf. 715, ἐγκρατῇ (ἐγκρατεῖ L. pr.).

τιμᾶς. τιμαῖς L. τιμᾶ L.

515. οὐ μαρτυρήσει ταυτ'. 'Will not testify this,' that by burying Polynices I am dishonouring him. Cf. 733, σὺ φησὶ Θήβης τῆσδ' ὁμόπολις Λεώς. ὁ κατθανὼν νέκυσ A. Aug. Ald. vulg. ὁ κατὰ χθονὸς νέκυσ E. T. Dred. marg. Turn. Br. Brunck justly remarks that ὁ κατθανὼν νέκυσ may refer to either brother. If it be the true reading, we are left to infer from the context which of the two is meant. Don. gives: ταῦτα χῶ κατὰ χθονὸς. Qu. οὐ μαρτυρήσει τὰδ' ὁ κατὰ χθονὸς νέκυσ. Or — ταυτ' ὁ κατὰ γαίης νέκυσ (Oed. C. 1775, τῷ κατὰ γῆς). Or οὐ μαρτυρήσει' ἂν ὁ κατὰ χθονὸς νέκυσ. Cf. 24, κατὰ χθονὸς. With ὁ κατθανὼν νέκυσ cf. 26, τὸν δ' ἀθλίως θανόντα Παι- νελκούς νέκυν. Eur. Tro. 91, θανόντες — νεκρῶν. Hel. 178, νέκυσιν ὀλομένους. Suppl. 44, φθιμένων νεκύν. 558, τοὶ ἀλωλότας νεκρούς. Alc. 1015, νεκρῶν — φθιμένων. Hom. Od. λ'. 37, νεκτὸς κατατεθνεῖσθων. 490, νεκίους κατὰφθ- μένοισι.

516. ἐξ ἴσου τῷ δυσσεβεῖ. 'Equally with him who is impious.' Cf. 644, εἰ ἴσου πατρί.

517. He will not feel himself aggrieved, since it was not a slave, but his own brother that fell, and therefore entitled to

- ΚΡ. πορθῶν γε\* τήνδε γῆν· ὁ δ' ἀντιστὰς ὑπερ.  
 ΑΝ. ὁμως ὁ γ' Ἄιδης τοὺς νόμους ἴσους ποθεῖ.  
 ΚΡ. ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσον\* 520  
 ΑΝ. τίς οἶδεν εἰ κάτω ὅστιν\* εὐαγῆ' τάδε;  
 ΚΡ. οὔτοι ποθ' οὐχθρὸς, οὐδ' ὅταν θάνῃ, φίλος.  
 ΑΝ. οὔτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.  
 ΚΡ. κάτω νυν ἔλθουσ', εἰ φιλητέον, φίλει  
 κείνους· ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή. 525  
 ΧΟ. καὶ μὴν πρὸ πυλῶν ἦδ' Ἰσμήνη,  
 φιλάδελφα κάτω δάκρυν' εἰβομένη'·  
 νεφέλῃ δ' ὀφρύων ὑπερ αἵματόεν

equal privileges. The subject is now Polylices, taken up from τῷ δυσσεβεῖ.

518. πορθῶν γε vulg. Herm. Hart. πορθῶν δὲ L. R. Aug. Dind. Wund. Schn. Wrongly. Cf. on Oed. R. 1030. Translate: 'Yes, but in the act of devastating this land.' τήνδε. τήν γε R. pr.

519. ἴσους v. l. in L. and Schol. Grot. Heath. Musgr. Br. Dind. Wund. Schn. Don. Hart. τούτους Ald. vulg. Herm. Schol: τὸ θέπτειν. Qu. τοὺς ἴσους νόμους, 'the laws that are equal, equal laws.' Cf. Lucian. Dial. Mort. xxv. 2, ἰσοτιμία γὰρ ἐν Ἀΐδου καὶ ὅμοιοι πάντες.

520. λαχεῖν. λαβεῖν E. ἴσος A. L. Ald. vulg. Dind. Wund. Don. Ben. ἴσον E. R. T. V. ἴσον (with gl: λέπει δὲ τὸ, ἐξῆς ἐστι) Liv. b. Heath. Br. Erf. Hart. Valck. ad Phoen. 394 (who cites similar instances). ἴσον or ἴσα conj. Bergk. ἴσους v. l. in L. and Schol. Schn. Bgk. Wunder: 'At non est par bonus malo ad consequendum.' I. e. it is not just that the bad should fare as the good. For the infinitive λαχεῖν he refers to 439. Either ἴσον (sc. μέρος) or ἴσα appears to be right. Supply ποθεῖ from prec. v. Cf. 516.

521. τίς τις the mss. τίς δ' Ald. Schol: τίς οἶδεν εἰ καθ' Ἄιδον ἀλλήλοις διαλλαχθῆντες ἡγούνται εὐσεβῇ τάδε; Cf. Arist. Ran. 1477, τίς οἶδεν εἰ τὸ ζῆν μὲν ἐστὶ κατθανεῖν —; From Euripides. κάτω ὅστιν vulg. κάτωθεν v. l. ap. Schol. (who compares Il. η'. 219, Αἴας ἐγγύθεν ἦλθεν, put for ἐγγύς). Erf. Dind. Herm. Don. Schn. Hart. Bgk. Cf. on Oed. R. 968. For κάτωθεν Wunder quotes 1070, τῶν κάτωθεν θεῶν. Phil. 28, ἀνωθεν ἢ κάτωθεν; El. 1058. 1449, and other instances, in all of which, excepting Phil. 28. El. 1449, the article is joined with it. It seems to me however far more

likely that κάτω ὅστιν should have passed into κάτωθεν, than the opposite.

εὐαγῆ. 'Right, pious.' Schol: εὐσεβῇ. Which perhaps is the genuine reading. Cf. Oed. R. 921. Hom. H. Cer. 273, εὐαγέως ἔρδοντες.

522. οὐδ' Br. οὐδ' vulg. οὐδ' L.

523. I. e. I am not of a disposition to join (a person) in hating (another), but in loving. Schol: τὰς φίλας, φησί, κοινὰς ποιῶμαι, ἀλλ' οὐ τὰς ἔχθρας. Eur. Iph. A. 397, συσσωφρονεῖν γὰρ, οὐχὶ συννοσεῖν ἔφυν. Hel. 948, ἐγὼ πέφυκα τ' εὐσεβεῖν καὶ βούλομαι. Soph. Phil. 88, ἔφυν γὰρ οὐδὲν ἐκ τέχνης πρᾶσσειν κακῆς. Plut. Pericl. 1, ἕκαστος τρέπειν ἑαυτὸν πρὸς τὸ δοκοῖν πέφυκεν. For ἔφυν with an infinitive v. Matth. § 531.

524. νυν Bentl. &c. νῦν probably the mss.

526. Cf. 1257, καὶ μὴν δδ' ἀναξ αὐτὸς ἐφήκει. The verb is omitted, as in a similar passage, Eur. Hipp. 170, ἀλλ' ἤδε τροφὸς γεραῖα πρὸ θυρῶν | τήνδε κομίζουσ' ἔξω μελᾶδρων. Ismene, according to Creon's command (491), is led in by the attendants.

527. φιλάδελφα — δάκρυν'. 'Tears of affection for her brother.' The Schol. takes φιλάδελφα adverbially for φιλαδέλφως. δάκρυν' εἰβομένη Turn. Dind. δάκρυα λειβομένα A. L. R. Ald. and (λειβομένη) Aug. δάκρυν λειβομένη Hart. Wex. Bergk. Cf. Od. δ'. 154, πικρὸν ὕπ' ὀφρύσι δάκρυον εἰβεν. θ'. 86, ὑπ' ὀφρύσι δάκρυα λείβων.

528. νεφέλῃ. 'A cloud' of sorrow. For Ismene is bewailing the impending calamity of her sister. Schol: ὥς γὰρ ἡ νεφέλῃ στυγερὴν καὶ διμυχλᾶδὴ τὴν ἡμέραν ποιεῖ, οὕτω —. Aesch. Sept. 214, πολυλάκι δ' ἐν κακοῖσι τὸν ἀμάρτανον ἐκ χαλε-

ρέθος αἰσχύνει,  
τέγγουσ' εὐῶπα παρειάν.

530

ΚΡ. σὺ δ', ἡ κατ' οἴκους ὡς ἔχιδν' ὑφειμένη'  
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον  
τρέφων δὺ ἄταςτ' κἀπαναστάσεις' θρόνων,  
φέρ', εἰπέ δή μοι, καὶ σὺ τοῦδε τοῦ τάφου  
φήσεις μετασχεῖν, ἧ' ἔομεῖ' τὸ μὴ εἰδέναι ;

535

ΙΣ. δέδρακα τοῦργον, εἵπερ ἦδ' ὁμορροθεῖ,

πᾶς δίας, ὑπερθ' ὁμμάτων κρημναμένην νεφέλᾳν, ὄρθοι. Eur. Hipp. 173, στυγνὸν δ' ὄφρων νέφος αὐξάνεται. Herc. 740, αἱ αἰ, στεναγμῶν γὰρ με περιβάλλει νέφος. Hor. Ep. i. 18. 94, 'deme supercilio nubem.' Stat. Silv. iii. 5. 11, 'nubila vultu.' Trach. 869, συνωφρυνμένη. "As a dark cloud enveloping the mountain-tops pours down the rain, so from the black cloud on Ismene's brow there trickles down a stream of tears." SCHN. αἵματόεν. 'Flushed' with excitement and grief, rather than 'ruddy, rosy.' Schol.: τὸ ἐπὶ τῷ προσώπῳ ἐρύθημα. The blush arises from a mixed feeling of excitement and grief. Eur. Herc. 1066, ὁμμάτων αἵματόεν βλέφαρον. Leonidas Tarent. 30, φύλλα αἵματόεντα ῥόδων.

529. ῥέθος. 'Face, visage.' Eur. Herc. 1204, ῥέθος ἀελίῳ δειξον. Mosch. Id. iv. 2, τὸ πρὶν δέ τοι οὐκ ἔτ' ἔρευθος | σώζετ' ἐπὶ ῥεθέεσσι. Theocr. xxix. 16. Apoll. Rh. ii. 68. The word denoted in general any member of the body, but was confined by the Aeolians to denote the face (Eust. p. 1090. Schol. ad Apoll. l. l.). αἰσχύνει. 'Disfigures.'

530. τέγγουσ'. 'Bedewing.' Appropriately said, as Wunder observes, of νεφέλη. Wakefield S. C. lxiii. proposes ἐλκοῦσ' (i. q. ἀμύσσουσα), 'lanians, lacerans.' Triclinius connects τέγγουσα with εἰβομένη, taking as parenthetic the words νεφέλη — αἰσχύνει.

531. σὺ δ'. 'And you now, as for you,' in opp. to Antigone. Cf. 1181. Ph. 319. Tr. 1147. ἡ κατ' οἴκουσ' L. R. ὡς ἔχιδν'. Eur. Alc. 321, ἐχιδνὴς οὐδὲν ἠπιωτέρα. Phil. 632. ὑφειμένη. ὑφειμένη Bruck. Cf. Schol.: ὡς ἔχιδν'. ἡ γὰρ ἔχιδνα λάθρα καθέζομένη τῶν ἀνθρώπων ἐκπίνει τὸ αἷμα. Who would seem to have read ὑφειμένη. Musgr.: 'furtim subrepens.' Herm.: 'clam immissa' (coll. Oed. R. 386, ὑφελς μάγον τοιόνδε μηχανορράφον). Bruck refers to Eur. Herc. 71, οἱ θ' Ἡράκλειοι παῖδες, οὐς

ὑπὸ πτεροῖς | σάζω νεοσσούς ὄρνις ὡς ὑφειμένη (qu. ὑφειμένους, or ἐφημένη). Hesych.: ὑφειμένος: καθεμένος, ταπεινός. Add Eur. Ph. 31, μαστοῖς ὑφείτο. I am inclined to think ὑφειμένη must be the true reading, i. e. 'skulking, lying concealed.' Cf. El. 784, ἦδε γὰρ μείζων βλάβη | ξύνοικος ἦν μοι, τοῦμὲν ἐκπίνουσ' αἶμα | ψυχῆς ἄκρατον αἷμα.

532. οὐδ' ἐμάνθανον —. 'Without my being aware that' &c. Loosely added to the relative clause ἡ — ἐξέπινες. Cf. on Oed. R. 1246. Matth. § 472. 3. So Il. α'. 162, γέρας — φ' ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι υἱες Ἀχαιῶν. λήθουσά μ' ἐξέπινες. I. q. ἐληθές με ἐκπίνουσα. El. 1359, ξυνών μ' ἐληθες. Fr. 508, ἡ δ' ἔρ' ἐν σκότῳ λαθοῦσα (λήθουσά?) με | ἔσαιν' Ἐρινὺς ἡδοναῖς ἐψευσεύον.

533. ἄτα E. T. V. Br. Dind. Wund. Schn. ἄτας A. L. Ald. The same discrepancy Oed. C. 531. I prefer ἄτας, to accord with ἐπαναστάσεις. ἄτας.

'Pests.' I. q. βλάβας (El. 784). κἀπαναστάσεις θρόνων. 'And subverters of my throne (sovereignty).' Cf. 485. 525. The abstract for the concrete. Perhaps κἀπαναστάτας (or —τα), as ἐνστάτης, 'an opponent,' 104.

534. καὶ σὺ — φήσεις. 'Wilt thou also acknowledge?' as Antigone has done (443).

535. μετασχεῖν. Aesch. Ag. 507, μεθεῖν φιλτάτου τάφου μέρος.

ἧ' ἔομεῖ —. 'Or wilt thou deny with an oath that thou art aware of it?' Schol.: ἡ ἀπαρὴ εἶναι (εἰδέναι) ἐνώματος: Perhaps ἡ ἀπομεί —. Cf. 263.

μὴ εἰδέναι. μ' εἰδέναι L. R. τὸ μὴ εἰδέναι forms the end of a senarius, also Aesch. Ag. 1196. Eur. Or. 472. For the crasis cf. on 33.

536. ὁμορροθεῖ. 'Agrees.' Schol.: ὁμοφωνεῖ. "Ismene, in her fear, and not knowing whether Antigone has confessed, does not venture to avow it outright." SCHN.

- καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.  
 AN. ἀλλ' οὐκ ἐάσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ  
 οὐτ' ἠθέλησας οὐτ' ἐγὼ κοινωσάμην.  
 IΣ. ἀλλ' ἐν κακοῖς τοῖς" σοῖσιν οὐκ αἰσχύνομαι 540  
 ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη.  
 AN. ὦν τοῦργον Ἄιδης χοὶ κάτω ξυνίστορες  
 λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.  
 IΣ. μήτοι, κασιγνήτη, μ' ἀτιμάσῃς τὸ μὴ οὐ  
 θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἀγνίσαι. 545  
 AN. μὴ μοι θάνῃς σὺ κοινὰ, μῆδ' ἂ μὴ ἄθιγες  
 ποιοῦ σεαυτῆς· ἀρκέσω θνήσκουσ' ἐγώ.

537. The genitive *aiτίας* depends upon the more remote verb *ξυμμετίσχω*. Similarly Oed. C. 1330, *ὅς μ' ἐξέωσε κάπεσβλησεν πάτρας*. Aj. 274, *νῦν δ' ὡς ἐληξε κἀνέπνευσε τῆς νόσου*. Aesch. Pr. 331, *πάντων μετασχὼν καὶ τετολμηκὼς ἔμοι*. Eur. Or. 395, *Πυλάδης, ὁ συνδρῶν αἷμα καὶ μητρὸς φόνον*. Cf. also on 21 above. El. 1005. Matth. § 428. 2. Lob. ad Aj. p. 294.

538. τοῦτο. That you should share the blame. Cf. 69 f.

539. οὐτ' ἐγὼ κοιν. 'Nor did I take counsel with you,' or take you as a partner in the matter. Aesch. Ag. 1347, *ἀλλὰ κοινωσαίμεθ' ἂν πως ἀσφαλῆ βουλευματα*. Eur. Med. 486, *ἔγ', ὡς φίλῳ γὰρ δντι σοι κοινώσομαι* — κοινωσάμην Bentl. Heath. Vauv. &c. κοιν. the mss., I suppose.

540. κακοῖς. κακοῖσι Aug. Dread. Qu. ἀλλ' ἐν κακοῖσι σοῖσιν (or κακοῖς τοι σοῖσιν) — Cf. 833. 1064.

541. ξύμπλουν. 'Companion,' lit. in navigation, in the same boat. "Because there is a πείλαγος κακῶν (cf. on Oed. C. 1740) to be encountered." SCHN. Schol: κοινώνων. Eur. Iph. T. 603, *ὁ ναυστολῶν γὰρ εἰμ' ἐγὼ τὰς συμφορὰς, | οὗτος δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν*. Aj. 872, *κοινόβλουον ὁμιλίαν*. So ξυνηρημεῖν Aj. 1331.

542. ὦν τοῦργον. 'Whose the deed is.' ξυνίστορες. 'Are cognizant of.' Formed as ἴκτωρ, προσίκτωρ, πράκτωρ &c.

543. λόγοις. 'In word' alone. Eur. Hipp. 359.

544. μήτοι — μ' ἀτιμάσῃς. Oed. C. 1407, *μήτοι με πρὸς θεῶν — μὴ μ' ἀτιμάσῃτε*. Aesch. Pr. 646, *μήτοι με κρύψῃς &c.*

For the position of *με* v. Herm. ad Vig. p. 893. Matth. ad Hec. 62. τὸ μὴ οὐ.

τὸ μ' οὐ (supr. η) L. Tr. 622, *οὐ τι μὴ σφαλῶ γ' ἐν σοὶ ποτε | τὸ μὴ οὐ — δεῖξαι &c.* Oed. R. 1232, *λείπει μὲν οὐδ' ἂ πρόσθεν ἤδεμεν τὸ μὴ οὐ | βαρύστον εἶναι*. 283, *μὴ παρῆς τὸ μὴ οὐ φράσαι*. Aj. 728, *ὡς οὐκ ἀρκέσῃ | τὸ μὴ οὐ — θανεῖν*. Soph. might have written, I suppose, equally correctly, *μὴ μ' ἀτιμάσῃς θανεῖν &c.* So Fr. 229, *ὦ θάνατε παιᾶν, μὴ μ' ἀτιμάσῃς μολεῖν* (i. q. τὸ μὴ οὐ μολεῖν).

545. ἀγνίσαι. Schol: τιμῆσαι. Gl: καθοσιῶσαι καὶ τιμῆσαι. Cf. 1081. Eur. Or. 40.

546. μή μοι —. 'Do not die in common with me,' or, 'do not, I pray you (μοι), die together (in common).'

κοινὰ. 'Together.' Put adverbially. Cf. Aj. 577, *τὰ δ' ἄλλα τεύχῃ κοῖν' ἔμοι τεθάψεται*.

μῆδ' ἂ μὴ ἄθιγες ποιοῦ σεαυτῆς. xxxvi. Dind. &c. μῆδ' K. L. μῆθ' vulg.

μῆδ' ἂ μὴ ἄθιγες ποιοῦ σεαυτῆς. I. e. μῆδ' ποιοῦ σεαυτῆς ἐκεῖνα ὧν μὴ ἔθιγες, the relative being made to agree in case by attraction with the preceding noun. See Matth. § 330, n. So Oed. C. 839, *μὴ πίτασ' ἂ (for ὧν) μὴ κρατεῖς*. 1106, *αἰτέῖς ἂ τεύξει*. 1274, *οὐδ' ἂ μὴ νίεις φράσας*. Aesch. Ag. 1506, *ξίφοδ' ἡλθ' ἰσχυρὰς τίσας ἄπερ ἤρξεν*. Perhaps μῆδ' ὧν μὴ ἄθιγες, or μῆδ' ἂ μὴ ἄλ' ἄθιγες.

ἄθιγες Bentl. Heath. Vauv. &c. ἄθιγες, I suppose, the mss.

547. ποιοῦ σεαυτῆς. 'Consider as thine own, appropriate to thyself.'

ἀρκέσω θνήσκουσ' ἐγώ. Cf. Aj. 76, *ἐνδον ἀρκεῖται μένων*. Oed. R. 1061, *ὡς ἄλ' ἐν νοσοῦσ' ἐγώ*. Eur. Alc. 393, *ἀρκοῦμεν ἡμεῖς οἱ προθήσκοντες σέθεν*. Thuc. ii. 47, *οὔτε — ἤρουν — θεραπεύοντες*.

- ΙΣ. καὶ τίς βίος μοι σοῦ λελειμμένη φίλος" ;  
 ΑΝ. Κρέοντ' ἐρώτα· τοῦδε γὰρ σὺ κηδεμών.  
 ΙΣ. τί ταῦτ' ἀνίᾳς μ' οὐδὲν ὠφελουμένη ; 550  
 ΑΝ. ἀλγοῦσα μὲν δῆτ', εἰ γελῶ γ' ἐν σοὶ, γελῶτ.  
 ΙΣ. τί δῆτ' ἂν ἀλλὰ νῦν σ' ἐτ' ὠφελοῖμ' ἐγώ ;  
 ΑΝ. σῶσον σεαυτήν· οὐ φθονῶ σ' ὑπεκφυγεῖν.  
 ΙΣ. οἷμοι τάλαινα, κάμπλάκω τοῦ σοῦ μόρου ;  
 ΑΝ. σὺ μὲν γὰρ εἵλου ζῆν, ἐγὼ δὲ κατθανεῖν. 553  
 ΙΣ. ἀλλ' οὐκ ἐπ' ἀρρήτοις γέ τοις ἐμοῖς" λόγοις.  
 ΑΝ. καλῶς σὺ μὲν τοῖς", τοῖς" δ' ἐγὼ δόκουν φρονεῖν.

548. καὶ τίς —; Perhaps καὶ πῶς —; But cf. 566. σοῦ λελειμμένη. 'Deprived of thee.' Gl: στερηθείσθ. Eur. Alc. 417, λείπομαι φίλας — ματρός. Med. 52, πῶς σοῦ μόνῃ Μήδεια λείπεσθαι θέλει; El. 1310, σοῦ λειπόμενος. Soph. El. 474, γνώμας λειπομένα σοφᾶς. Aj. 543, λελειμμένη λόγῳ. Tr. 286, ὡς — τῶν ὧν τέκνων λείποιτο ('was inferior to') πρὸς τόξου κρίσιν.

549. τοῦδε — κηδεμών. 'For about him art thou thoughtful' (and anxious to please), so that he will in return show thought for thee. Schol: ἡ τοῦ βίου, ἐπεὶ φιλοζωοῦσα οὐ συνεπράξας· ἡ τοῦ Κρέοντος, ἐπεὶ μὴ παρέβης αὐτοῦ τὰ θεοπίσματα. Gl: φροντιστής.

550. τί ταῦτ' ἀνίᾳς μ'; 'Why dost thou thus pain me?' οὐδὲν ὠφελ. 'Gaining as thou dost nothing thereby.' Phil. 1355. Schol: ὠφελοῦσα. Wrongly.

551. ἀλγοῦσα μὲν δῆτ', εἰ γέλωτ' ἐν σοὶ γελῶ vulg. Herm. Schn. ἀλγοῦσα μὲν δὴ, καὶ γέλωτ' ἐν σοὶ γελῶ Dind. Wund. Hart. Gl: εἰ, ὥσπερ οἶει, σὺν γέλωτι ταῦτα προφέρω σοι, λυπουμένη προφέρω. Heath conjectures ἀλγοῦσα μὲν δῆτ', εἰ γελῶ γ' ἐν σοὶ, γελῶ. Cf. 323, ἡ δεινὸν, ᾧ δοκεῖ γε, καὶ ψευδῇ δοκεῖν. Schol: εἰ γελῶ, φησιν, ἐπὶ σοὶ, ἀλγοῦσα γελῶ. Antigone alludes to her sarcastic and cutting remark, Κρέοντ' ἐρώτα &c.

εἰ γέλωτ' ἐν σοὶ γελῶ vulg. 'If I vent my laughter upon you.' Aj. 367. 955. Aesch. Cho. 222, ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις; Qu. ἀλγοῦσα μὲν δὴ γ', εἰ γελῶ γ' ἐν σοὶ, γελῶ. Or ἀλγοῦσά γ' ἐνδον —, 'I do so at least with inward grief,' &c. (Arist. Lys. 512, εἴτ' ἀλγοῦσαι τάνδοθεν ὕμᾱς ἐπανηρόμεθ' ἂν γελᾶσθαι). Or ἀλγοῦσά γ', εὐ ἴσθ, εἰ γελῶ γ' ἐν σοὶ, γελῶ.

552. ἀλλὰ νῦν. 'Even now, at least

now,' if I have not yet done any thing. Cf. 775, ἀλλὰ τηνικαῦθ'. El. 411, ἀλλὰ νῦν. 1013, νῦν σχῆς ἀλλὰ τῷ χρόνῳ ποτέ. 415, λέγ' ἀλλὰ τοῦτο. Oed. C. 241, ἀλλ' ἐμέ. 1276. 1405, ἀλλ' ὑμῖν. Arist. Av. 1598, ἐὰν τὸ δίκαιον ἀλλὰ νῦν θέλητε δρᾶν. Elmsl. ad Her. 568. The annotator in Class. Journ. xvii. 60, proposes ἄλλο for ἀλλὰ, coll. 218, τί δῆτ' ἂν ἄλλο τοῦτ' ἐπεντέλλοις ἐτι; σ' ἐτ' ὠφελοῖμ'. σε τ' ὠφελοῖμ' L. and others. σ' ἐπωφελοῖμ' E. Br. Ottom.

553. οὐ φθονῶ —. Aesch. Sept. 486, κόμπας' ἐπ' ἄλλῳ, μηδέ μοι φθόνοι λέγω (λέγειν Elmsl.).

554. κάμπλάκω τοῦ σοῦ μόρου. I. e. καὶ ἀποτύχω —; 'And am I to be deprived of sharing thy fate?' Cf. 910. 1234. Gl: ἀμαρτήσω τοῦ σὺν σοὶ θανεῖν. Herm: 'etiam mortis tuae societate priver?' Qu. οἷμοι τάλαινα, ἡ κάμπλάκω —;

556. 'Not however without warning on my part (of the danger).' So Wund. Schol: ὅσον προεῖπὸν σοι τὰς ἐσομένας τιμωρίας ἐν τῇ παραβάσει. Others translate the passage very differently and wrongly. Dind. strangely explains: 'I. e. specie quidem, sed non ex animi sententia.' Schneid: 'If I did choose life, at least I did it not upon my unspoken convictions (i. e. in my heart I was of the same mind with thee).' Cf. Eur. Ion. 237, ἐπὶ δ' ἀσφάκτοις μήλοισι δόμων μὴ πάριτ' ἐς μυχόν. For the position of the article Don. compares Thuc. i. 36, πρὸς ἰσχύοντας τοὺς ἐχθρούς. Qu. ἀλλ' οὐκ ἐπ' ἀρρήτοις γ' ἐξ ἐμοῦ λόγοις.

557. μὲν τοῖς. μὲν τοι L. corr. and Schol. in lemm. marg. Turn. Br. μέντ' οἶον R. μὲν σοῦ E. T. V. μὲν θ' οὐ (supr. ἡ οὐ) Aug. Schol: σεαυτῇ καλῶς ἐδόκει φρονεῖν. Who perhaps read μὲν

ΙΣ. καὶ μὴν ἴση νῶν ἔστω ἡξामαρτία.

ΑΝ. θάρσει· σὺ μὲν ζῆς, ἡ δ' ἐμὴ ψυχὴ πάλαι  
τέθνηκεν, ὥστε' τοῖς θανοῦσιν ὠφελεῖν".

560

ΚΡ. τὼ παῖδε φημὶ τῷδε τὴν μὲν ἀρτίως  
ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφν.

ΙΣ. οὐ γάρ ποτ'", ὦναξ, οὐδ' ὅς ἂν βλάστη μένει  
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.

σοί. Supply *ἐδόκει*, and translate: 'You indeed appeared to be acting wisely in that way (in your way), and I in this way (in my way).' Or *τοῖς μὲν* may mean 'to these,' *τοῖς δὲ* 'to those, to others.' Wunder properly remarks that *σὺ μὲν τοῖς* is not put for *σὺ τοῖς μὲν*, but that *τοῖς* here is emphatic, approaching closely in signification to *τούτοις*. In which case the other *τοῖς* must be supposed equivalent to *ἐκείνοις*. Cf. *Xoa. de Rep. Ath. ii. 8*, *τοῦτο μὲν ἐκ τῆς, τοῦτο δ' ἐκ τῆς*. *Il. α'. 318*, *ὅς οἱ μὲν τὰ πέσσοντο κατὰ στρατόν*. *Qu. σὺ μὲν τὰς, τὼς δ' ἐγώ* ('in this way, in that way'). *σὺ μὲν τοῖς, τοῖς δ' ἐγώ*. For *σὺ μὲν τοῖς*, *ἐγὼ δὲ τοῖς*. Cf. *319*, *ὁ δρῶν σ' ἀνιῶ τὰς φρένας, τὰ δ' ἄτ' ἐγώ*. *1247*, *ὅφ' ὦν | θάνει μὲν αὐτὸς, τὴν δὲ τίκτουσαν λίπαι* &c. *1297*, *ἔχω μὲν — τὸν δ'*. *Pind. Ol. ii. 132*, *τὰ μὲν χερσὶθεν, ἔδωρ δ' ἄλλα φέρβει*. Cf. on *Oed. R. 320. 435*. *Qu. τοῖς μὲν καλῶς σὸ — τοῖς δ' Erf. Schn. Dind. &c. τοῖσδ' vulg. Schol: τούτοις δέ*.

558. καὶ μὴν. 'And yet.' *ἴση — ἡξαμαρτία*. Because you executed the deed, and I was privy to it. *Schol: εἰ σὺ μὲν ἐπραξας, ἐγὼ δὲ συνέβειν*. *Eur. Hec. 857*, *σύνισθι — συνδράσῃς δὲ μή*. For *ἡ ἡξαμαρτία* I write *ἡξαμαρτία*, and so elsewhere: for, as *Elmsley* observes somewhere, "Articulus semper crasin facit."

νῶν. *νῶν γ'* is proposed in *Cl. Journ. xvii. 60*, which is not necessary.

559. ἡ δ' ἐμὴ —. 'But my life has long since been forfeited, to benefit the dead (Polynices),' in consequence of Creon's sentence of death. *Don: 'my life has been long ago sacrificed in my attempt to help (i. e. to bury) the dead.'* *Schol: οἷον προηκέμην τὸ ζῆν, βοηθῆσαι βουλομένη τῇ ἀδελφῇ*. Cf. *El. 355*, *λατὼ δὲ τούτους, ὥστε τῇ τεθνηκότι | τιμὰς προσάπτειν*. *Eur. Andr. 80*, *γέρον ἐκείνος, ὥστε σ' ὠφελεῖν παρόν*. Wunder objects to this interpretation, supposing the sense to be this: 'ita ut vivis nihil jam utilis sim (nam mortuis necessario

incipit utilis esse, qui vivis esse desierit).' *Schneid: 'so that I can be of no use but to the dead.'* "This," he adds, "is the last ground with which Antigone repudiates Ismene's participation in her death." *Dobree* translates: 'Quare in mortuae gratiam haec facis' (sub. *σε*, the words *ἡ δ' — τέθνηκεν* being considered parenthetical), and he would besides read *ὠφελεῖς*. Cf. *Phil. 1030*, *ὅς οὐδὲν εἰμι καὶ τέθνηχ' ὑμῖν πάλαι*.

560. *τέθνηκεν, ὥστε*. Perhaps *τέθνηκε', ἐφ' ὅτε — τοῖς θανοῦσιν ὠφελεῖν*. For the dative after *ὠφελεῖν*, a rather rare construction, v. *Matth. Gr. § 391*. *Aesch. Prom. 350*, *οὐδὲν ὠφελῶν ἐμοί*. *Pers. 842*, *ὡς τοῖς θανοῦσι χρήματ'* (al. *πλούτος*) *οὐδὲν ὠφελεί*. *Eur. Or. 673*, *τοῖς δεομένοισιν ὠφελεῖν*. The peculiarity of the construction is noticed by *East. p. 725, 55*. *Wieseler* and *Bergk* conj: *ὥστε τοῖς θανοῦσι σ' ὠφελεῖν*. For *ὠφελείν* *Dobree* would prefer *ὠφελείς*, which seems favoured by 552. Perhaps *ἀνδάνειν*. Cf. *Eur. Alc. 1110*, *μὴν τὴν θανοῦσαν ὠφελεῖν τι προσδοκῆς*;

561. τὼ παῖδε — τὴν μὲν &c. Cf. on 21 f. *Oed. R. 1459 f. Eur. Ph. 1621*, *νεκρῶ δὲ τῷδε, τὸν μὲν εἰς δόμους χρεῶν | ἤδη κομίζουσιν, τόνδε δ', ὃς πέρσων πάλιν* (τὸν δ', ὃς ἐκπέρσων π.?) &c.

562. τὴν δέ. *Antigone*.

563. οὐ γάρ ποτ'. ἀλλ' οὐ γάρ *Plut. Phoc. c. 1*, and *Mor. p. 460 D*. (ἀλλὰ γὰρ *Greg. Cor. p. 417*). Which *Dind.* thinks may be the true reading, and is preferred by *Boeckh* and *Hart*. "Ismene seeks to soften Creon by reminding him how natural it is for those who are overtaken by some great calamity to lose their sound judgment." *SCHN.* Who quotes *Theogn.* 35. *ἦν δὲ κακοῖσιν | συμμίσγῃς, ἀπολείς καὶ τὸν ἰόντα νόον*. *βλάστη Martin. Dind. Wund. &c. βλαστῇ the mss. (cf. on 912)*. *Eur. p. 720, 7*. Compare the expression *φῦσαι φρένας* *El. 1463*.

564. νοῦς. 'Right mind, sound judgment,' opp. to *ἄνουν* 562. *πράσ-*

ΚΡ. σοὶ γοῦν, ὅθ' εἶλον σὺν κακοῖς πράσσειν κακά. 565

ΙΣ. τί γὰρ μόνη μοι τῆσδ' ἄτερ βιώσιμον;

ΚΡ. ἀλλ' ἦδε μὲν τοι—μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι.

ΙΣ. ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαντοῦ τέκνου;

ΚΡ. ἀρώσιμοι γὰρ χιτῆρων εἰσὶν\* γυῖα.

ΙΣ. οὐχ ὥς γ' ἐκείνῳ τῆδέ τ' ἦν ἡρμοσμένα.

570

ΚΡ. κακὰς ἐγὼ γυναικάς υἱέσι στυγῶ.

σουσιν E. L. T. Liv. b. πρᾶττουσιν A. Ald. πρᾶξασιν Plutarch. 'To those who are in trouble.'

565. σὺν κακοῖς. I. e. with Antigone. Gl: σὺν τῇ ἀδελφῇ. Cf. 10. 99. 276. 542. κακοῖς Aug. and (supr. ἦ) L. κακῇ E. T. V. κακῶ A. Ald.

πράσσειν κακά. Not, I think, 'to suffer, to have trouble' (as in prec. v. τοῖς κακῶς πρ.), as Donaldson explains; but 'to act wrongly.'

566. τί. οὐ R. A gloss. Cf. 548. Aj. 393, τί γὰρ δεῖ (ἦν με σοῦ τεθνη-κότος; and those exquisite lines of Horace, Od. ii. 17, 'Ah! te meae si partem animae rapit | Maturior vis, cur moror altera, | Nec carus aequae, nec superstes | Integer?'

567. Schol: ἀντὶ τοῦ, μὴ φρόνει ὅτι ἐν τοῖς ζώσιν ἔστι. The poet, I suppose, was about to write, ἀλλ' ἦδε μέντοι οὐκ ἔστ' ἔτι, but he suddenly interrupts the sentence with the emphatic remark μὴ λέγε, which necessitates the following insertion of γάρ. Cf. Oed. R. 263—4. I would read therefore: ἀλλ' ἦδε μὲν τοι (or σοι) — μὴ λέγ'· οὐ &c. And so Vauv: ἀλλ' ἦδε μὲν σοι — μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι. The nominative ἦδε really belongs to ἔστι, the words μὴ λέγ'· οὐ γὰρ being put ἐν μέσῳ. Just as in Oed. C. 583, τὰ δ' ἐν μέσῳ | ἣ λῆστιν ἰσχυεῖς ἣ δι' οὐδενὸς ποιεῖ. Qu. ἀλλ' ἦδε μὲν τέθνηκεν οὐ —. (Cf. 560. Eur. El. 687, τέθνηκα κἀγὼ, μηδέ με (ῶσαν λέγε.) Or δ, τῆσδε μὲν τοι μὴ λέγ'· οὐ —. Some with Brunck explain thus: ἀλλ' ἦδε μέντοι μὴ λέγ'· &c., 'As for THIS ONE HERE, mention her not; for she is no more,' ἦδε being repeated from the prec. τῆσδε. Gl. Aug: ἀλλὰ μέντοι μὴ λέγε τὸ ἦδε. For ἦδε Wunder refers to Matth. § 280. Seidl. ad Eur. El. 657. "Grammaticus dixisset τὸ ἦδε," observes Ottema. "Persons present and living are οἶδε: therefore Antigone, now as good as dead, shall no more be called ἦδε." SCHN. But if this were the construction, should

we not have found τῆσδε or τήνδε rather than ἦδε? μὲν σοι A. L. T. Ald. μὲν τοι σοι E. μέντοι Br. Dind. &c. μὲν τοι Wex. Seidler. οὐκ ἔστ' ἔτι. Tr. 161, ὡς ἔτ' οὐκ ἔν. Eur. Alc. 332, ἀλλ' αὐτίκ' ἐν τοῖς οὐκέτ' οὖσι λέξομαι. 397, ὡς οὐκέτ' οὖσαν οὐδὲν ἂν λέγοις ἐμέ. 400, οὐδὲν εἰμ' ἔτι.

568. νυμφεῖα. 'The spouse.' Schol: ἀντὶ τοῦ τὴν νύμφην. The abstract for the concrete, as in Eur. Hipp. 11, Ἰππύ-λυτος, ἀγνοῦ Πιτθέως παιδεύματα. V. Pora. ad Orest. 1051. In like manner we find νύμφευμα for νύμφη Eur. Tro. 429. νυμφεῖα (sc. ἱερὰ or τέλη) means 'nuptial rites' Trach. 7, νυμφεῖον a bridal chamber Ant. 891. Perhaps λέκτρα is here to be understood, which alone often signifies a 'wife.'

569. ἀρώσιμοι E. L. R. T. ἀρώσιμοι A. Ald. 'Arable, capable of producing offspring.' Schol: παιδοποιήσιμοι. Cf. Oed. R. 1185. 1232 f. Wex compares Oed. R. 1257, ἄρουρα. Eur. Ph. 18, μὴ σπεῖρε τέκνων ἄλοκα. Theogn. 234, ἐς τὴν ἀλλοτρίην βούλετ' ἄρουραν ἀροῖε. Aesch. Sept. 738, ὅς τε μὴ πρὸς ἄγρην σπεῖρας ἄρουραν. Virg. G. iii. 136, 'arvum genitale.' Lucr. iv. 1101, 'arvum muliebre.' γὰρ χιτῆρων εἰσὶν γυῖα. γὰρ εἰσι χιτῆρων γυῖα Dind., as being a more suitable collocation of the words. I have not however ventured to follow him in the absence of all authority, besides that I think χιτῆρων, being emphatic, should stand as far forward as possible in the sentence. γυῖα. γοναὶ R. In Attic writers γόνι is masculine, as Elmsley shows ad Her. 839.

570. οὐχ ὥς γ' —. 'Yes, but not like the attachment between him and her.' For the plural ἡρμοσμένα cf. 576, δε-δογμένα. Gl: ἀρμόδια καὶ προσήκοστα. Bekk. Anecd. p. 445, 28, ἀρμόδιοι. ἀρεστος, φίλος καὶ ἡρμοσμένος. The plural as in 576. Vauv. conj: οὐχ ὥς γ' ἐκείνου τῆσδέ τ' —.

571. I. e. I do not wish to have bad

ΙΣ\*. ὦ φίλταθ' Αἴμον, ὥς σ' ἀτιμάζει πατήρ.

ΚΡ. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

ΙΣ\*. ἦ γὰρ στερήσεις τῆσδε τὸν σαυτοῦ γόνον ;

ΚΡ. Ἀιδῆς ὁ παύσων τοῦσδε τοὺς γάμους ἔφν. 575

ΙΣ\*. δεδογμέν', ὥς ἔοικε'', τήνδε κατθανεῖν.

ΚΡ. καὶ σοί γε κάμοί''. μὴ τριβὰς ἔτ', ἀλλὰ νιν

women as wives for my sons. The dative *υἱέσι* would seem to depend on *γυναῖκας*, or rather on *εἶναι* understood. Neue compares Il. η'. 21, Τρώεσσι δὲ βούλετο νίκα. θ'. 204, σὺ δὲ σφίσι βούλεο νίκα.

*υἱέσι* N. Dind. a. Dind. &c. *υἱάσι* vulg. Schn. The Attic dative is *υἱέσι*, not *υἱάσι*, nor *υἱεύσι*, nor yet *υἱοῖς*. Plato Gorg. 492 B. Lach. 186 B. Hipp. 132. Xen. Mem. i. 2. 27. Dem. p. 1063. 1260. Arist. Nub. 1424. V. Lob. ad Phryn. p. 68—9. The only other instance of such a formation, I believe, is *δρομέσι* for *δρομεῦσι* in Callimachus. *πρέσβεισι* (Arist. Ach. 62) comes, not from the nom. *πρεσβύς*, but from *πρέσβις*, like *μάντις*, *ἄρις*.

572. This line is assigned to Ismene in all the mss.; to Antigone in Ald. and Turn. And so Boeckh, Dind. Wund. Don. Schneid. takes the opposite view: "Even apart from the regularity of the dialogue, which of itself speaks for Ismene, Creon since 560 is not speaking to Antigone, but only to Ismene. To her only by whom this subject was broached, and not to Antigone, who has never once spoken of the *λέχος*, could he say *ἄγαν γε λυπεῖς* (Aj. 589) καὶ σὺ καὶ τὸ σὸν *λέχος* (the marriage of which thou pratest, viz. from 568). — Nor could there be any violation of maidenly decorum in Ismene's apostrophizing Haemon, her near relation, and her sister's bridegroom, with ὦ φίλτατε. Cf. El. 1227. Tr. 232." SCHN. It is certainly very natural that Antigone, who since 560 had remained silent, should now at length give vent to her long-pent indignation, especially when she hears her lover's feelings thus contemptuously disregarded; and the impassioned address ὦ φίλταθ' Αἴμων seems more suited to her than to Ismene. Still Schneidewin's arguments against any change are very convincing. Αἴμον Ald. &c. αἴμων L.

573. ἄγαν γε. Qu. ἄγαν με. But cf. Aj. 589, ἄγαν γε λυπεῖς. Ant. 316, ἀνιπαῶς λέγεις. τὸ σὸν λέχος. This

does not mean 'thy marriage,' but 'the marriage thou art always talking about' ('nuptiae, quas crepas'). So Schol.: τὸ ὑπὸ σοῦ ὀνομαζόμενον *λέχος*. Cf. El. 1110, οὐκ οἶδα τὴν σὴν κληδόν'. Phil. 1251, τὸν σὸν οὐ ταραῶ φέβον. Eur. Her. 251, τὸ σὸν γὰρ Ἄργος (i. e. ὁ κομ. πείς) οὐ δέδοικ' ἐγώ. Hipp. 113, τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω. We say in like manner, 'you and your marriage (this marriage of yours).' Cf. Aj. 1147, καὶ σέ καὶ τὸ σὸν λαβρὸν στόμα, and on 95.

574. 576. Usually assigned to Ismene. Corrected by Boeckh and others. Cf. 770, ἀμφὶ γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς; Indeed they are given to the Chorus in Aug. Ismene had already spoken to this effect v. 568. After offering this gentle remonstrance, the Chorus consider Antigone's fate as irrevocably sealed. [On second thoughts I give the line to Ismene.]

575. "An expression by which every thought of arbitrary caprice on Creon's part is to be beaten down: cf. El. 515." SCHN. ἔφν. ἐμοὶ L.

576. This line is usually assigned to Ismene. To the Chorus by Boeckh, Dind. &c. Cf. on 574. *δεδογμέν'*, ὥς ἔοικε, —. The plural, according to Attic usage, for the singular. Cf. on 678. So 570, ἡρμοσμένα. Cf. Oed. C. 1431, οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα; Phil. 1278 f. Eur. Hipp. 1090, ἄραρεν, ὥς ἔοικεν. ὦ τάλας ἐγώ. Qu. *δεδογμέν'* ἔστ' (or ἄρ'), ἔοικε, —. For the omission of *ἐστίν* see Matth. § 559, n.

577. καὶ σοί γε κάμοι. 'Yes, both by you and by me,' i. e. by me no less than by you (it is determined). Sub. *δεδογμένα* (*ἐστίν*), 'decretum est, certum est.' Said sarcastically. Herm: 'non minus tibi quam mihi certum est, illam mori.' Don: "He means, ἐμοὶ δέδοκται, ὥς καὶ σοὶ δοκεῖ, sc. τήνδε κατθανεῖν." "Creon would represent his sentence as being in accordance with the view of the chosen representatives of Thebes." SCHN. Cf. 749, καὶ σοῦ γε κάμοῦ —. For καὶ — καὶ



κομίζει' εἶσω, δμῶες· ἐκ δὲ τοῦδε\* χρῆ  
 γυναικας εἶναι\* τάσδε μὴδ' ἀνειμένας\*.  
 φεύγουσι γάρ τοι χοῖ θρασεῖς, ὅταν πέλας

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v. Schaef. Melet. c. xiv. Hart: καὶ σοὶ γε' καὶ μοι —. Wakefield Silv. Crit. xix. proposes: τί σοὶ γε κάμολ ('quid mihi rei tecum est?'); Not a bad correction, if only we write τί σοὶ τε κάμολ: Indeed I half suspect this may be the true reading: for no very satisfactory sense can be elicited from the common one. Qu. καὶ, σοὶ τε κάμολ, 'Yes, both by me and by thee' (by me no less than by thee, it is determined). Or εὖ ἴσθι· καὶ μοι —. Or δείξει γε, καὶ μοι μὴ τριβάς ἐτ' —. Schol: οὐ μόνον ταύτην ὄρισται τὸ ἀποθανεῖν, ἀλλὰ καὶ σοί. μὴ τριβάς ἐτ'. 'Come, no more delay.' The Schol. supplies ἐμβάλλετε. A similar ellipse occurs El. 369, μὴδὲν πρὸς ὀργήν. They compare Arist. Ach. 314, μὴ μοι πρόφασιν. Vesp. 1174, μὴ μοι γε μύθους. Nub. 433. Eur. Med. 960. Athen. p. 170 A, καὶ μὴ προφάσεις ἐν- ταῦθά μοι, μὴδ' οὐκ ἔχω. Cic. de Fin. ii. 6, 'Tum ille, Finem, inquit, interrogandi, si videtur.' iv. extr. 'Scrupulum inquam, abeunt, sed videbimus.' V. Schaef. ad Bos. Ell. p. 636. Stallb. ad Plat. Prot. p. 318 B. Toup's conjecture therefore, μὴ τριβάς(ετ') (Em. iii. p. 445), though ingenious, is not called for, or, I should rather say, is false. For τριβάς cf. Oed. R. 1160, ἐς τριβάς ἐλᾷ.

578. ἐκ δὲ τοῦδε (τάσδε L. in schol.) χρῆ | γυναικας εἶναι τάσδε μὴδ' ἀνειμένας vulg. Schn. Dindorf, who is followed, as usual, by Wunder, corrects thus: εὖ δὲ τάσδε χρῆ | γυναικας εἶναι μὴδ' ἀνειμένας εἶναι. So Aj. 753, εἰρξαι κατ' ἡμᾶρ τοῦμφανὲς τὸ νῦν τόδε | ἄνωθ' ὅπδ σκηναῖσι μὴδ' ἀφέντ' εἶναι. Eur. El. 379, κράτιστον εἰκὴ ταῦτ' εἶναι ἀφεμένα. For εἶναι he refers to a gloss of Hesychius συνείλας &c. The first step in the corruption of this passage would then have been the change of εἶναι [or εἰρξαι] into εἶναι, then that of εὖ δὲ τάσδε into ἐκ δὲ τοῦδε, lastly the transposition or insertion of τάσδε, necessitating the ejection of εἶναι. Schol: χρῆ λοιπὸν μὴ ἀνειμένας εἶναι, ἄλλὰ φρουρεῖσθαι. Bergk conj: — γυναι- κας εἶναι μὴδ' ἀνειμένας εἶναι (del. τάσδε). Qu. εὖ δὲ τάσδε χρῆ | ἔνδον ξυνεργεῖν, μὴδ' ἀνειμένας εἶναι. Certainly εἶναι might easily have slipped out after —ένας, and

then γυναικας may have crept in from a gloss, to fill up the metre. Or ἐκ δὲ τοῦδε χρῆ | τάσδε ξυνεργεῖν (or τάσδ' ἔνδον εἰρξαι, or εἰργεῖν), μὴδ' ἀνειμένας εἶναι. Or — εἶναι καθεικοτάς (or ξυν.) τάσδε μὴδ' ἀνειμένας. Cf. Aj. 753, ἴτε — εἰρξαι — ὅπδ σκηναῖσι, μὴδ' ἀφέντ' εἶναι. 795, ἐκείνον εἰργεῖν Τεῦκρος ἐ- φέεται | σκηπτοῦς ὀταυλον μὴδ' ἀφέναι μόνον. Arist. Ach. 330, μῶν ἔχει τοῦ παιδὸν | τῶν παρόντων ἔνδον εἰρξας; Av. 1082. Vesp. 70, ἔνδον καθεικτάς ἴα θύραζε μὴ 'ξίη. Nub. 751. Eq. 794. Eur. Bacch. 509, καθεικτάς' αὐτὸν — ὡς ἂν σκότιον εἰσορᾷ κνίφας.

579. γυναικας εἶναι vulg. 'To be women,' i.e. to live as women should, within doors. Musgrave explains: 'intus in thalamis agere,' i.e. should live the life of women, and not transgress the bounds of decency by wandering out of doors. Voss: 'esse mulieres, neque solutas, i.e. redire in ordinem mulierum, neque ea libertate uti quā prius.' Schneid. 'to be women, to stay at home, as modest women ought.' Don. considers γυναικας emphatic, as a predicate opp. to ἀνειμένας. Cf. Gl. γυναικ' ἐφυνεν — εἶναι. Perhaps εἶλαι (Arist. Nub. 761, μὴ νυν περὶ σαυτὸν εἶλλε τὴν γνώμην δει, | ἀλλ' ἀποχάλα τὴν φροντίδ' ἐς τὸν ἄερα), or εἰρξαι 'to shut up, confine'. The aorist, because the act of confining once for all is intended; the present εἶναι, because the continued observance of the act is contemplated. ἀνειμένας. 'At large, at liberty.' Schol: αὐτεξουσίαν. Gl: ἐλευθέρας καὶ ἀπολελυμένας. Cf. 1101, ἐλθὼν κόρην — ἄνες ('set free'). El. 516, ἀνειμένη μὲν αὐτὴ στρέφει. 721. ἀνελς σιραῖον ἴππον. Fr. 357, σὺνδ μέ- γιστον χρῆμ' — ἀνῆκε. Hence the verb ἀνέδην (Phil. 1153).

580 f. Eur. Alc. 685, μάτην ἔρ' ἂ γέροντες εὐχονται θανεῖν, | γῆρας φέρον- τες καὶ μακρὸν χρόνον βίου; | ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδ' εἰς βούλεται | θνή- κειν, τὸ γῆρας δ' οὐκέτ' ἐστ' αὐτοῖς βαρὺ. So Pindar says of war Fr. 716, γλυκὺ δ' ἀπείροισι πόλεμος· πεπεραμένον δὲ τα- τάρβει· προσιόντα νιν καρδίᾳ περισσῶν. Q. Curt. iii. 'Ceterum, ut solet fieri, cum ultimi discriminis tempus adventat, a sollicitudinem versus fiducia est.'

580. πέλας — τοῦ βίου. 'Approach-

ἤδη τὸν Ἀιδὴν εἰσορώσι τοῦ βίου”.

ΧΟ. εὐδαίμονες οἷσι κακῶν ἄγευστος αἰὼν. στρ. α΄.  
οἷς γὰρ ἂν” σείσθῃ θεόθεν δόμος, ἅτας  
οὐδὲν ἑλλείπει γενεᾷντ’ ἐπὶ πλῆθος ἔρπον”.

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ὁμοιον ὥστε πόντιον\*

ing their life’ (to take it away). Perhaps τοῦ βίου is corrupt. Qu. εἰσορῶσ’ ὁρμώμενον, or εἰσορῶσι τὸν ~, or εἰσορῶσιν ὅσα του (or ἐνθ’ ὁμοῦ). Upon this the two sisters are carried off, Creon remaining on the stage.

582. f. In this beautiful ode the Chorus take occasion from observing the present miserable lot of Antigone, and the other numerous calamities that have befallen the fated house of Labdacus, to draw a contrast between the omniscience and power of the gods on the one hand, and on the other the blindness and consequent fickle state of mortal man. Donaldson’s arrangement of this ode differs from that of preceding editors. The metre he considers simply dactylico-trochaic.

582—603. “When once the gods shake a man’s house, and send calamity upon him, the bane never quits his race; even as violent storms stir up the depths of the sea, and make the shore re-echo far and wide. Confirmed by the experience of the Labdacidae, in which are seen ever new calamities heaped upon the old, without hope of final deliverance: thus, now, the last remaining root of the family is about to be cut off through madness and infatuation.” SCHN.

582. εὐδαίμονες. ‘Blest, favoured of the gods.’

583. κακῶν ἄγευστος αἰὼν. ‘A life that tastes not (exempt from) ill.’ Tricl: ἀμέτοχος κακῶν. Lat. ‘malorum expers.’ Cf. on Trach. 1103, ἄλλων τε μόχθων μυρίαν ἄγευσάμην. Plato Rep. p. 576, ἐλευθερίας δὲ καὶ φιλίας ἀληθοῦς τυραννικὴ φύσις δει ἄγευστος. Herod. vii. 46, δὲ θεὸς γλυκὺν γείσας τὸν αἰῶνα, φθορὸς ἐν αὐτῷ εὐρίσκειται ἔάν. Plut. Lyseand. c. 13, οἱ Λακεδαιμόνιοι τοὺς Ἑλληνας ἄριστον ποτὶν τῆς ἐλευθερίας γείσαντες, ἕξος ἐνέχεαν. Ἀγευστος here bears a middle sense, as in ἄγευστος θοιῆς in Bekk. Anecd. p. 12, 10. Cf. on Oed. R. 969.

οἷς γὰρ ἂν. Qu. οἷσι γὰρ, without ἂν. Cf. on Oed. R. 1231.

584—92. A similar passage Oed. C. 1240 f.

584. σείσθῃ. ‘Be shaken, troubled.’ Cf. on 163, πολλὰ σάλας σείσωντες.

ἅτας οὐδὲν ἑλλείπει. ‘No calamity (lit. nothing of calamity) is wanting.’ Neue cites Aristid. de Societ. p. 502, οὐδὲν αἰσχύνῃς ἑλλείπει. Cf. 4.

585. γενεᾷς ἐπὶ πλῆθος ἔρπον vulg. I. e. ‘extending over a series of generations.’ Tricl: οὐδὲν δυστυχίας ἑλλείπει, φερόμενον ἐπὶ τὸ πλῆθος τῆς αὐτῶν γενεᾷς. Cf. Phil. 722, πλήθει πολλῶν μηνῶν, ‘after the lapse of many months.’ Schneid: ‘to the multitude, the fulness, of the race,’ ἐκ γενεᾷς ἐς γενεάν. Cf. 583 f. Qu. γενεᾷν — ἔρπον (cf. 596).

Or ἅτας οὐδὲν ἑλλείπει γενεᾷν ἐπὶ πλῆθος ἔρπον (sc. δόμος), i. e. ‘it is never wanting in trouble in its progress through a series of generations.’ But cf. 618, εἰδότες οὐδὲν ἔρπει. Hartung with some probability gives: γενεᾷς ἐν’ ἑλεθρον.

586. ἔρπον (supr. ω) L. Cf. on prec. v. ἔρπον, instead of ἐρποσύνης, the predicate assimilating itself to οὐδέν. Cf. on 296.

587—92. Cf. on Oed. C. 1240. Construe: ὁμοιον ὥστε πόντιον οἶμα, ὅταν ὕφαλον ἑρεβος δυσπνόοις πνοαῖς θρήσσαισιν ἐπιδράμῃ (αὐτῷ), κυλίνδει — θίνα. ‘Like as the ocean wave, when by the stormy Thracian gales a deep (lit. submarine) darkness has spread over it, rolls from the lowest depths the miry sand &c.’ Schol: ὁμοιον ὡς ὅταν θρήσσαισιν ποντίας δυσπνόοις πνοαῖς οἶμα ἑρεβος ὕφαλον ἐπιδράμῃ, ἀπὶ τοῦ, ἐκ βάθους κινήσῃ τὴν θάλασσαν. In this highly sublime passage the visitation of the gods is likened to the angry fury of a tempest, which rolling against the house of Labdacus one wave after another of calamity, shakes it to its lowest foundations.

ὁμοιον ὥστε (οἶόν τε Liv. a.). ‘Like as when.’ So Eur. Or. 697. Bergk brackets ὁμοιον. Schneid. considers it free from all suspicion. Hart: ὥστε ποντίας ἁλὸς | δυσπνόοις βορᾷς ὅταν | θρήσσαισιν — ποντίας (ποντίας L. sec. m.) ἁλὸς οἶμα the mss. ποντίας

οἶδμα'', δυσπνόοις ὅταν

Θρήσσαισιν ἔρεβος ὕφαλον'' ἐπιδράμῃ πνοαῖς,

κυλίνδει'' βυσσόθεν κελαινὰν

590

θῖνα, καὶ δυσάνεμοι\*

στόνῳ βρέμουσιν\* ἀντιπλήγες ἀκταί.

ἀρχαία τὰ'' Λαβδακιδᾶν οἴκων ὀρώμαι ἀντ. α'. 593

οἶδμα Herm. Dind. Wund. Don. πόντιον οἶδμα Schneid., who observes that otherwise πνοαί would be overlaid with epithets. ποντίαις (from Schol.) also Elmsl. in Her. 750.

588. οἶδμα. 'The heaving wave, the swell.' From οἶδναι. In Latin 'tumidus fluctus.' Perhaps κύμα. δυσπνόοις — πνοαῖς. Cf. 1261, φρενῶν δυσφρόνων. 1277, ὃ πόνοι βροτῶν δύσπονοι. Eur. Ph. 1054, γάμους δυσγάμους.

589. Θρήσσαισιν Dind. Θρήσσησιν vulg. The wind blowing from that quarter, the N.E., being boisterous and stormy. Il. xxiii. 230. Cf. Oed. C. 1240.

ἔρεβος ὕφαλον. 'The depth of the sea.' Lat. 'altum, atrum profundum.' Tricl: ἐπὶ τὸ βάθος τῆς ἄλδς ἐπέλθῃ τὸ κύμα δηλονότι. Perhaps however ἔρεβος ὕφαλον may be the subject, and mean 'a deep (lit. submarine) darkness.' So Heath, who explains: 'procella caliginosa' (sc. quae ad imum usque mare penetrat). Bergk conjectures ἔρεβος ἑφαλον, i. e. 'a darkness brooding over the sea.' Perhaps rightly.

ἐπιδράμῃ. 'Runs over, spreads over, pervades.' Lat. 'ingruat, incumbat, invadat.' Cf. Hom. Od. ζ'. 45, λευκὴ ἐπιδέδρομεν ἀγλή. υ'. 357, κακὴ ἐπιδέδρομεν ἀχλὺς.

590. κυλίνδει βυσσόθεν — 'Surges up the black sand from the lowest depths.' Virg. G. iii. 240, 'ima exaestuât unda | vorticibus, nigramque alte subjectat arenam.' Aen. ii. 419, 'saevitque tridenti | spumeus, atque imo Nereus ciet aequora fundo.' iii. 196, 'Continuo venti volvunt mare, magnaue surgunt | aequora.' Columella viii. 17, 'pelagus assidue agitur et ab imo fluctum revolvit in partem superiorem.' Arist. Vesp. 696, τί λέγεις : ὥς μου τὸν θῖνα ταράττεις (Schol: ἐκ βυθοῦ με κινεῖς). κυλίνδει — βρέμουσι. Qu. κυλίνδῃ and βρέμουσιν, acc. to Epic usage. Cf. on Tr. 115.

591, 592. Horace, as Wunder observes, connects the same two kinds of verse Od. ii. 18, 'Non ebur neque aureum | mea renidet in domo lacunar.' καὶ δυσ-

άνεμον, στόνῳ βρέμουσι δ' — vulg. Schol. Tricl. Dind. Wund. Don. καὶ δυσάνεμον στόνῳ βρέμουσιν Reisig ad Oed. C. 351. Ell. Schn. καὶ δυσάνεμῳ στόνῳ βρέμουσιν (Jacobs' conj.) Erf. Troll. Weis. and the annotator in Class. Journal, xvii. 61. καὶ δυσάνεμοι — βρέμουσιν Hart. conj. Bergk. Schol: τὴν ὑπὸ ἀνέμων ταρᾶσθαι. Tricl: τὴν δυσκόλως ὑπὸ τῶν ἀνέμων ἀνατρεπομένην. Schneid. with Ellendt explains δυσάνεμον as equivalent to ἐπὶ δυσνημίας, to be connected with βρέμουσιν. He objects to both δυσάνεμῳ and δυσάνεμοι. The construction κελαινὰν καὶ δυσάνεμον he justly considers intolerable. Donaldson wrongly explains δυσάνεμος 'not easily affected by the wind.' I have no doubt that the true reading is δυσάνεμοι. If εὐήνεμος mean 'sheltered from the wind,' δυσήνεμοι must mean 'exposed to the wind.' Aj. 198, ἐν εὐάνεμοις ('sheltered') βάσσαι. Eur. Andr. 749, λιμένας — εὐάνεμοι. Dan. Fr. iii. πόντου χεῦμ' (κύμ';) ἰδεῖν εὐήνεμον. Compare the epithet δύσσομβρος above 358.

592. στόνῳ — Phil. 1460, Ἐρμῶν ὅρος παρέπεμψεν ἑμοὶ στόνον ἀντίττονον. 693. Eur. Herc. 816, οὕτε πόντος οὕτε κύμασι στόνων λάβρωε. βρέμουσι δ' vulg. For the position of δὲ Wunder refers to Elmsl. ad Bacch. 165. ἀντ. πλῆγες. Schol: ἀντιπλήσσομεναι. 'Beaten by the waves.' So Oed. C. 1240, κυματοπλήξ ἀκταί. 1240, κυματοπλήξ ἀκταί. Hom. Od. v. 418, ἥϊονες παραπλήγες. "Because," says Schneid., "they feel the reverberation of the waves, as do the later members of the race the after-effects of the old ἄτη."

593. Schneid: "Construe ὀρώμαι ἀρχαία (ὄντα) τὰ Λαβδακιδῶν οἴκων πῆματα πίπτοντα ἐπὶ πῆμασι φθιτῶν, i. e. 'I perceive that the falling of woes upon the woes of the departed in the house of the Labdacidae is established from the beginning.' I see it to be the law of the race from the beginning hitherto that there should be woe upon woe in that

πήματα φθιτῶν" ἐπὶ πῆμασι πίπτοντ', 595  
οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει  
θεῶν τις, οὐδ' ἔχει λύσιν".  
νῦν γὰρ ἐσχάτας ὑπὲρ"  
ρίζας ἐτέτατο\* φάος" ἐν Οἰδίπου δόμοις.\* 600

house, in each generation fresh disasters falling upon the old disasters of those which have perished: from the beginning it was so, and ever will it be. Aesch. Sept. 725, ἰὼ πόνοι δόμων νέοι παλαιοῖσι συμμυγεῖς κακοῖς. The φθιτοὶ in the first instance Et. and Pol., further back Oed. and Joc., then Laius." Wunder considers ἀρχαῖα to be here used almost adverbially, in the sense of ἐξ ἀρχῆς. He translates: 'A principio Labdacidarum gentis mala mortuorum malis successisse video.' Qu. ἀρχαῖα δὲ, or ἀρχαῖά γε, or οὕτω δὲ τὰ—.

594. οἶκον. 'House, race.' Lat. 'gens.' Phil. 179. πῆματα — ἐπὶ πῆμασι. Eur. Or. 1254, πῆματα πῆμασιν ἐξεύρη. Herod. i. 68, τὸ πῆμα ἐπὶ πῆματι κείμενον. Cf. on El. 235.

595. φθιμένων vulg. φθιτῶν Herm. Dind. Wund. Don. Hart. Schn. Cf. Eur. Alc. 100, ἐπὶ φθιτῶν (φθιμένων several mss.) πύλαις. φθιτοὶ is found also Aesch Pers. 225. 529. Eum. 97. Eur. Hipp. 1437. Suppl. 89. Bergk gives πῆματ' ἰφθίμων. Qu. πῆματ' ἀφθότως ('in abundance')—.

596. οὐδ' ἀπαλλάσσει γενεὰν γένος. 'Nor does one generation (by exhausting the stock of calamities) exempt or rid another succeeding generation (from trouble, πημάτων).' For as Aeschylus says Sept. 744, the curse of the ancient transgression αἰὼνα ἐς τρίτον μένει. With γενεὰν γένος cf. 1067, νέκυν νεκρῶν ἀμοιβόν. Perhaps γένος is corrupt.

597. ἐρείπει θεῶν τις. Cf. 583. 624. 1272 f. ἐρείπει. 'Throws down, heavily overthrows, fells (like a tree).' The two brothers are called δαμῶτων ἐρείψιτοῖχοι Aesch. Sept. 881. Cf. Eur. Bacch. 7, δόμων ἐρείπια. Iph. T. 48, πᾶν δ' ἐρείψιμον στέγος | βεβλημένον πρὸς οὐδας ἐξ ἄκρων σταθμῶν.

598. λύσιν the mss. μίαν λύσιν Brunck (whose correction is deservedly condemned by Elmsl. in Her. 750). λύσιν τινὰ Erf. Troll. and Cl. Journ. xvii. 61. λύσιν κακὰ Herm. ap. Erf. Qu. λύσιν τινὰ (or κακῶν, or πόνων). 'Nor does it (the

house) find any release from them.' Supply πημάτων. The subject I take with Wunder to be γενεὰ, rather than with Hermann τὰ πῆματα. Cf. Oed. R. 921, ὅπως λύσιν τιν' ἦμιν εὐαγγ' πόρρῃ. El. 142, ἐν οἷς ἀνάλυσις ἐστιν οὐδεμία κακῶν.

599 f. νῦν γὰρ ἐσχάτας ὑπὲρ | ρίζας ἐτέτατο φάος—. Literally: 'For now the light of the last remaining root that was spread in the house of Oedipus, the bloody sword of the gods below is hewing down.' Schol: νῦν γὰρ ὑπὲρ ἐτέτατο, φησὶ, καὶ σωτηρία ἦν τοῖς οἴκοις τοῦ Οἰδίποδος, ἐσχάτης ὑπὲρ ρίζης, ἀντὶ τοῦ ὑπὲρ ἐβλαστέν ἔκω τῆς ρίζης, θάνατος καταλαμβάνει. Schneid.: "For the last root (Ismene, and especially Ant.), out of which a fresh shoot might have sprung (by Antigone's marriage with Haemon, who, both free until then from the ἀτη of the race, seemed to set a limit to its disasters), is suddenly hewn down and destroyed."

599. ὑπὲρ (ὑπὲρ L.) ρίζας τέτατο all the mss. Wex. ὑπὲρ ρίζας ἐτέτατο Br. Schn. ὑπὲρ ρίζας δ τέτατο [Herm.] Both. Dind. Wund. Weis. Don. Bgk. (δ added from the interpretation of Schol: νῦν γὰρ ἐσχάτας ὑπὲρ: λείπει ἄρθρον τὸ δ' νῦν γὰρ ὑπὲρ ἐτέτατο — τοῦτο καλύπτειν μέλλει ἡ κόνη.) ὑπὲρ ρίζας ἐτέτατο Herm. Hart. Schol: ὑπὲρ ἐβλαστέν ἔκω τῆς ρίζης.

ἐσχάτας ὑπὲρ ρίζας. 'Over the last root,' or 'over the extreme part or end of the root.' El. 900, ἐσχάτης — πυρᾶς. Ant. 1220, ἐν δὲ λοισθίῳ τυμβεύματι. Antigone is spoken of as the only remaining scion of her house, though Ismene was alive, for the same reason as below 941, τὴν βασιλῖδα μούνην λοιπὴν, namely, because of her contemplated nuptials with Haemon, a fresh stock might be looked for: the expression could with less propriety be used of Ismene, who was not yet even affianced. In like manner Haemon is called the νέατον γέννημα of Creon 627. Schol: ὑπὲρ ἦν λείψανον γενεᾶς.

600. ρίζας. This use of the word ρίζα is familiar to all. Cf. Aj. 1178. Pind.

## κατ' αὐτὸν φουνία θεῶν τῶν

Ol. ii. 45, Ἀδραστιδῶν θάλος ἀρωγὸν δόμοις. δθεν σπέρματος ἔχοντι ρίζαν. P. iv. 26. I. viii. 24. Eur. Ph. 88, ὃ κλεινὸν οἴκοις Ἀντιγόνη θάλος πατρί. El. 15, θῆλυ τ' Ἠλέκτρας θάλος. Iph. T. 170, Ἀγαμεμόνειον θάλος. 209. 233. El. 15. Aesch. Suppl. 105. Sept. 755. II. X'. 87, φίλον θάλος. And often in Holy Writ, Isai. vi. 13. xi. 1. Zechar. vi. 12. Amos ii. 9. *ἐτέτατο φάος*. Wex explains this expression by reference to the phrase *βέλη τείνειν*, the rays of light being constantly compared to arrows that are darted from the sun. So *βέλη* (Φοίβου) — προσπαθόντα Oed. R. 205, Φοῖβον ἑκαβόλον Oed. R. 163, ἀγλα τέταται Phil. 831, νύξ τέταται Od. λ'. 19. Virg. Cul. 100, 'Tendit radios Hyperionis ardor.' Qu. ἐκέχυτο φάος (cf. on Phil. 819). Or *ἐτ' ἔσκε* (οἷ ἐστι) — Or *ἐτείλει* — Or *ἀνεδόθη* — Or *ἐβλαστε* — Or *λέλειπτο* (ἐλείφθη) — Or *ἀνέσχε* — (Tr. 203, *ἄελπτον ὕμμα* — *φήμης ἀνασχόν*). Or *ἀνείτο* — (Aesch. Sept. 414, *σπαρτῶν δ' ἀπ' ἀνδρῶν — ρίζωμ' ἀνείται*). For φάος qu. θάλος, 'a germ.' Pind. Ol. ii. 80, *λείφθη δὲ Θέρεσανδρος* — Ἀδραστιδῶν θάλος ἀρωγὸν δόμοις. Cf. El. 421, *ἐκ δὲ τοιῶδ'* (viz. as from a root or stock) *ἄνω* | *βλαστῆν βρώτοτα θαλλόν*. φάος. 'Light, deliverance.' Schol: *σωτηρία*. A common figure in all languages. Aj. 693, φάος *σοῶν νεῶν*. El. 1224. 1354. Fr. 497, *σὺ δ' ὃ τὸ λαμπρὸν φῶς ἀποσβεννὺς γένους*, | *ἐλπίεις* —; Aesch. Pers. 305, *ἐμοῖς μὲν εἶπας δάμασιν φάος μέγα*. Eur. Bacch. 608, ὃ φάος μέγιστον ἡμῶν &c. Hec. 841, ὃ μέγιστον Ἑλληνῶν φάος. Iph. T. 849, *τόνδε δόμοις ἐξεθρέψω φάος*. Med. 482, φάος *σωτήριον*. Iph. A. 1502, *θρεψας Ἑλλάδι με φάος*. Or. 243, *ἤκει φῶς ἐμοῖς καὶ σοῖς κακοῖς*. Hom. Il. ζ'. 6, *φῶς ἐτάροισιν ἔθηκεν*. θ'. 282, *αἶ κέν τι φῶς Δαναοῖσι γένηαι*. Similarly ὕμμα Trach. 203. Aesch. Pers. 169, *ὕμμα γάρ | δόμων νομίμω δεσποτῶν παρουσίαν*. Aesch. Cho. 913, *ὀφθαλμὸν οἴκων — πεσεῖν*. Virg. Aen. ii. 281, 'O Lux Dardaniae, spes o fidissima gentis.' Cic. Or. post red. c. 3, 'Ex superioris anni caligine et tenebris lucem respicere coepistis.' δόμοις, — (sic) Schn. 601. κατ' Dresd. Tricl. Cant. edd. recce. κατ' L. κατ' vulg. Br. Cf. v. str. 590, *κλινῶνδαι* (ω - -) —. Schol: *λείπει ἄρθρον*, τὸ δ. τὸ δὲ λεγόμενον ἐστὶ τοιοῦτο·

νῦν γὰρ ὅπερ ἐτέτατο φη (so L. φῶς Herm. Wex) καὶ σωτηρία ἐν τοῖς οἴκοις τοῦ Οἰδίποδος, ἐσχάτης ὑπὲρ ρίζης (ἀντὶ τοῦ, ὅπερ ἐβλαστεν ἄνω τῆς ρίζης), θάνατος καταλαμβάνει. Idem: κατ' αὐτὸν. ἐὰν στίξωμεν, κατ' αὐτὸν, οὐδὲν λείπει τῆς λόγῳ. Triclin: ἀντὶ τοῦ τὴν ἐσχάτην ρίζαν θερίζει ὁ Ἀἰδης. — δέον δὲ εἶπεῖν ἀμῶς δὲ νιν, ὃ δὲ ἀσυνδέτως ἐπὶ ἡγήγε, συνάπτε δὲ καὶ τὸ κατὰ πρὸς τὸ ἀμῶς, ἥτοι καταμῶ καὶ θερίζει. "Copula imphaticus ommissa," says Erf. Schneid: "With great beauty the feeling of dismay at the altogether unlooked-for end of Antigone (who in 932 calls herself the last of her race) is depicted by the asyndeton as well as by the tmesis κατ' — ἀμῶς. 'Over the last root there had diffused itself a light (a glimmer of hope for deliverance from the πῆματα):' down hews it once more . . ." Qu. κατ' αὐτὸν — ἀμῶς. Or κατ' αὐτὸν φουνία θεῶν τῶν | νερτέρων ἀμῶς κοπίδι, | λόγου τ' ἀνείας καὶ φρενῶν, Ἑρινύς. Or λόγου τ' ἀνείας καὶ φρενῶν Ἑρινύς (as a trisyll. v. Eur. Iph. T. 900. 940), 'in consequence of foolish language and an infatuated mind.' The tmesis as in Ant. 427, *ἐκ δ' — ἠράσατο*. 432, *σὺν δὲ νιν ἠρωμέθ'*. 977, *κατὰ δὲ τακόμενοι*. 1107, *μηδ' ἐπ' ἄλλοισιν τρέπε*. 1233, *ἐκ δ' ὄρμαιμένον*. Oed. R. 1198, *κατὰ μὲν φθίσας*. Oed. C. 1638, *κατὰ με φόνιος Αἴδης ἔλοι*. 1709, *ἀνὰ γὰρ ὕμμα σε τόδ' — στένει*. Tr. 925, *ἐκ δ' ἐλώπισεν*. 1055, *ἐκ — πέπωκεν*. Phil. 818, *ἀπὸ μ' ὀλέϊς*. 1177, *ἀπὸ νῦν με λείπειτ' ἤδη*. 1208, *ἀπὸ — τεμῶ*. El. 1067, *κατὰ μοι βόσπον*. Fr. 153, *κατὰ τεμῶν*. 265, *διὰ κῦμα τεμῶν*. νιν. 'It.' I. e. ρίζαν φαεινὴν or ρίζαν φάους, contained in, and the equivalent of, ρίζας φάος. Schol: νιν. τὴν ρίζαν. φουνία the mss. φουνία Ald. Tricl: ἥγαν φόνον αὐτῇ προζενούσα. φουνία θεῶν. θεῶν φουνία E. Br. θεῶν — κοπίς. So Eur. Or. 1398, *ὅταν αἵμα χυθῇ κατὰ γῆν* | *ἐλπίσιν σιδαρῆοισιν* Αἰδα. Alc. 74. Thus we find attributed to the gods μάκαρες (Soph. Fr. 767, *χρυσῇ μακέλλῃ Ζεὺς ἐξαναστραφῇ*), χαλινὸς, μάστιξ (Aesch. Ag. 533. 654. Pr. 677. Arist. At. 1240). Hermann compares also Eur. Or. 1019, *νερτέρων πυρᾶς*. 123, *νερτέρων δαυρήματα*. Tro. 1247, *νερτέρων στέφει*. Aesch. Pers. 621, *χοαῖσι ταῖσδε νερτέρων*.



νερτέρων ἀμᾶ κοπίς,  
λόγου τ' ἄνοια καὶ φρενῶν Ἑρινύς".

602. κατ' — ἀμᾶ. I. e. καταμᾶ, 'cuts or hews down.' Lat. 'demetit.' Schol: ἀμᾶ κόνις: θερίζει καὶ ἐκκόπτει. ἡ καλύπτει (!). A very similar passage occurs Aj. 1156, γένους ἅπαντος ρίζαν ἐξημημένους. Cf. Fr. 479, &ς (ρί)ας — χαλκίοις ἡμα δρεπάνοις. Aesch. Pers. 87, ὅθεν πάγκλαυτον ἐξαμᾶ θέρος. 827, ἐξαμῆσαι θέρος. Aj. 1660, ἐξαμῆσαι — δύστηνον θέρος. Fr. Inc., ἀλλ' Ἄρης τὰ λῶστα πάντ' ἡμῶν φιλεῖ στρατοῦ. Eur. Bacch. 1314, ἐξήμησα κάλλιτον θέρος. Virg. Aen. x. 513, 'Proxima quaeque metit gladio.' Hor. Od. iv. 14. 31, 'primosque et extremos metendo stravit humum.' Ep. ii. 2. 178, 'metit Orcus grandia cum parvis.' N. Heins. ad Ovid. Met. v. 104. Pind. P. iv. 263, εἰ γὰρ τις δῖους δρυτόμῳ πελάκει ἐξερείψαι κεν (ἐξερείψειεν;) μεγάλας δρυὶς, αἰσχύνει δέ (κέ;) οἱ θαπτὸν εἶδος. For the general sense of the passage cf. El. 765, τὸ πᾶν δὴ δεσπόταισι τοῖς πάλαι | πρὸρριζον — ἐφθάρται γένος. Aesch. Sept. 1048, Οἰδιπόδα γένος ὀλέσαστε πρέμνοθεν. κόνις all the mss. and Schol. Tricl. Herm. Don. Jacob. Bened. κοπίς, the obvious correction of Askew, Jortin, Reiske and others, has been generally received, except by the few editors just mentioned. The same error is found in Lucian ii. 608, where κοπίδος has been substituted for κονίδος. The old reading φοινία κόνις ('cruenta pulveris inspersio') is unintelligible, though defended by the subtle Hermann, who never seems so much in his element, as when he is taking under his patronage some palpably absurd and paradoxical reading. Triclinius indeed explains: φοινία, ἡ γονὺν φόνον αὐτῇ προξενούσα (Angl. 'fatal'). But even supposing κόνις capable of signifying the rash 'act of sprinkling dust' over the body of the deceased, what a jumble of metaphors we should here have, κόνις ἀμᾶ φάος (or ρίζαν)! Heath explains: 'I. e. pulvis, qui velut diis manibus sacer, Polynici fuit injectus.' Valck. ad Phoen. p. 637 explains κόνις φοινία &c. 'Polynices caesus et ab Antigone humatus.' Doctor Donaldson (New Cratyl. p. 294) ventures to pronounce the emendation κοπίς absurd, and informs us, without however offering the least proof of so startling an assertion, that "as the Greeks said καταμᾶσθαι κόνιν, so also conversely they could say καταμᾶ ἡ κόνις." Of course then the Greeks could

have said any thing. His version of this passage may be intelligible to himself, "The deathful dust of Gods that reign below | Is levell'd o'er it." Those who maintain the reading φοινία — κόνις, explain it of the act of laying the dust over the gory corpse of Polynices, or of the said fatal act; and θεῶν τῶν νερτέρων of the gods below requiring the performance of that act. An explanation which may at first sight appear to derive some support from Aesch. Sept. 736, καὶ χθονία κόνις πῆν μελαμπάγεις αἶμα φοίνιον. Κόνις no doubt was written by some mischievously officious transcriber, who remembered to have met with the phrase κόνιν ἐπαμᾶσθαι and the like (Theogn. 428, καὶ κείσθαι πολλὴν γῆν ἐπαμῆσμενον. V. Dorr. ad Charit. pp. 366. 422. Jacobs ad Anth. Pal. vii. 446). But, because the Greeks said κόνιν ἐπαμᾶν, διαμᾶν &c., it by no means follows that they also said conversely ἐπαμᾶ κόνις &c. The most formidable objection against the reading κοπίς, as Benedict remarks, is that it does not well agree with the context that follows. The three things, says he, that are about to cause the present misfortune to the house of Oedipus, are φοινία — κόνις, λόγου ἄνοια καὶ φρενῶν Ἑρινύς. There is certainly some force in this objection, which perhaps is to be removed by making in the next verse the correction proposed in note on 601. The word κοπίς (from κόπτειν, 'a chopper, cleaver, knife, bill,' &c.) occurs in Fr. 762. Eur. Cycl. 240, κοπίδας θήξεις μαχαίρας. El. 837, Φοιδᾶ — κοπίδα. Cf. Matth. Evang. iii. 10, ἡδὴ δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται. Jerem. xxvi. 22, ἐν ἀξίναῖς ἤξουσιν ἐπ' αὐτὴν ὡς κόπτοντες ξύλα. Dan. iv. 23. Eccclus. x. 15. The reading κόνις would utterly destroy the force and beauty of the image here used. Bergk conjectures ἀπὰ κλονεῖ (!). The whole passage is fully and ably treated by Wex.

603. λόγου τ' ἄνοια. 'Intemperate language.' φρενῶν ἐρινύς. I. q. φρένες βεβλαμμέναι, φρενοβλάβεια, 'an infatuated mind. Cf. 623 f. Schol: ἐτι οἰστρηθεῖσα ὑπὸ τῶν Ἑρινῶν Ἀντιγόνη τοῦτο τετέλεμακεν. Oed. C. 571, ἀλιτηρίου φρενός. Aesch. Ag. 502, αὐτὸς φρενῶν καρποῖτο τὴν ἀμαρτίαν. Qu. φρενῶν τις ἄτα (ἐρινύς a gloss?). Tr.

τεάν'', Ζεῦ, δύνασιν'' τίς ἀνδρῶν στρ. β.  
 ὑπερβασία κατάσχοι\*'' ; 605  
 τὰν οὐθ' ὕπνος αἰρεῖ ποθ' ὁ παντοθήραστ'',  
 οὔτε θεῶν ἀκμηῆτες†

264, ἀτρεῖ φρενί. See also note on 601. Schneid.: "Along with the infernals, associated with them for the extermination of the race, are 'the madness of the purpose and the infatuation of the understanding.' See on Oed. C. 371." ἐρινύς L. Dind. Ἐρινύς vulg. On the orthography of this word v. Blomf. Gl. Prom. 53.

604. τεάν. τὰν σὰν D. Liv. a. T. Dresd. Tricl. τὰν Liv. b. The form τεάν occurs Oed. C. 534. El. 1091. Aesch. Prom. 162. Eur. Her. 911, &c. δύνασιν Ald. vulg. Liv. a. Schol. δύναμιν C. D. H. R. T. V. Liv. b. Aug. Dresd. and (supr. σ) L. Brunck says nothing of his mss. The form δύνασις occurs below 951. Eur. Iph. A. 1690. Ion. 1012. Herc. 776.

605. ὑπερβασία A. L. R. Herm. Dind. Schn. Don. ὑπερβασία Schol. Ald. Turn. Br. Wund. Wex. Hart. Brunck offers no remark. The nom. seems preferable, ἀνδρῶν ὑπερβασία running parallel with τεάν δύνασιν. Cf. Eur. Her. 614. Bacch. 183. Dobr. Adv. ii. 103. The Schol. explains it by ὑπερηφανία, ὑπερφόρησις. Hesych: Ὑπερβασίης ὑπερηφανίας. Cf. 662, ὑπερβάς. Ὑπερβασία occurs in Il. iii. 107. Od. iii. 206. In the plural Il. xxiii. 589, οἷσθ' οἶαι νέον ἀνδρὸς ὑπερβασίαι τελέθουσι, &c. Soph. perhaps had his eye on Theognis 743 f. καὶ τοῦτ', ἀθανάτων βασιλεῦ, πῶς ἐστι δίκαιον | ἔργων δσσις ἀνὴρ ἐκτὸς ἐὼν ἀδίκων, | μὴ τιν' ὑπερβασίην κατέχων μῆδ' ὄρκον ἄλιτρῶν, | ἀλλὰ δίκαιος ἐὼν μὴ τὰ δίκαια πάθῃ; So at least Don. thinks. κατάσχοι vulg. L. R. Schol. (who takes it εὐκτικῶς) Wund. Schn. κατάσχη E. Br. Erf. Sch. Elmsl. (ad Oed. C. 170, and Iph. T. 210). Blomf. ad Cho. 586. See Herm. ad Vig. p. 724. Schneid. renders κατάσχοι, 'may think to overcome,' coll. on Oed. C. 1418. Schol: ὑπερηφανία κρατῆσαι δύναται. The subjunctive κατάσχη is evidently out of place here, there being no question of deliberation, as Hermann justly remarks. Nor do I know any similar instance of the optative thus used without ἀν, in Attic Greek, except Aesch. Cho. 595, ὑπερτολμῶν ἀνδρὸς φρόνημα τίς λέγοι —;

which is probably corrupt. Theocr. xxvii. 24, καὶ τί, φίλος, βῆξαιμι: Qu. τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβάσει ἐν κατάσχοι &c. Or — ὑπερβασία (or — ι) καθέξει &c. Or τίς ἀν σὰν (or τεάν τίς, or τὰν σὰν τίς) δύνασιν, τίς ἀν, Ζεῦ, | ὑπερβασία κατάσχοι &c. Cf. v. ant. 615. For this sense of κατέχειν, 'to restrain, to master,' cf. Oed. C. 381. Eur. Ph. 1773, Σφιγγὶς δς μόνος κατέσχεον τῆς μαιφάνου κρᾶτη. Hesychius interprets κατασχεῖν by κατακρατεῖν (which gloss perhaps refers to this passage), and κατέσχευε by περιεκράτησας.

606. τὰν οὐθ' ὕπνος —. In allusion apparently to Il. ξ'. 242 f. Compare also Il. ω'. 5, οὐδὲ μιν ὕπνος | ῥρει πανδαμάτωρ. Od. ι'. 373, καὶ δὲ μιν ὕπνος | ῥρει πανδαμάτωρ. αἰρεῖ. 'Pro-vails over.' Gl: κατισχύει. παντογῆρος vulg. παναγῆρος A. Schn. Bergk ('the ever young'). παντοδμήτωρ Emper (as in Il. xxiv. 5. Od. ix. 372, ὕπνος ῥρει πανδαμάτωρ). παντόθροισ Bamberger (cf. Oed. C. 1030, καὶ σ' εἰλε θηρῶνθ' ἢ τύχη). παγκρατὴς Don. (coll. Aj. 660, and Oed. C. 607, μόνους οὐ γίγνεται | θεοῖσι γῆρας, οὐδὲ καθαίνει ποτε, | τὰ δ' ἄλλα συγχέει πένθ' ὁ παγκρατὴς χρόνος). Don: ὁ παγκρατὴς οὐτ' | ἀκάματοι θέοντες | μῆνες. Qu. παντοθήρας (as ὀρνιθοθήρας Arist. Av. 62), or παντοδμῆς οὐτ' | —. Or τὰν — ποτε πάντ' ἀγῆρων (Aj. 911, ὁ πάντα κωφός, ὁ πάντ' αἰδρῖς). Cf. Oed. R. 872, μέγας ἐν ταῦτοισ θεός, οὐδὲ γηράσκει. Such an epithet of sleep as παντογῆρος is deservedly suspected.

607. οὐτ' (so L. Schol. οὐδ' Aug. Ald.) ἀκάματοι θεῶν vulg. ἀκάματοι τε θεῶν (to harmonize the metre with the corresp. v.) Tricl. Dresd. Turn. This verse does not agree with its corresponding one 619, εἰδότε δ' οὐδὲν ἔρπει. Heath conjectures: οὐδὲ θεῶν ἀκάματοι. Brunck: οὐτε θεῶν ἀκάματοι. Hermann (Epit. D. M. § 467) and Erfurdt: οὐτε θεῶν ἀκμητοί, comparing the gloss of Hesychius, Ἀκμηταί: ἀκαματεῖ. Boeckh: ἀκαμάτων θεῶν οὐ. Neue and Hartung: ἀκάματοι τε θεῶν οὐ | μῆνες. Dind: οὐτ' ἀκοποι θεῶν νιν | μῆνες. (For the repetition of the pronoun in the second clause he refers ad Oed. R.

μῆνες, ἀγῆρῳ δὲ χρόνῳ" δυνάστας  
κατέχεις Ὀλύμπου  
μαρμαρόεσσαν αἶγλαν.  
τό τ' ἔπειτα" καὶ τὸ μέλλον  
καὶ τὸ πρὶν ἐπαρκέσει

610

1102.) Donaldson writes "with the greatest confidence" ἀκάματοι θέοντες, coll. El. 164, ὃν ἔγωγ' ἀκάματα (l. ἀκαμάτα) προσμένοντο. For the months as a measure of time he compares Catull. 34, 18, 'Tu cursu, dea, menstruo | metiens iter annuum;' and for the rapidity of their course Hor. Od. iv. 6. 39, 'celeremque pronos volvere menses.' iv. 7. 13, 'damna tamen celeres reparant coelestia lunae.' Schneid. conj: οὐτ' ἐτίων ἀκαματοὶ μῆνες (as ἐτίων ἐνιαυτοί). I should prefer οὐτε θεῶν ἀκμήτες. Cf. 353, ἀκμήτα ταῦρον. 'Ακάματοι appears to be a gloss. θεῶν μῆνες. Erf: 'qui decorum sub imperio advehuntur ac decurrunt.' Cf. Il. B'. 134, ἐντέα δὲ βεβᾶσι Διὸς μεγάλου ἐνιαυτοί. Eur. Her. 900, Αἰὼν τε Κρόνου παῖς. So ἔτη πολυπλαγῆτα Aj. 1186. Schol: ἡ τοῦ χρόνου περίοδος. I. e. 'length of days, time.' Gl: ἦγουν οὐδ' ὑπὸ χρόνου κυριέβεται. ἀκάματοι. 'Unwearied, ceaseless.' Cf. 339, ἀκαμάτων — ἀρότρων. Oed. C. 607, παγκρατὴς ἀκάμας χρόνος. Aj. 604. Eur. Pirith. Fr. 3, ἀκάμας χρόνος. Arist. Nub. 284, ὅμμα γὰρ αἰθέρος (the Sun) ἀκάματος σελαγείται &c. Il. σ'. 484, ἡέλιόν τ' ἀκάμαντα. Cf. on Phil. 721. The months are so called because of their continual course and succession.

608. ἀγῆρῳ — αἶγλαν. With this description of the Divine majesty Blackwall (Sac. Class. i. 280) well compares the sublime one given by the Apostle 1 Tim. vi. 15, ὁ μακάριος καὶ μόνος δυνάστης — ὁ μόνος ἔχων ἀθανασίαν, ὡς οἰκῶν ἀπόστοιτον. Add Ep. Rom. i. 20, ἡ τε αἰδὶος αὐτοῦ δύναμις καὶ θεϊότης. Aesch. Suppl. 574, Ζεὺς αἰῶνος κρέων ἀταίστου. And the Homeric ἀγῆρῳ τ' ἀθάνατοί τε, ἀθάνατοι καὶ ἀγῆρῳ. Oed. C. 607. ἀγῆρῳ Ald. A. Aug. Schol. Dind. Wund. ἀγῆρως E. L. corr. Dresd. Tricl. Turn. Erf. Schn. Gl: ἀγῆρῳ. αἰδίῳ, διηνεκεί. γράφεται καὶ ἀγῆρως πρὸς τὸ δυνάστας. Polux ii. 14, 'Τρεπίδης δὲ τὸν ἀγῆρατον χρόνον, Σοφοκλῆς δὲ τὸν ἀγῆρῳ, καὶ Πλάτων, τὸν ἀγῆρῳ κόσμον (so Dind.). Eur. Suppl. 1178, χάριν τ' ἀγῆρων ἔξομεν. Bergk conj: ἀγῆρῳ δὲ χρόνον. Qu. ἀγῆρως δὲ χρόνον. δὲ om. E. Br.

610. μαρμαρόεσσαν. 'Resplendent.' Another form μαρμάρεος occurs in Arist. Nub. 286, ὅμμα γὰρ αἰθέρος ἀκάματον σελαγείται | μαρμαρέαις ἐν ὕραις. And μαρμαρωπὴς Eur. Herc. 883. Cf. Aesch. Sept. 401, νύκτα — ἄστροισι μαρμαρούσαν οὐρανοῦ. Ὀλύμπου — αἶγλαν. Copied from Homer, Il. α'. 532, αἰγλήεντα Ὀλυμπον. v'. 243. Od. v'. 103. Pind. N. i. 35, θαητὰν ἐς αἶγλαν — μόλεν.

611—4. An almost hopelessly corrupt passage, though the general sense is pretty clear. τό τ' ἔπειτα. The Schol. explains this by τὸ ἐσόμενον, but adds that some explained it ἰδίως in the sense of νῦν (ἐπὶ τοῦ ἐνεστώτος, i. e. 'temporis instantis'). So also Triclinius. Cf. Homer Od. α'. 14, τί πρῶτον, τί δ' ἔπειτα, τί δ' ὑστέρῳ καταλέξω; Hesiod. Op. 291, φρασσόμενος τὰ κ' ἔπειτα καὶ ἐς τέλος ἦσιν ἀμείνω. Eur. Iph. T. 1264, οἱ — τὰ τε πρῶτα τὰ τ' ἔπειθ' α' τ' ἐμελλε τυχεῖν — φράζον. Il. α'. 70, ὅς ῥ' ἔπειτα τὰ τ' ἐόντα τὰ τ' ἐσόμενα πρὸ τ' ἐόντα (qu. τὰ πάρος τε — τὰ τ' ἐόντα). Suppl. 551, οἱ μὲν τάχ', οἱ δ' εἰσαῦθις (qu. οἱ δὲ πρόσθεν), οἱ δ' ἔπειτα βροτῶν. Iph. A. 321, τὰ μὲν νῦν, τὰ δὲ πάροι, τὰ δ' αὐτίκα. And the Laconic line Plut. Mor. p. 110 B, νῦν ἔμμεν, πρόσθ' ἄλλοι ἐθάλλον, αὐτίκα δ' ἄλλοι. Cic. de Fin. i. 20, 'sed etiam spe eriguntur consequentis ac posterit temporis.' Musgrave explains thus: 'et posthac, in posterum,' coll. Thuc. iv. 18, ἐς τὸ ἔπειτα. Soph. Aj. 35, τὰ τ' εἰσέπειτα. Plat. Parm. p. 1120 A, τοῦ ἔπειτα, τοῦ μέλλοντος. Vauv. translates: 'Le présent, l'avenir, le passé.' Erfurd thinks τό τ' ἔπειτα καὶ τὸ μέλλον may simply mean 'the future.' Schneid: 'the nearest and the remotest future (all eternity),' comparing Plaut. Pers. v. 2. 1, 'qui erunt, quique fuerunt, quique futuri sunt posthac.' Lucr. i. 460, 'transactum quid sit in aevō, | tum quae res instet, quid porro deinde sequatur.' Qu. τὸ δὲ νῦν τε —, or τὸ παρόν τε —. Cf. Aj. 34, πάντα γὰρ τὰ τ' οὖν πάρος | τὰ τ' εἰσέπειτα &c.

612. καὶ τὸ πρὶν. 'As formerly' it did. Wund. 'ut olim.' "Cf. 181. El. 676. 907. Dem. Cor. 236, ὅπερ οὐ καὶ τότε καὶ νῦν καὶ αἰεὶ ὁμολογῶ πολεμεῖν." Schn.



νόμος ὃδ', οὐδέν' ἔρπει\*"

θνατῶν βίῳ πάμπολις' ἐκτὸς αἵτας.\*

ἀ γὰρ δὴ πολὺπλαγκτος ἐλπίς

ἀντ. β'. 615

πολλοῖς μὲν ὄνασις ἀνδρῶν,

πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων

εἰδοῖσι δ' οὐδέν ἔρπει,

Musgrave conj: ὡς τὸ πρῶν. ἐπαρκέσει. ἐπαρκέσαι Liv. b. 'Will suffice, prevail, hold good.' Lat. 'praevalēbit, obtinebit.' Schol: δ ἴστιν, αἰὲ δυνάμενον βοηθεῖν. Gl. Liv: ἡγουν διαμένει ἡ σὴ δύναμις. The word is perhaps corrupt.

613. νόμος ὃδ' οὐδέν (so lemm. Schol. Turn. οὐδέν' Ald. and perhaps the mss.) ἔρπει | θνατῶν βίῳ πάμπολις ἐκτὸς αἵτας the mss. Dind. ejects οὐδέν ἔρπει, as brought hither from 618, and occupying the place of what the poet really wrote. Schol: δ δὲ νόμος ὁ πάντων τῶν ἀνθρώπων κοινὸς τοῦτο ἔχει, μηδένα (τῇ ἀνευ λύτης. —'Ο λόγος' οὐ μὲν, ὦ Ζεῦ, ἀγῆρως τε καὶ δυνάσσης εἰς ἅπαντα τὸν χρόνον εἶ' ἡ δὲ τῶν ἀνθρώπων πολιτεία οὐδέποτε χωρὶς κακῶν ἐστίν. Tricl. connects νόμος ὃδ' οὐδέν ἔρπει, with this explanation, ὁ νόμος ὁ εἰς τοὺς θεοὺς οὐκ ἔστιν ἐν ἀνθρώποις, ἀλλὰ δυστυχίαις ὑποκίπτονται. The annotator in Class. Journ. xvii. 61 proposes οὐδέν' ἔρπειν, and translates: 'neminem mortalium in vita procul a calamitate incedere [cf. Oed. 1696, οἱ τοὶ κατὰ μέμπτ' ἔβητον, and like phrases], satis comprobant tempus instans et futurum et praeteritum.' Herm: νόμος ὃδ', οὐδέν ἔρπειν θνατῶν βίῳ πάπολύ γ' —. Schneid. thinks the sense required is this: 'No mortal moves through his whole lifetime without succumbing to the αἵτη (and being punished for the same).' He conjectures: οὐδέν ἔρπει θνατῶν βίῳ τὸν πολὺν —, 'no mortal walks through the greater part of life aloof from αἵτη.' Hart: οὐδέν' ἔρπειν θνατῶν βίῳ παντελές —. In the place of οὐδέν ἔρπει Donaldson substitutes [ἀνδρὸς αἵσαν]. Qu. οὐδέν' (or οὐδὰμ') ἔρπειν | θνατῶν βίῳ πάπολυ —. Or οὐδέν' ἴσχειν | θνατῶν βίῳ πάπολυ ἐκτὸς αἵτας. Cf. vv. ant. 624—5. οὐδέν vulg. οὐδέν' Ald. Vauv. Hart. Qu. οὐδὰμ', 'nequaquam.' ἔρπει Ald. vulg. ἔρπων Schol. ἔρπειν Reisk. Erf. Herm. Hart. Cf. 706, ἔχειν (ἔχει L. R.). Perhaps these words contain some sententious saying, as in

Aesch. Cho. 311, "δράσαντι παθεῖν." | τριγέρων μῦθος τάδε φωνεῖ. Pind. Fr. 236, σοφοὶ δὲ καὶ τὸ "μηδὲν ἔγωγ" ἐπεαίνησαν περισσῶς. The general sense of the passage is thus expressed by Schol: ἡ δὲ τῶν ἀνθρώπων πολιτεία (life) οὐδέποτε χωρὶς κακῶν ἐστίν.

614. πάμπολις the mss. and vulg. πάπολύ γ' Heath. Br. Erf. Schol: πάπολις. ὁ κατὰ πᾶσαν πόλιν ἔρπων νόμος, ὁ ἐστὶ πάντες ἀνθρώποι. Whence some have conjectured οὐδέν ἔρπων in the text. Gl: πάποσμος. Don: πάπολις εἰσω ἐτα. Bergk conj: πάπολις (i. q. πάπολις?). Qu. βίῳ πάπολυ (or δύσμορον), αἱ βίῳ πάπολυ, 'altogether, or very far' (cf. 625. Lucian Necyom. 13, πάπολυ ἀπεπλάγηται ἀπὸ τοῦ λόγου). ἐκτὸς αἵτας. This occurs again below 625. Cf. Phil. 504, ἐκτὸς ὄντα πημάτων. 1260, ἐκτὸς κλαυμάτων. Fr. 649, ἐκτὸς εἰς τῶν κακῶν. Aj. 640, οὐκ ἐστὶ συντρέφει ὀργαῖς ἐμπεδος, ἀλλ' ἐκτὸς ὀμλεῖ. Eur. Herc. 1249, ἐκτὸς ὦν — συμφορᾶς. Theognis 742, ἔργων ὅστις ἀσπὴρ ἐκτὸς ἰὼν ἀδίκων.

615. πολὺπλαγκτος. πολὺπλακτος V. Aug. Liv. b. 'Wandering much or far.' Aj. 1186, πολὺπλάγκτων ἐτέων. The epithet is neuter also in Od. xvii. 425. 511. Aesch. Suppl. 572. Eur. Herc. 1197. Theogn. 1257, and I think also in Il. xi. 308. Compare the epithets ἀλίπλαγκτος, ὀρίπλαγκτος, which are used in a neuter sense. Gl: ἡ πολλοὺς πλανώσα.

616. ὄνασις Br. (tacitly). Dind. ἀνησι edd. vett. and, it seems, the mss. Cf. αἱ Aj. 400.

617. ἀπάτα — ἐρώτων. 'Disappointment or frustration of their fickle desires.' So ἀπάτη λεχέων 630. Alciphro iii. 5 has ἐλπίδες ἀπατηλαί. κουφονόων. Cf. on 343. Oed. C. 1230, κουφὰς ἀρεσσύναι. Aesch. Pr. 383, κουφόνουν τ' ἐνθάβαν. Simonid. 105, κουφον ἔχων θυμὸν πόλλ' ἀτέλεστα νοεῖ. ἐρώτων. 'Of desires' in general, ἐπιθυμιῶν, as Schol. explains. Cf. 90, ἀμυχάνων ἐρᾶς.

618. εἰδοῖσι δ' οὐδέν ἔρπει. 'And no-

πρὶν πυρὶ θερμῷ πόδα τις προσαύσῃ.  
σοφίᾳ γὰρ ἔκ του  
κλεινὸν ἔπος πέφανται,  
τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν

620

thing befalls a person aware, perceiving its approach. Schol. rec: οὐδεὶς οἶδεν ἂν αὐτὸν καταλήψεται, πρὶν βλάβῃ καὶ πάθει λυπηρῶ πόδα τις ἐμβάλλῃ, (ἢ) προσαρμόσῃ. The commentators, including Dind., wrongly connect εἶδ' οὐδέν, 'nihil sentienti.' Wunder and Don. consider the subject of ἔρπει to be ἡ ἐλπὶς ἀπάτη γενόμενη. Schneidewin ἡ ἀπατώσα ἐλπὶς (ἡ ἔτη). Hermann conjectures οὐκ εἶδ' οὐδέν. Lachm. p. 164, εὐδοκίᾳ δ' ἐνέρπει. Cf. 613. Fr. 685, τὸ δ' ἐς αὐρίον δαί τυφλὸν ἔρπει. Eur. Iph. T. 477, πάντα γὰρ τὰ τῶν θεῶν | εἰς ἀφανὲς ἔρπει, κοῦδέν οἷδ' οὐδεὶς κακόν. Antipho 114, 27, οἱ ἐπιβουλεύμενοι οὐδὲν ἴσασι πρὶν ἐν αὐτῷ ὅστι τῷ κακῷ. Lucan vii. 173, 'sua quisque pericula nescit.' Juven. ix. 129, 'obrepit non intellecta senectus.' Cic. Cat. ii. 14. Also Aesch. Pr. 1040, εἶδ' οὐδέν τοι μοι — δδ' ἐθώλυν. Oed. C. 228, οὐδέν μοιριδίᾳ τίσις ἔρχεται.

619. προσάυσῃ H. L. (supr. αἰρεῖ) Schol. Dind. Wund. Schn. Don. Lob. ad Aj. p. 358 (who considers αἰεῖν to mean the same as αἰρεῖν, and explains προσάυσῃ by προσάρῃ or προσαρμόσῃ). προσάρῃ (supr. ἀρῇ) Liv. b. προσάρῃ V. and others, Tricl. Turn. προσάυσῃ A. πρόσφαυσῃ others and Ald. προσαρμόσῃ (from a gl.) R. προσάρῃ Musgr. Hart. Erf. τις ψάυσῃ Br. προσάυρῃ ('admonerit') Seidler (ap. Schaeef. ad Greg. C. p. 915). Herm. Wex. Weis. prob. Buttm. Lex. § 23. Gl: προσάρῃ. Schol: προσάυσῃ. προσφάρῃ. πρὶν τοῖς δεινοῖς ἐπικύρσῃ καὶ εἰς αὐτὸν ἐμπίσῃ τὸν κίνδυνον. Cf. Nicand. Ther. 763, ἐπαύρῃ (Schol: ἀψήτῃ). Schneid. explains προσάυσῃ by προσκαύσῃ. In Alcman Fr. 120, τὰς Μῶσαν καταύσεις, the explanation given by Eust. p. 1547, 60 is ἀφανίσεις. Compare also ἀφανίειν. The true reading here seems to be προσάυσῃ, from προσάειν, 'to burn or scorch.' Cf. Aesch. Pr. 263, δστις πημάτων ἔξω πόδα ἔχει. Eur. Andr. 267, ἂ δ' ἐστ' ἐχίδνης καὶ πυρὸς περαιτέρω. And the expression διὰ πυρὸς ἔλθειν τινι Eur. Andr. 476. EL 1114. Hor. Od. ii. 1. 7, 'Incedis per ignes | suppositos cineri doloso.' For the general sentiment Donaldson refers to Pind. Ol. xii. 5—9. Proverbs xiii. 12.

620. σοφίᾳ γὰρ —. 'For in wisdom' (wisely) &c. Schol: μετὰ σοφίας. Perhaps σοφίᾳ δ' ἄρ' —. I suspect we should take as parenthetical the entire sentence, σοφίᾳ — πρὸς ἑταρ, and then continue the interrupted passage with πράσσει δ' &c.

621. πέφανται (eras. ν) L. Cf. Trach. 1, λόγος μὲν ἐστ' ἀρχαῖος ἀνθρώποις φανείς. Oed. R. 474. 525. 848. Schneid. compares Aesch. Ag. 730, παλαίφατος ἐν βροτοῖς γέγων λόγος τέτυκται [f. πέφανται], μέγας τελεσθέντα φωτὸς δλβον τεκνοῦσθαι. Cho. 313, δρᾶσαντι παθεῖν, τριγέρων μῦθος τῷδε φανεί.

622 f. The Chorus comment on the folly of those mortals who with presumptuous audacity venture (like Antigone in the present instance) to oppose themselves to the majesty and omnipotence of Jove. They can only explain this phenomenon by the supposition that in the case of such persons the deity, with a view to their chastisement, inflicts upon them judicial blindness, thus depriving them of the power of discerning between good and evil. A common sentiment. The Schol. cites the following lines in illustration, ὅταν δ' ὁ δαίμων ἀνδρὶ παρσύνῃ κακὰ, | τὸν νοῦν ἐβλαψῇ πρῶτον, & βουλεύεται. Add Aeschyl. ap. Plat. Rep. p. 380, θεὸς μὲν αἰτίαν φύει βροτοῖς, | ὅταν κακῶσαι δῶμα παμπήδην θέλῃ. Lycurg. c. Leocr. p. 213, οἱ γὰρ θεοὶ οὐδὲν πρότερον ποιοῦσιν ἢ τῶν πονηρῶν ἀνθρώπων τὴν διάνοιαν παράγουσι, who proceeds to quote some well-known lines, Ὅταν γὰρ ὀργῇ δαιμόνων βλάβῃ τινα, | τοῦτ' αὐτὸ πρῶτον ἐξαφαιρεῖται φρενῶν τὸν νοῦν τὸν ἐσθλόν, εἰς δὲ τὴν χεῖρῃ τρέπει | γνώμην, ἵν' εἰδῇ μηδὲν ἀνάμαρταν. Oed. C. 252 f. 997 f. Milton Sams. Ag. 1676, 'Among them he a spirit of phrenzy sent, | Who hurt their minds, | And urg'd them on with mad desire.' 1683, 'So fond are mortal men | Fall'n into wrath divine, | As their own ruin on themselves t' invite, | Insensate left, or to sense reprobate, | And with blindness internal struck.' Ruhnke. ad Vell. Pat. ii. 57. Wytttenb. ad Plutarch. de aud. poet. p. 17 B. The Latin adage is, 'Quem vult deus perire, dementat prius.' Neue

τῷδ' ἔμμεν ὅτῳ φρένας  
 θεὸς ἄγει" πρὸς ἅταν  
 πράσσει δ' ὀλίγιστον ἥ χρόνον ἐκτὸς ἄτας. 625  
 ὁδε μὴν Αἴμων, παίδων τῶν σῶν  
 νέατον γέννημ'.  
 ἄρ' ἀχνύμενος τῆς μελλογάμου\*"  
 τάλιδος ἦκει μόρον" Ἀντιγόνης,  
 ἀπάτας λεχέων ὑπεραλγῶν ; 630

KP. τάχ' εἰσόμεισθα μάντεων ὑπέρτερον.  
 ὦ παῖ, τελείαν ψῆφον ἄρα μὴ" κλύων

also refers to Hom. Il. ζ'. 234. ι'. 277. ρ'. 469. σ'. 311. τ'. 86. 137. The observation of the Chorus of course points to Antigone.

622. ποτ'. 'At length.' τότ' conj. Bergk.

623. ἔμμεν Br. (tacitly). ἔμμεν L. R. edd. vet. τῷδε μὲν for τῷδ' ἔμμεν conj. Elmsl. in Mus. Crit. ii. 288. Cf. v. str. 612.

624. ἄγει. I should prefer ἄγγ. Cf. on Oed. C. 509.

625. πράσσει. 'He fares, lives.' As εἰ πράσσειν &c. Brunck writes πράσσειν, to agree with δοκεῖν. ὀλιγοστὸν vulg. Schol.: ἀντὶ τοῦ, οὐδὲ ὀλίγον. Hermann explains ὀλιγοστὸς 'paucissimus, unus de paucis.' So πολλοστὸς 'multissimus,' one of many. Schneid.: 'the longest time (!)' Arnold understands it in its ordinal sense, 'the last of a few years or days (!)' Qu. ὀλίγιστον (so Bergk conj.), or ὀλίγον τὸν (or τις), or ἐλάχιστον. Cf. Arist. Pac. 559, πολλοστῷ (πολλῷ τῷ?) χρόνῳ, 'after a long time.' See Donalds. New Crat. p. 206. ἐκτὸς ἄτας. Donaldson gives ἐκτὸς ἄλους, because he thinks it scarcely possible that Soph. should have repeated this word without any emphasis. Cf. 4.

627. ἄρ'. Cf. 158.

628. τῆς μελλογάμου νύμφης τάλιδος the older mss. τάλιδος (om. τῆς μ. ν.) Tricl. Musgr. Dind. Wund. Don. τῆς μελλογάμου τάλιδος Liv. a. Schol. (it would seem.) Pollux iii. 45. Br. Schn. Hart. νύμφης τάλιδος Suid. v. τάλις. Stephens had already suspected the words τῆς μελλογάμου νύμφης to be a gloss. Whether the correction made by Triclinius was merely conjectural, or derived from ancient copies, does not appear.

Phot. p. 567, 17, τάλιδος: τῆς μελλογάμου. οὕτως Ἀριστοφάνης (cont. Σοφ.). Hesych: τάλις: ἡ μελλογάμος παρθένος καὶ κατωνομασμένη τινί· οἱ δὲ γυναῖκα γαμετήν· οἱ δὲ νύμφην. Similarly Eust. p. 962, 38, explains τάλις (παρὰ τῷ τραγικῷ) by μελλογάμος παρθένος, μελλονύμφη. It is probable that νύμφης is a gloss (v. Hesych. l. c.). With μελλογάμος compare the similarly formed words μελλονύμφος (below 633), μελλονύμφος, μελλονύμφη, μελλόποιος (Poll. iii. 45). We say, 'the intended bride,' or simply 'the intended.'

629. τάλις is an Aeolic noun for νύμφη, acc. to the Schol., who quotes Callim. [Fr. ccx.] αὐτίκα τὴν τάλιν παῖδι σὺν ἀμφιθαλεῖ. μόρον. Dependent upon ἀχνύμενος, acc. to Wund., who refers to Matth. § 414. 12. The Schol. understands δίδ. The true reading is probably μόρον. Cf. 633.

630. ἀπάτας λεχέων. 'The frustration of his marriage.' Cf. 617. Schol.: ἐν τῇ τῶν λεχέων ἀποτυχίας ἀχθόμενος. Eur. Hipp. 260, ὡς κατὰ τῇσδ' ὑπεραλγῶ. Alc. 885. Arist. Av. 466, οὕτως ἱμῶν ὑπεραλγῶ. 'Grieving because of the disappointment of his marriage.' Perhaps ἀπάτας — περὶ ἀλγῶν, as ὑπεραλγῶ is generally used with reference to personal objects.

631. ὑπέρτερον. 'More, better.' Aesch. Sept. 525. Cho. 103. Compare also Eur. Hipp. 346, οὐ μάντις εἰμὶ τῶφαντῇ γνώσει σαφῶς. Rhés. 949, ἥδη τὰδ' οὐδὲν μάντις εἴδει φράσαι. Blomf. Gl Pers. 229.

632. τελείαν ψῆφον. Schol.: τὴν θεῇ τετελεσμένην. 'The ratified decree.' Aesch. Suppl. 739, ἐπεὶ τελεία ψῆφος Ἀργείων, τέκνα, | θάρσει, μαχοῦνται περὶ σέθεν. Ψῆφος, 'a royal decree,' as in

τῆς μελλονύμφου πατρὶ λυσσαίνων" πάρει;  
ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρώντες φίλοι;

ΑΙΜΩΝ.

πάτερ, σὸς εἰμὶ καὶ σύ μοι" γνώμας ἔχων 635  
χρηστὰς ἀπορθοῖς", αἷς ἔγωγ' ἐφέψομαι.  
ἐμοὶ γὰρ οὐδεὶς ἀξιώσεται\* γάμος  
μείζων" φέρεσθαι σοῦ καλῶς ἡγουμένου.

Aesch. Sept. 198, καὶ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται, — ψῆφος κατ' αὐτῶν ὀλεθρία βουλευέσεται (προκρίσεται?).

ἀρα μή. El. 446, ἀρα μή δοκεῖς —; Aesch. Sept. 193, ὁ ναύτης ἀρα μή εἰς πρῶραν φυγὼν —; Matth. § 614. Erf. and Schaefer. prefer ἀρα δὴ. Musgrave conjectures ἀρ' ἐμὴν. Qu. τελείαν ἀρα τὴν ψῆφον κλύων.

633. Connect τῆς μελλονύμφου with ψῆφον, 'the decree respecting your intended bride,' as in Aj. 998, ὅξεια γὰρ σου βέξεις &c. So χρησμὸς ἐμοῦ, 'the oracle about me.' Above 11, μῦθος — φίλων. Thuc. i. 140, τὸ Μεγαρέων ψήφισμα. Cf. on Oed. C. 307, κλύων σοῦ. Or it may be construed with λυσσαίνων, 'enraged against your father on account of your intended.' Musgrave compares Eur. Or. 751, θυγατέρος θυμούμενος. Cf. also on Oed. R. 699. The former construction on the whole I think preferable. λυσσαίνων. 'Enraged or mad against,' θυμάλων is mentioned as a v. l. in L., which Wunder looks favourably upon. I suspect myself it is only a gloss. Cf. ὀργαίνειν Tr. 552, χαλεπαίνειν &c. The common reading is cited by Eust. p. 792, 34.

634. σοὶ μὲν. 'To you at least,' whatever I may be to others. With a covert allusion to Antigone. Such is the force of μὲν in such passages, the antithetical clause being suppressed. Cf. 1336. Oed. C. 44. El. 552. Fr. 317, ὅμοις μὲν οὐκ ἔρ' ᾗστε τὸν Προμηθεῖ. Arist. Av. 1214, ὀργαίνεις μὲν; Matth. § 622. 6. Donalds. Crat. p. 187. πανταχῇ. πάνθ' ἀ χρῇ Liv. b. πανταχῇ δρώντες. 'Let me act in what way I may.' Brunck: 'quidquid egerimus.' Cf. Aj. 1369, ὡς ἂν ποίησιν, πανταχῇ χρηστός γ' ἔσει (χρηστός φανεί?). Oed. C. 122. Schaefer Melet. p. 68 reads: — πανταχῇ δρώντες φίλα (for φίλοι). And a writer in Class. Journ. xvii. 62 proposes πανταχῇ δρώμεν

φίλα. Supply ἐσμέν (cf. Oed. C. 461). Cf. Eur. El. 37, λαμπροὶ γὰρ ἐς γένος γε &c.

635 f. Here follows a scene in which the modest and respectful conduct of Haemon contrasts favourably with the overbearing and tyrannical one of Creon.

635. σὸς εἰμι. 'I am thine, thy son,' ready to obey thy behests. Gl: τῷ σὺ θελήματι ὑπέκω. Oed. C. 1323, ἐγὼ δὲ σὸς, καὶ μή σὸς — σὸς γέ τοι καλούμενος. Eur. Ph. 1383, ὦ πότνι! "Ἦρα, σὸς γὰρ εἰμ'." Herc. 988, μή μ' ἀποκτείνῃς, πάτερ | σὸς εἰμι, σὸς παῖς. καὶ σύ μοι (μου L.) —. Gl: καὶ σὺ τὰ βέλτιστα ἐμοὶ καὶ λυσιτελοῦντα διανοούμενος ἀπειθύνεις. Haemon indirectly gives his father to understand that he will obey him, as long as he commands what is reasonable, but no longer.

636. ἀπορθοῖς. 'Rulest, guidest.' Schol: ἀπορθοῖς. ὀρθῶς καθηγῇ. Cf. 178, πᾶσαν εὐθύνων πόλιν. Oed. R. 104, πρὶν σὲ τήνδ' ἀπειθύνειν πόλιν. Aj. 72. Eur. Suppl. 1235. Musgrave takes ἀπορθοῖς to be an optative, and explains, 'dirigas oro.' Don. supplies με γνώμαις. Perhaps ἀπορθοῖ, 'may'st thou go right, prosper.' 'Ἀπορθοῦν means 'to make straight, rectify, set right.' Plato Legg. vi. 757 E. So ὀρθοῦσθαι, 'to succeed or prosper,' El. 742. Aj. 161. Ant. 675. 167. Ph. 1299, &c. Or ἀεὶ χαῖρ'. Or καὶ σύ με — ἀπειθύν'. αἷς. 'For them.' Cf. Oed. C. 731, ὃν μήτ' ὀκνεῖτε &c.

637. ἀξίως ἔσται vulg. Dind. Wund. Herm. Bgk. Musgrave's correction ἀξιώσεται, adopted by Schneid., is doubtless right. Compare the explanation of Schol: οὐδὲς μοι προκρίθῃσεται γάμος τῆς σῆς ἀρχῆς, καλῶς σου ἐρχοντος: πανταχοῦ δὲ μετὰ παρατηρήσεως. I. e. 'For by me no marriage will be esteemed more important to obtain than your just rule.' Hart: ἀξίος γάμος ποτέ.

638. μείζων vulg. Dind. Wund. Schn.

- ΚΡ. οὕτω γὰρ, ὦ παῖ, χρή διὰ στέρνων ἔχειν,  
 γνώμης πατρώας πάντ' ὀπισθεν ἐστάναι. 640  
 τούτου γὰρ εἵνεκ' ἄνδρες εὐχονται γονὰς  
 κατηκόους' φύσαντες ἐν δόμοις ἔχειν,  
 ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς,  
 καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.  
 ὅστις δ' ἀνωφέλγητα φιτύνει τέκνα, 645  
 τί τόνδ' ἂν εἴποις ἄλλο πλὴν αὐτῷ πόρους'  
 φύσαι, πολὺν δὲ τοῖσι ἐχθροῖσι γέλων ;  
 μή νῦν ποτ', ὦ παῖ, τὰς φρένας γ' ὑφ' ἡδονῆς'

μεῖζον Dresd. a. Musgr. Erf. Hart. prob. Bgk. 'Of more importance or value.' Cf. 182. Oed. R. 772. For the infin. φέρεσθαι cf. 439, ἥσσω λαβεῖν. Also Oed. R. 509, πλεόν ἢ γὰρ φέρεται. σοῦ καλῶς ἡγουμένου. 'Than thou, provided (as long as) thou rulest rightly.' I. e. than thy guidance, as long as it is good. Cf. 701, ἐμοὶ δὲ σοῦ πρῶσσοντος εὐτυχῶς, πάτερ. | οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον. Haemon indirectly claims the right of withholding his obedience in the case of Creon's wrong guidance. Cf. Eur. Iph. A. 928, καὶ τοῖς Ἀτρεΐδαῖς, ἦν μὲν ἡγῶνται καλῶς, | πεισόμεθ', ὅταν δὲ μὴ καλῶς, οὐ πείσομαι.

639. οὕτω γὰρ. 'You say right, one ought thus to feel.' For this sense of γὰρ cf. Arist. Nub. 679, ὁρθῶς γὰρ λέγεις. Matth. § 580, b. Cf. on Phil. 756. διὰ στέρνων ἔχειν. 'To feel or think.' Schol.: ἐνθυμείσθαι. So διὰ χειρῶν (or χειρὸς) ἔχειν. V. Valck. ad Phoen. 482. 1554.

640. Schol.: οἶον τῆς πατρώας γνώμης πάντα εἶναι δεύτερα. This certainly gives the general sense: but I do not think πάντα is the subject of the verb, unless indeed for ἐστάναι we read, as Musgr. and Schaefer propose, ἰσθάναι, 'to place or set.' Lat.: 'postponere, posthabere.' I would translate: 'that one should in all things follow one's father's will.' Gl: κατὰ πάντα τῇ τοῦ πατρὸς ἀκολουθεῖν γνώμῃ. Cf. 666 f. 64. Arist. Th. 158, ἵνα συμποιοῦ σοῦπισθεν ἰσθηκῶς ἐγώ.

641. οὐνεκ' vulg. εἵνεκ' Don.

642. κατηκόους. 'Obedient.' Perh. ὑπηκόους, or καταξίους (Ph. 1009, παιδα — ἀνάξιον μὲν σοῦ, κατάξιον δ' ἐμοῦ).

643. τὸν ἐχθρὸν —. Cf. Oed. C. 873, φρονοῦσ' ὅτι | ἔργοις πεπονηθὼς ῥήμασιν σ'

ἀμύνομαι. Thuc. i. 42, ἀξιοῦν τοῖς ἀνέμοις ἡμᾶς ἀμύνεσθαι. Compare the similar language of Psalm cxxvii. 5, 'Like as the arrows in the hands of the giant, even so are the young children. Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with (i. e. contend with) their enemies in the gate.'

644. ἐξ ἴσου πατρί. 'Equally with their father,' i. e. as much as their father does or did. So Oed. C. 171, ἀστοῖς ἴσα χρή μελετᾶν. Oed. R. 700, σὲ γὰρ τῶνδ' (i. e. ἡ οἴβε) ἐς πλεόν, γύναι, σέβω.

645. ἀνωφέλγητα. 'Unprofitable.' φιτύνει Liv. a. (?) Bentl. Heath, Br. &c. φυτεύει the mss. Cf. Aesch. Pr. 234. Eur. Alc. 301. 1159 &c., and on Aj. 1296.

646. τί τόνδ' ἂν εἴποις ἄλλο. Sab. ἐρεῖσαι, or the like: for ἄλλο is not governed by φύσαι. Cf. on Arist. Ran. 1368, ἐπεὶ γε δεῖ καὶ τοῦτό με | ἀνδρῶν ποιητῶν τυροπωλῆσαι τέχνην. πόνους. πέδας v. l. ap. Schol. (πέδας, ἴν' ἢ ἐμπόδιον, δεσμούς, κόλυμα τοῦ πρᾶττειν ἃ βούλεται) Wund. Don. Certainly πόνους looks more like a gloss than does πέδας. But cf. Oed. C. 460, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους (ἀρείσθε).

647. φύσαι. So δόξαν φύειν Herod. v. 91.

648. νῦν. νῦν L. M. τὰς φρένας vulg. τὰς φρένας γ' only T. Br. Musgr. Dind. But the restrictive particle γ' is not suitable here, and with reason offendit Wunder. ὑφ' ἡδονῆς. πρὸς ἡδονῇ Herm. Don. Hart. Bergk. Cf. 727, ὑφ' (πρὸς L.) ἀνδρὸς, and on Trach. 1166, ὑφ' ἡδονῆς occurs El. 871. 1153. Aj. 382. Cf. 221, ὑπ' ἐλπίδων | ἀνδρας τὸ κέρως πολλάκις διώλεσεν. Schneid. adopts F. W.

γυναικὸς εἵνεκ' ἢ ἐκβάλης, εἰδὼς ὅτι  
 ψυχρὸν παραγκάλισμα τοῦτο γίγνεται,  
 γυνὴ κακὴ ξύνευνος ἐν δόμοις. τί γὰρ  
 γένοιτ' ἂν ἑλκος μείζον ἢ φίλος κακός ;  
 ἀλλὰ πτύσας' ὥσεί τε' δυσμενὴ μέθες  
 τὴν παῖδ' ἐν Αἰδοῦ τήνδε νυμφεύειν τινί.  
 ἐπεὶ γὰρ αὐτὴν εἶλον ἐμφανῶς ἐγὼ  
 πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,  
 ψευδὴ γ' ἑμαυτὸν οὐ καταστήσω πόλει,  
 ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφωμνείτω Δία

650

655

Schmidt's absurd conjecture, τὰς ὀφ' ἡδο-  
 νῆς φρένας. Qu. τὰς φρένας δι' ἡδονῆν,  
 or τὸν γε νοῦν ὀφ' ἡδονῆς, or τὰς φρένας  
 σὺ γ' ἡδονῇ.

649. εἵνεκ'. οὐνεκ' vulg. ἐκβά-  
 λης. 'Lose,' suffer to be taken from you.  
 Cf. on Oed. C. 630.

650. ψυχρὸν παραγκάλισμα. 'A poor  
 (cold) consolation.' Eur. Alc. 361, τὴν  
 φίλην ἐν ἀγκάλαις | δόξω γυναῖκα, καί περ  
 οὐκ ἔχων ἔχειν | ψυχρὰν μὲν, οἶμαι, τέρ-  
 ψιν. So ψυχρὰ ἐλπίς Eur. Iph. A. 1014.  
 Alc. 354. ψυχρὸς βίος Arist. Pl. 262.  
 Schol: ψυχρὸν. ἀηδές.

παραγκά-  
 λισμα. Schol: φίλημα, στέργηθρον —  
 παρακοίμημα, περιπλοκή. Lit. 'object to  
 embrace.' The word is purposely selected  
 by Creon with a view to Haemon's con-  
 templated alliance. So παραψυχὴ Eur.  
 Hec. 280, ἢ δ' ἀντὶ πολλῶν ἰστί μοι  
 παραψυχὴ. Or. 62, ἔχει δὲ δὴ τίν' ἀλγέων  
 παραψυχὴν. For τοῦτο v. Matth. § 472.  
 2. Cf. Hesiod. Op. 702, οὐ μὲν γὰρ τι  
 γυναικὸς ἀνὴρ λήϊζετ' ἄμεινον | τῆς ἀγα-  
 θῆς, τῆς δ' αὐτὴ κακῆς οὐ βέγιον ἄλλο.  
 SCHN.

652. ἑλκος. 'Sore, trouble, grief.'  
 Aesch. Ag. 641, πόλει μὲν ἑλκος ἐν τῷ  
 δῆμιον τυχεῖν.

653. ἀλλὰ πτύσας. ἀλλ' ἀποπτύσας  
 Liv. b. I would read ἀποπτύσας δ',  
 'having spurned, scorned.' Cf. Fr. 616,  
 ἀπέπτυσσε λόγους, and Oed. C. 1383,  
 ἀπέπτυστος. But cf. 1232, πτύσας  
 προσώπῳ. Schol: πτύσας. καταπτύσας,  
 ἐν οὐδενὶ λόγῳ θέμενος, καταφρονήσας.  
 The ancients were accustomed to show  
 their contempt or aversion of any person  
 or thing by spitting, usually three times,  
 upon their bosom. So Theocr. vi. 39,  
 τρεῖς εἰς ἑμὸν ἔπτυσσά κόλπῳ. xx. 12. Apoll.  
 Rh. iv. 470, τρεῖς δ' ἀπέλειξε φόνον' τρεῖς

δ' ἐξ ἄγος ἔπτυσ' ὀδόντων. Tibull. i. 5.  
 9, 'Despuit in molles et sibi quisque  
 silius.' i. 2. 56, 'Ter cane, ter dictis  
 despue carminibus.' ὥσεί τε δυσ-  
 μενῇ. 'As it were an enemy.' ὥσεί τι  
 δυσμενὲς conj. Ed. Lond. i. ὡς εἰς τὰ  
 δυσμενῇ conj. Schutz. ad Aesch. Cho.  
 194. The same is proposed in Class.  
 Journ. xvii. 62. For ὥσεί τε Neue refers  
 to Il. λ'. 474. π'. 192. γ'. 366. ψ. 598.  
 Od. ξ'. 254. ρ'. 111. Pind. P. i. 44. iv.  
 112. For ὥσεί cf. El. 234. Tr. 267.  
 Qu. ἀποπτύσας δέ σφ' ὥστε δυσμενῇ. Or  
 ἀλλ' ὥστε δυσμενῇ σφ' ἀποπτύσας.  
 μέθες. 'Leave.' El. 647.

654. ἐν Αἰδοῦ — νυμφεύειν. Cf. 816,  
 'Ἀχέροντι νυμφεύσω. Eur. Iph. A. 461,  
 'Αἰδῆς νιν, ὡς ἔοικε, νυμφεύσει τάχα.  
 Tro. 447, στεῖχ', δπως τάχιστ' ἐς Αἰδοῦ  
 νυμφίῳ γημώμεθα. Or. 1107, 'Αἰδῆν  
 νυμφίον κεκτημένη. El. 1144, νυμφεύσει  
 δὲ κὰν Αἰδοῦ δόμοις ὅπερ ξυνηῦδες ἐν  
 φάει. Med. 981. Alc. 3. νυμ-  
 φεύειν L. R. Aug. Steph. Dind. &c.  
 νυμφεύσειν vulg. τινὶ vulg. τινὰ  
 R. Aug. Liv. b. Hart. νυμφεύειν τινί,  
 'to marry somebody.' Lat. 'nubere ali-  
 cui.' So again 816, 'Ἀχέροντι νυμφεύσω  
 (perh. 'Ἀχέρων με νυμφεύσει). But Eur.  
 Andr. 404, φονεύειν Ἐκτορος νυμφεύομαι.  
 The construction appears to be μέθες τὴν  
 παῖδα τήνδε τινὶ νυμφεύειν &c.

657. ψευδῇ — καταστήσω. 'I will not  
 falsify myself at least before the state.'  
 Wunder cites Xen. An. vii. 7. 24, τὸ δὲ  
 μέγιστον, μηδαμῶς ἀπιστον σαυτὸν κατα-  
 στήσαι ὅ τι λέγοις.

658. ἐφωμνείτω —. 'Let her invoke  
 against me Jupiter who presides over the  
 rights of relationship.' Cf. 1305. Oed.  
 R. 1275. Gl: ἐπιβοάτω, προβαλλέσθω.

ξύναιμον· εἰ γὰρ δὴ τά γ' ἐγγενῇ φύσει  
 ἄκοσμα θρέψω, κάρτα τοὺς ἔξω' γένους.  
 ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ  
 χρηστός, φανέεται κὰν πόλει δίκαιος ὦν.  
 ὅστις δ' ὑπερβὰς ἤ' νόμους βιάζεται,  
 ἢ τοῦπιτάσσειν' τοῖς κρατοῦσιν ἐννοεῖ\*,  
 οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν."  
 ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν  
 καὶ σμικρὰ καὶ δίκαια καὶ τάναντία.

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659. ξύναιμον. The tutelary god of the family. I. q. ἐρκείον (487), ὁμόγειον. Gl: τὸν ἔφορον τῆς συγγενείας. τὰ γ' Erf. τὰ τ' L. R. Aug. &c. τὰδ' Ald. &c. Cf. on Oed. C. 110. Εἰ γὰρ δὴ — γε, as οὐ γὰρ δὴ — γε (Oed. C. 110). Cf. Eur. Hipp. 411, ὅταν γὰρ αἰσχροὶ τοῖσιν ἐσθλοῖσιν δοκῇ, | ἢ κάρτα δόξει τοῖς κακοῖς εἶναι καλὰ. And the words of the Apostle 1 Tim. iii. 4, τοῦ ἰδίου οἴκου καλῶς προϊστάμενον. — εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; ἐγγενῇ. Schol: συγγενῇ.

660. ἄκοσμα. 'Disorderly, disobedient.' Cf. 730, τοὺς ἀκοσμοῦντας. 677. ἄκοσμα θρέψω. So Oed. R. 98, μὴδ' ἀνῆκεστον τρέφειν (τὸ μίλημα). Cf. on 897. Schol: θρέψω. ἀντὶ τοῦ ἔξω. ἄκοσμα, θρέψω κάρτα — Ald. ἄκοσμα θρέψω, κάρτα — Heath, Br. &c. κάρτα τοὺς —. Repeat θρέψω ἀκόσμου. τοὺς Ald. τοὺς γ' Liv. b. Qu. κάρτα καὶ (or τοι) τᾶξω γένους.

663—5. These lines, usually placed after 671, are transposed here by Seidler, Erf. Schaefer. Herm. Dind. Wund. Schn. &c. Perhaps it would be better to place 663—7 after 671.

663. ὑπερβὰς. 'Transgressing' (what is right), and so presumptuous, insolent, as often in Homer. Schol: λείπει τὸ δίκαιον. Cf. ὑπερβασία 605. Perhaps ὑπερβὰς τοὺς νόμους — νόμους βιάζεται. I. e. 'acts in defiance of the laws' (νόμων βία). Aesch. Sept. 1042, αὐδῶ σε μὴ βιάζεσθαι τόδε. Eur. Or. 1623, βιάζεται πόλις.

664. ἢ τοῦπιτάσσειν. ἤτοι ἐπιτάσσειν (!) Doed. Hart. Qu. ἢ ἀπιτάσσειν, or ἢ πρὸς τι τάσσειν (Oed. C. 1018, τί δῆτ' ἀμαυρῶ φωτὶ προστάσεις ποιεῖν;). But cf. Phil. 620, τὸ σπεύδειν δέ σοι — παραινῶ, and other instances. κρα-

τοῦσιν ἐννοεῖ vulg. Herm. Schn. κρατ. . . . οὔσιν νοεῖ L. pr. (the circumflex probably added by a later hand). Whence κρατύνουσιν νοεῖ Dind. Wund. Don. Hart.

665. οὐκ ἔστ'. 'It is impossible that' &c.

666. στήσειε. 'May appoint, may have appointed.' Schol: καταστήσειεν ἄρχοντα. Musgrave quotes Oed. R. 940, τύραννον αὐτὸν — στήσουσιν. Herod. i. 97, στήσωμεν ἡμέων αὐτῶν βασιλέα. iii. 84, ὡς βασιλέα στήσουσιν. v. 42, ἐστήσαντο βασιλέα. For the optative στήσειε cf. Oed. R. 314, ἄνδρα δ' ὠφελεῖν ἂν' ἂν | ἔχοι τε καὶ δύνατο, κάλλιστος πόρων. 979, εἰκὴ κράτιστον (ἦν ὅπως δύνατό τις. Oed. C. 352, δεῦτε' ἡγείται τὰ τῆς | οἴκοι διαίτης, εἰ πατὴρ τροφήν ἔχει (αὐτῇ). Aj. 521, ἀνδρὶ τοι χρεῶν | μὴ μὲν προσεῖναι, τερπνὸν εἴ τί που πάθει. 1159, αἰσχροὺν, εἰ πύθοιτό τις, λόγοις καλᾶσειν &c. 1344, ἄνδρα δ' οὐ δίκαιον, εἰ θάνατο, βλάπτειν &c. Tr. 93, τό γ' εἰ | πρᾶσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολῆ. Arist. Vesp. 1431, ἔρδοι τις ἦν ἑκαστος εὐδαίμων τέχνην. τοῦδε χρὴ. Elmsley (on Her. 959) injudiciously proposes τοῦδ' ἐχρῆν because of the optative στήσειε. The annotator also in Cl. Journ. xvii.

62, proposes τοῦδε χρῆν, for the same reason. There is however no necessity for such alteration. τοῦδε χρὴ κλύειν. The same words Oed. C. 1117. The comma after κλύειν Wunder properly removes. Cf. 64, καὶ ταῦτ' ἀκούειν &c. 640. κλύειν. 'To hearken to, obey.' Aj. 1351, κλύειν τὸν ἐσθλὸν ἄνδρα χρὴ τῶν ἐν τέλει. Fr. 106, δοῦλω — ὄντα τῶν πέλας κλύειν.

667. κλύειν καὶ σμικρὰ καὶ δίκαια —. 'To obey both in small and just matters' &c. τάναντία. I. e. καὶ μεγάλα καὶ ἄδικοι, as Brunch and Wunder rightly explain. Schol: τῶ δίκαιῳ δηλονότι.

καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοῖην ἐγὼ  
καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἀρχεσθαι θέλειν,  
δορός τ' ἂν ἐν χειμῶνι προστεταγμένον 670  
μένειν δίκαιον κάγαθόν παραστάτην.  
ἀναρχίας δὲ μείζον οὐκ ἔστιν κακόν.  
αὕτη πόλεις ὄλλυσιν, ἥδ' ἀναστάτους  
οἴκους τίθησιν ἥδε σὺν μάχῃ δορός  
τροπὰς καταρρήγνυσιν τῶν δ' ὀρθουμένων 675

Solon's maxim was, ἀρχὼν ἄκουε καὶ δίκαια κῆδικα. Cf. on Aj. 668. Brunck compares Seneca Med. 195, 'Aequum atque iniquum regis imperium feras.'

668. τοῦτον — τὸν ἄνδρα. 'This man,' a man of this sort, a man obedient to those who are set over him. Schol: τὸν τῷ βασιλεῖ πειθόμενον. Cf. 1167. So also τὰδε 375. ἂν θαρσοῖην. 'I should feel confident,' I should with confidence assert. Cf. Phil. 597.

669. καλῶς μὲν ἀρχειν, εὖ δ' —. With ἀρχειν supply ἂν from the next clause, but not θέλειν. Donaldson contends that θέλειν governs ἀρχειν as well as ἀρχεσθαι.

εὖ δ' ἂν ἀρχεσθαι θέλειν. I cannot agree with Don. in referring this ἂν, equally with the former one, to θαρσοῖην. The position of the particle forbids such a supposition. Compare Solon's maxim ap. Diog. L. i. 2. 12, ἄρχε πρῶτον μαθὼν ἀρχεσθαι. This passage is apparently faulty. Qu. καλῶς ἂν ἀρχειν, εὖ δ' ἂν, or καλῶς τ' ἂν ἀρχειν, εὖ τ' ἂν —.

670. Schol: δορός. ἀντὶ τοῦ τῆς μάχης. From this passage Valck. ad Phoen. 148 thinks Plato borrowed his observation Apol. p. 28 D, οὗ ἂν τις ταχέῃ, ἐνταῦθα δεῖ μένοντα κινδυνεύειν. δορός — ἐν χειμῶνι. 'In the storm of battle.' Cf. on Oed. R. 101. Aj. 963, ἐν χρεῖα δορός. Eur. Ph. 859, ἐν γὰρ κλύδωνι κείμεθα — δορός Δαναῶν. Suppl. 474, πολλὸς κλύδων | ἥμιν τε καὶ σοὶ ξυμμάχους τ' ἔσται δορός. Similarly κλύδωνα δεινῆς συμφορᾶς Oed. R. 1527. δορός τ'. Qu. δορός δ'. προστεταγμένον. 'Posted, where he was posted.' Musgrave explains by 'jussum.' Schneid: 'ranged beside his fellow.' Perh. παρατεταγμένον.

671. παραστάτην. I. e. παραπιστήν, 'a comrade.' Aesch. Pers. 956. Eur. Her. 88. 125.

672. δὲ Stob. Flor. 43, 26. Dind. Wund. Schn. Hart. δὲ (supr. γὰρ) L.

γὰρ vulg. Xen. Mem. iv. 4. 16, ἄνευ δὲ ὁμονοίας οὐτ' ἂν πόλεις εὖ πολιτευθείη, οὔτε οἴκος καλῶς οἰκηθείη.

673. πόλεις τ' vulg. Wund. Schn. πόλεις θ' (supr. τ') L. πόλεις Dresd. a. Dind. Erf. Schn. Hart. Bgk. The sentence is begun as if καὶ ἀναστάτους οἴκους τίθησι were about to follow, but a sudden change in the construction takes place, and ἥδε is substituted for καὶ, as if ἥδε had preceded. Similarly 296, τοῦτο καὶ πόλεις | πορθεῖ, τὸ δ' ἄνδρας ἐξανίστησιν δόμων. ἥδ'. ἥδ' (and foll. v. ἥδε) L. ἥδ' Liv. a. So also in Oed. C. 1007. Qu. ὄλλυσιν, κἀ-ἀναστάτους.

674. σὺν μάχῃ. συμμαχίᾳ L. (so ξυμμάχῃ 1266. Cf. on Trach. 615). συμμαχίου δορός Both. (coll. Eur. Andr. 509, εἴθε σὺν χεῖρα καὶ δόρυ σύμμαχον κτησάμην. Herc. 1062, ξύμμαχον φέρον δόρυ. Add Aj. 180, μομφὰν ἔχων ξυνοῦ δορός) Schn. Hart. ἥδ' ἄνευ μάχης δορός conj. Burges ad Tro. p. 180. σὺν δόρει μάχης conj. Emper. (Approved of by Wunder in not. crit.) σὺν τροπῇ δορός | μάχας (or στρατὸν) conj. Bergk. Musgrave connects δορός with τροπὰς, coll. Aesch. Ag. 1237, ἐν τροπῇ δορός. Eur. Rhes. 116. But cf. Eur. Erechth. Fr. i. 29, οὐκ ἔνιν ἐξέπεμπον (—ψ' ἂν?) εἰς μάχην δορός. Aj. 1275, ἐν τροπῇ δορός. Rhes. 82. 116. Qu. σὺν (κὰν) τροπῇ δορός | μάχας. "The disgrace," says Schn., "lies in this, that not the hostile ranks are broken through, as they are by the well-disciplined hostile and subordinate, but their own ranks are shamefully broken up and routed. —σὺν μάχῃ is unintelligible, whether it be construed σὺν μάχῃ δορός (Eur. ἐκπέμπειν εἰς μάχην δορός), or δορός τροπὰς (Aj. 1254)."

675. τροπὰς καταρρήγνυσιν. 'Causes routs by breaking the ranks' of armies. I. e. 'Puts armies to flight by breaking



σώζει τὰ πολλὰ σώμαθ' ἡ πειθαρχία.  
οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,  
κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα.  
κρέισσον γὰρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεςεῖν,  
κοῦκ ἂν γυναικῶν ἡσσονες καλοίμεθ' ἄν'.

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their ranks.' Schol: ἐκ γὰρ διαρρήξεως στρατοῦ τροπή γίνεται. Wunder explains: 'fugam rumpendo efficit.' So 'rumpi,' he observes, in Latin. Virg. Aen. viii. 391, 'tonitru quum rupta (i. e. rumpendo facta) corusco | ignea rima micans percurrit lumine nimbos.' So ἔλκος τυφλοῦν 972. κείρειν φόνον Aj. 55. Where v. note. Compare the Homeric *ρηγνυρία* ('phalanx-breaking might,' Cowp.). Od. xiv. 217. Il. λ'. 90, *ρήξαντο φάλαγγας*. v. 680, *ρηξάμενος πυκινὰς στῆχας* ('having broken the serried ranks'). ο'. 409. 615. 617. Qu. *ἦδε κἀν μάχῃ δορὸς* — τῶν δ' ὀρθουμένων. 'But of those who remain steady and orderly,' in unbroken line. Or 'of those who are guided (directed) by others.' Schol: τῶν ἀρχομένων. Gl: ἀρχομένων ὀρθῶς. Cf. 730, τοὺς ἀκοσμοῦντας. Heath: 'disciplina ordinatorum.' Musgrave: 'qui recti in acie steterunt.' Don: 'qui rectam aciem servant.' Wunder: 'eorum, qui erecti stant nec in fugam proripiuntur,' quoting Xen. Cyr. iii. 3. 45, *μωρὸς δὲ καὶ εἴ τις ζῆν βουλόμενος φεύγειν ἐπιχειροίη, εἰδὼς ὅτι οἱ μὲν νικῶντες σώζονται, οἱ δὲ φεύγοντες ἀποθνήσκουσι μᾶλλον τῶν μενόντων*. Aesch. Sept. 203. The Schol. aptly cites Homer Il. ε'. 631, *αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται*. Vauv. explains differently: 'eorum qui prospero successu utuntur.' Cf. El. 742. Aj. 161. Ph. 820. 1299. Hart. reads τῶν δ' αἰδουμένων. Compare Aesch. Sept. 230, *πειθαρχία γὰρ ἐστὶ τῆς εὐπραξίας | μήτηρ, γυνὴ σωτήρος* (as here σώζει).

676. τὰ πολλὰ. 'Mostly.' Gl: κατὰ πολὺ. Or connect τὰ πολλὰ σώματα, 'most persons.' So Eur. Herc. 889, *λευκὰ γῆρα σώματα*. Suppl. 222, *σώματα ἔδिका*. Med. 1101, *τέκνων σώματα*.

677. οὕτως. 'And so, therefore, consequently,' on the principles above enunciated. Lat. 'quae quum ita sint.' Cf. 465. ἀμυντέ' ἐστὶ. 'We must support.' Equivalent to ἀμύνειν δεῖ, 'subveniendum est.' Eur. Or. 512, *ἀμυνῶ τῷ νόμῳ*. Arist. Pl. 915, *τὸ μὲν οὖν βοηθεῖν τοῖς νόμοις τοῖς κειμένοις*. Thuc. i. 140,

*δικαῖᾳ τοῖς κοινῇ δόξασι βοηθεῖν*. ii. 60, *ἀμύνειν τῇ πόλει*. Aeschin. p. 27, *ἐν τι τῶν αἰσχίστων ἡγησάμην εἶναι μὴ βοηθεῖν τῇ τε πόλει καὶ τοῖς νόμοις*. Dem. p. 515. τοῖς κοσμουμένοις. 'The institutions of the state, public order,' i. q. τῷ κόσμῳ (Thuc. iv. 76). An enallage of construction; for properly speaking a people or an army is said *κοσμεῖσθαι*. Musgr: 'iis, quae decreta et edicta sunt.' Erf: 'iis quae instituta et apparatus sunt.' Dative of τὰ κοσμούμενα. So Musgr. Erf. Wund. Schn. Don. &c. The Schol. explains it in an active sense τοῖς ἄρχειν, comparing the Homeric *κοσμήτορες λαῶν* (Il. α'. 16). But this is not probable. Perhaps τοῖσι κοσμοῖσι, 'the orderly, the well-disposed.' Cf. 730, *τοὺς ἀκοσμοῦντας*.

678. γυναικὸς. γυναικῶν Porson Adv. p. 172 from 680, and Eust. p. 759, 39. A slip of the memory, no doubt, from a confusion of this passage with 680, and perhaps Arist. Lys. 450. γυναικὶς — ἡσσητέα. Cf. 523. Arist. Lys. 450, *ἀτὰρ οὐ γυναικῶν οὐδέποτε' ἔσθ' ἡττητία | ἡμῖν*. Eur. Alc. 713, *γυναικὸς, ὃ κακισθ', ἡσσημένος*. Hec. 1228, *γυναικὸς ἡσσημένος*. Hipp. 976, *εἰ — σοῦ τὰδ' ἡσσηθήσομαι*. Soph. Fr. 674, *ἔπου γὰρ οἱ φύσαντες ἡσσωνται τέκνων*. ἡσσητία. The plural, according to Attic usage. Cf. 677, ἀμυντία. 576, δεδογμένα. Oed. C. 495, *δδωτά*. 1426, *συγχωρητία*. 1360, *κλαυστά*. Tr. 64, *διδακτά*. 949, *δύσπερτα*. 1206, *δραστήα*. Phil. 116, *θηρατήα*. El. 340, *ἀκουστήα*. Fr. 963, *θανυσαστά*. Eur. Andr. 63, *φυλακτιά*. Hec. 1107, *ἐγγνωστιά*. Med. 491. 703. Bacch. 1037. Ph. 1008. El. 1026. Andr. 956. Her. 436. Monk ad Hipp. 269. Thuc. i. 72, *παριτητία*. 125. iii. 88. Herod. i. 91, *τιμωρητία*. iii. 109. ix. 2. Virg. Aen. i. 669, 'Nota.'

679. ἐκπεςεῖν. 'To fall, to be defeated.' Perhaps not sound.

680. καλοίμεθ' ἄν. καλοίμεθα Hart. Bergk with some reason suspects the genuineness of this line, as a repetition of 678.

ΧΟ. ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ" κεκλέμμεθα",  
λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι.

ΑΙ. πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,  
πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον.  
ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, 685  
οὐτ' ἂν δυναίμην μῆτ' ἐπισταίμην λέγειν  
γένοιτο μέντ' ἂν χᾶτέρφ' καλῶς ἔχον'.

681 f. ἡμῖν μὲν —. A similar observation is made by the Chorus in Eur. Ph. 500, ἐμοὶ μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χόθνα | τεθράμμεθ', ἀλλ' οὖν ξυνετὰ μοι δοκεῖς λέγειν. And by the Chorus in Aesch. Pr. 1037, ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαυρα φαίνεται | λέγειν —. As the Antigone was performed a few years before the Phoenissae, the charge of plagiarism, if any, falls on Euripides, according to Valck. ad l. Cf. on Oed. C. 552.

681. τῷ χρόνῳ. 'By age.' Cf. 729, οὐ τὸν χρόνον χρὴ μᾶλλον ἢ τὰργα σκοπεῖν. Oed. C. 804. Said perhaps with reference to the rebuke of Creon 280. Hart. reads τῶν φρενῶν. κεκλέμμεθα. κεκλήμμεθα L. κεκλίμμεθα R. Aug. Dresd. a. Schol: εἰ μὴ τῆς φρονήσεως ὑπὸ τοῦ γήρως σεσυλημέθα. Gl. Liv. b: τὸν νοῦν παρετράπημεν. 'Unless we are mistaken, misled, through old age.' Cf. 1218, ἢ θεοῖσι κλέπτομαι (Schol: ἢ ἀπατῶμαι ὑπὸ τῶν θεῶν). Tr. 243, εἰ μὴ ξυμποραὶ κλέπτουσί με. El. 56, λόγῳ κλέπτοντες. Ph. 55. 968. Eur. Tro. 678, οὐδὲ κλέπτομαι φρένας | πράξειν τι κεδνόν. Alc. 337, δράσει τάδ', ἥνπερ μὴ φρενῶν ἀμαρτάνῃ. Hipp. 1414, δόξης γὰρ ἤμεν πρὸς θεῶν ἐσφαλμένοι. Schneid. thinks τῶν φρενῶν may be supplied from the context. Schaefer, while he retains the common reading, expresses his surprise that no editor should have proposed βεβλάμμεθα (sc. τὸν νοῦν), as in Homer, Od. α'. 195, τὸν γε θεοὶ βλάπτουσι κελεύθου. Hesiod. Theog. 88, λαοὶς βλαπτομένοις. Theognis 223, κείνός γ' ἄφρων ἐστὶ, νόου βεβλαμμένος ἐσθλοῦ. Add Aesch. Ag. 119, βλαβέντα δρόμων. Eur. Hipp. 511, ἐπὶ βλάβῃ φρενῶν. Qu. εἰ μὴ τὰς φρένας κεκλέμμεθα, or εἰ μὴ τῶν φρενῶν λελείμμεθα, 'unless I am destitute of judgment.' Cf. on El. 474, γνώμας λειπομένη σοφᾶς.

683 f. Cf. 1050 f. 1348. Aesch. Ag. 900, καὶ τὸ μὴ κακῶς φρονεῖν | θιοῦ μέγιστον δῶρον. Plato Legg. i. 631, ὃ δὲ

πρῶτον ἀπὸ τῶν θείων ἡγεμονοῦν ἐστὶν ἀγαθόν, ἢ φρόνησις. In this speech of Haemon the distastefulness of the remarks is judiciously tempered and disguised by the dutiful and respectful feeling which pervades them.

683. φύουσιν — φρένας. 'Beget wisdom.' Cf. Oed. C. 805.

684. χρημάτων vulg. Schn. χρημάτων (supr. κτ) L. κτημάτων Dind. Wund. Hart. ὑπέρτατον. ὑπέρτερον N.

685. ἐγὼ δ'. Cf. 1196. Aj. 487.

ἔπος. 'That.' λέγεις. λέγῃς L. λέγῃς R.

686. 'Neither can I, nor may I ever know how to say.' For οὕτε — μήτε cf. 500. Trach. 582, κακὰς δὲ τόλμας μῆτ' ἐπισταίμην ἐγὼ, | μῆτ' ἐκμύθοιμι, τὰς τε τολμώσας στυγῶ (i. q. οὕτε φιλέω τὰς τολμώσας). Matth. § 608. 4. Schneid. compares 500. Plaut. Bacch. 476, 'ipsius neque amat nec tu creduas.'

687. γένοιτο. λέγοιτο, from conjecture, Wund. χᾶτέρφ vulg. Dind. Wund. Schn. Don. Ben. χᾶτέρως Erf. (from Schol.) Herm. Hart. χᾶτέρφ ('et alia ratione') Musgr. Erf. Cl. Journ. xvii. 62. Schol: δυνατὸν δὲ καὶ ἐτέρως καλῶς μεταβουλεύσασθαι. Gl: χᾶτέρφ. οὐ μόνον ἐμοί. Heath: 'Fieri quidem id possit ab alio (qui filius non sit tuus), et quidem non indecore.' Wunder: 'dicatur tamen etiam ab alio quod bene se habeat.' Who considers χᾶτέρφ opposed, not to ἐγὼ, but to σὺ. Schneid: 'yet also there might come a good thought into the mind of another.' (He thinks either χᾶτέρως or χᾶτέρφ spoils the thought.) Donaldson: 'Howbeit that task might well beseech another, nevertheless it might come to pass that this censure would proceed with propriety from another.' But this would require not χᾶτέρφ, but ἐτέρφ γε. I should prefer myself χᾶτέρφ or χᾶτέρως, i. e. 'it might however be right for me to speak even otherwise' (i. e. though perhaps it might be &c.). Cf.

σοῦ δ' οὖν πέφυκα" πάντα προσκοπεῖν ὅσα  
λέγει τις ἢ πράσσει τις ἢ ψέγειν ἔχει.  
τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ 690  
λόγοις τοιούτοις", οἷς σὺ" μὴ τέρψει κλύων  
ἔμοι δ' ἀκούειν ἔσθ' ὑπὸ σκότου" τάδε,  
τὴν παῖδα ταύτην οἷ' ὁδύρεται πόλις,  
πασῶν γυναικῶν ὡς ἀναξιώτατη  
κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει,  
ἥ τις τὸν αὐτῆς αὐτάδελφον ἐν φοναῖς 695

Schol. Oed. C. 1444, καὶ τῇδε φῦναι χᾶτέρα. 1194, εἰσι χᾶτέροις γοναὶ κακαί. Or thus — χᾶτέρως λέγειν καλόν. Or possibly καλῶς may be only a corruption of κακῶς, written as a gloss on ἐτέρως, and Sophocles may have written, — χᾶτέρως ἔχον τὸ σόν.

688. σοῦ δ' οὖν πέφυκα — προσκοπεῖν &c. Schneid: 'Above thee however, so it is, I have naturally this advantage, that I observe sooner than thou what people say.' Or thus: 'Yet is it natural that for you I should in all matters use foresight, provide.' So 741, σοῦ γὰρ οὖν προκήδομαι. Cf. Phil. 88, ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς. Eur. El. 1102, ὦ παῖ, πέφυκας πατέρα σὸν στέργειν ἀεὶ. Matth. § 531. σοῦ δ' οὖν πέφυκα E. Aug. and (with v. l. σὺ δ' οὐ πέφυκας) L. pr. σοὶ Ald. L. (supr.) &c. σὺ δ' οὐ πέφυκας Herm. Hart. προσκοπεῖν. σκοπεῖν A.

689. λέγει τις ἢ πράσσει τις. The repetition of τις displeases Musgrave. But the indefinite pronoun is often thus repeated. So Tr. 945, ὥστ' εἴ τις δύο | ἢ καὶ πλείους τις ἡμέρας λογιζέται, | μάταιός ἐστι. Eur. Or. 1216, φύλασσε δ' ἦν τις, πρὶν τελευτηθῆναι φόνος, | ἢ ἐγὼμαχος τις — ἐλθὼν ἐς οἴκου φθῆναι.

690. Schol: τὸ σὸν ὄμμα, φησὶ, τοιοῦτόν ἐστιν, ὥστε μηδὲνα τῶν πολιτῶν ἀντικρὺ σοὶ λέγειν τοιαῦτα, οἷς σὺ μὴ τέρψῃ. ἔμοι δὲ &c. Gl: δεινόν. φοβερόν. Cf. Aj. 167, τὸ σὸν ὄμμα' ἀπέδραν. Stephens would enclose this line in a parenthesis; or else transpose it after the next following, connecting ψέγειν with λόγοις. So also Cant. and Heath.

691. λόγοις τοιούτοις. 'Because of such words (because the words he would utter, would be such), as you would not be pleased to hear.' Such is the force of the future. For the dative of cause cf.

on 391. Schol: ἐν λόγοις τοιούτοις ἔστι Gl: λόγοις. ἐν λόγοις. Wunder considers it equivalent to λέγων τοιούτα. Herm: 'I. e. timeris dicturis talia.' Schneid: 'I. e. λέγοντι τοιαῦτα, 'for such speeches.''' Musgrave proposes: λόγους τοιούτους, οἷς σὺ [f. οἷσι] μὴ τέρψει, κλύων [f. κλύει]. Qu. λέγοντι (or λέξοντι) τοιαῦθ' or λέγειν (sc. ἔστι) τὰ τοιαῦθ'. οἷς σὺ. Qu. οἷσι or οἷα.

692 f. Arist. Rhet. iii. 17 commends the good taste and judgment of Sophocles for thus making Haemon appeal to his father on behalf of Antigone from the opinion of others (ὡς λεγόντων ἐτέρων), rather than from his own, which would have savoured of λαιδωρία or ἀγροικία, and have been more likely to give umbrage to Creon. ὑπὸ σκότου. 'In the dark, secretly.' Schol: τῶν λάθρα κατὰ σοὺ λεγομένων. Gl: κρύφα, κεκρυμμένως. Cf. 1248, ὑπὸ στέγῃς. Tr. 540, μίμνε μῆς ὑπὸ χλαίνης. Aj. 1145, ὕψ' ἐλμας (qu. εἴμασιν) κρυφείας. Xen. Anab. iv. 4, ὑπὸ τῆς αἰθέρας, 'in the open air.' So ὑπὸ μάλης, ὑπὸ ζώνης &c. Qu ὑπὸ στέγῃ, as in Eur. Ph. 1220, κακὸν τι κείνῃ καὶ στέγεις ὑπὸ σκότῳ. 'Ο σκότος is Attic, τὸ σκότος common (Schol. Eur. Hec. 1).

694. Cf. Arist. Av. 1222, δικαίωτ' ἂν ληφθεῖσα πασῶν ἱρίδων | ἀπ' ἄθροιστος. The triple superlative (ἀναξιώτατη — κάκιστα — εὐκλεεστάτων) is worthy of notice. Cf. 502.

695. ἀπ' ἔργων. — 'In consequence of most noble deeds.' Eur. Ph. 483, ἐγὼ δὲ πατρὸς δωμάτων προὔσκεψέμεν &c. Arist. Eq. 154, ἐγὼ δ' ἰὼν προσκείμεν τὸν Παφλαγόνα.

696 f. ἥ τις — μὴδ' &c. The reason why μὴ is used here, and not οὐ, is because the sentence is conditional, 'quae

πεπτῶτ' ἔθαιψε, μηδ' ὑπ' ὠμηστῶν κυνῶν  
 εἶας' ὀλέσθαι" μηδ' ὑπ' οἰωνῶν τινός  
 οὐχ ἦδε χρυσῆς ἀξία τιμῆς λαχεῖν" ;  
 τοιάδ' ἐρεμνὴ σίγ' ἐπέρχεται φάτις.  
 ἐμοὶ δὲ σοῦ πρᾶσσοντος εὐτυχῶς, πάτερ,  
 οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.  
 τί γὰρ πατρὸς θάλλοντος εὐκλεία\* τέκνοις  
 ἄγαλμα μείζον, ἢ τί πρὸς παίδων" πατρί ;

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non siverit,' not 'quae non sivit' (which would be *ἦτις οὐκ εἶασε*). So Phil. 715, *δὲ μελέα ψυαῖς*, *δὲ μηδ' οἰνοχύτου πάματος ἦσθη* ('quae non gustaverit') *δεκέτει χρόνῳ*. 254. αὐτῆς. αὐτῆς conj. Bergk. *ἐν φοναῖς*. 'In bloody slaughter.' Cf. 1314. Eur. Hel. 153, *ἐν φοναῖς θηροκτόνοις*. Arist. Av. 1070, *ἐν φοναῖς δαλνται*.

697. πεπτῶτ' ἔθαπτον vulg. Schneid. (coll. 27 f. 205 f.) conjectures: πεπτῶτ' ἔθαπτον [better *ἔθαψε*, I think], μηδ' *δπ'—μήθ'* [better *μηδ'*, *μὴ δ' L.*] ὑπ' &c. The reading *ἔθαπτον* he thinks may have intruded from 205. κυνῶν. λύκων L. v. l. So Aesch. Sept. 1043, *τοῦτον δὲ σάρκας οὐδὲ κοιλονάστορες | λύκοι σπάσσονται* &c. But cf. 206. 257. Aesch. Sept. 1022. 1028. In Homer *ὠμησταί* is an epithet of dogs, Il. x'. 67.

698. ὀλέσθαι. Qu. *ἔδεσθαι*. So *ἔδεσθαι* 206. μήθ'. *μὴ δ' L. R.* τινός. Qu. *δέμας* (205) or *νέκυν*. Or *βοράν*.

699. χρυσῆς. Schol: *λαμπρᾶς*, *ὕπερ-βολικῆς*. Gold being the most beautiful and precious of metals, whatsoever is most excellent of its kind is familiarly called golden. τιμῆς. *τιμαῖς* (γρ. καὶ στήλης) L. Dind. Wund. and Schneid. bid us connect *τιμῆς* with *λαχεῖν*, not with *ἀξία*. But I much doubt whether *λαχεῖν* ever governs a genitive. Schaefer indeed assures us that the construction of *λαχεῖν* with a genitive is sufficiently common. If so, why did not that learned scholar supply us with an instance or two? I doubt if a single genuine one is to be found. If the common reading were correct, I would construe *ἀξία χρυσῆς τιμῆς* (*ᾧστε*) *λαχεῖν* (*αὐτήν*). So Phil. 60, *οἷ σ'—οὐκ ἤξιωσαν τῶν Ἀχιλλείων δπλων | ἐλθόντι δοῦναι*. Eur. Med. 1396, *αἱ αἶ, φίλου χρῆζω στόματος | παίδων δὲ τάλας προσπύξασθαι*. Hel. 681, *τινῶν χρῆζουσα προσθεῖναι κακῶν*; Rhes. 300, *ὦν ἐφίμην*

*μαθεῖν*. Thuc. v. 15, *ἐπιθυμίᾳ τῶν ἀνδρῶν τῶν ἐκ τῆς νήσου κομίσασθαι*. Cf. on Oed. C. 1496. 1755. But I have little doubt that for *λαχεῖν* we should substitute with Brunn *τυχεῖν*, upon which the gen. *τιμῆς* will properly depend. *Τυχεῖν* is constantly confounded with *λαχεῖν*. Cf. Aj. 924, *ὡς καὶ παρ' ἐχθροῖς ἀξιος θρήνων τυχεῖν*. El. 364, *τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν* (al. *λαχεῖν*). Oed. C. 450, *ἀλλ' οὐ τι μὴ λάχῃσι* (read *τόχῃσι*) *τοῦδε συμμάχου*. Eur. Hel. 410, *οὐκ ἀξιόμηναι τοῦδε πρὸς θεῶν τυχεῖν*. Or. 686, *τοῦ δ' αὖ δύνασθαι πρὸς θεῶν χρῆζον τυχεῖν* (so cod. Leid.). Cycl. 253, *ἡμεῖς βορᾶς χρῆζοντες ἐμπολῆν* (*ἐμπολῆς* Piers.) *λαβεῖν*. Philo p. 727, *μείζονος ὀργῆς ἀξιος τυγχάνειν ἐστίν*.

700. ἐρεμνῆ. 'Dark, secret.' Gl: *κεκρυμμένη*. ἐρεμνῆ (contr. from *ἐρεβεννή*, with which cf. *φαεννός*), 'dark, secret.' The epithet occurs also Aj. 376. Aesch. Ag. 1399. Eur. Her. 219. ἐπέρχεται. 'Prevails, gains ground.' Cf. 589. Wunder strangely understands *μοι* (*σοι*?).

703. εὐκλείας vulg. εὐκλεία (*εὐκλείαι*) Johns. Musgr. Hart. The Schol. connects *εὐκλείας* ἄγαλμα (*ἦτοι εὐκλείαι*). Erf. compares Aj. 465, *εὐκλείας στέφανος*. Eur. Suppl. 315, *πόλει παρόν σοι στέφανον εὐκλείας λαβεῖν*. Antio. Fr. iv. 4. With *θάλλοντος* *εὐκλεία* compare Eur. Hipp. 422, *παρησίᾳ θάλλοντες*. Schneid. strangely explains *εὐκλείας* to mean *ἡ εὐκλεία*, *θάλλοντος* *πατρός* being put absolutely (Phil. 418). The construction *ἄγαλμα εὐκλείας* (as Aj. 465, *εὐκλείας στέφανος*), he observes, is repugnant to the sense, as the *εὐκλεία* is the father's, not the children's. Cf. 637 f.

704. ἄγαλμα. 'An ornament.' Cf. 1116. ἢ τί πρὸς παίδων πατρί; Schol: *οὐδὲ ἀπατῆρ μείζονα ἑλλην χάριν πρὸς τῶν παίδων δέχεται, ἢ εὐτυχούντας*

μή νυν ἐν ἦθος μῶνον ἐν σαυτῷ φέροι,  
 ὥς' φῆς σὺ, κούδεν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.  
 ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,  
 ἢ γλώσσαν, ἢν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,  
 οὔτοι διαπτυχθέντες" ὥφθησαν κενοί.  
 ἀλλ' ἄνδρα", κεῖ" τις ἢ σοφὸς, τὸ μανθάνειν" 710  
 πόλλ' αἰσχροὺς οὐδὲν καὶ τὸ μὴ τείνειν" ἄγαν.  
 ὁρᾶς παρὰ ρείθροισι χεიმάρροις ὅσα

τούτους ὁρᾶν. Johnson explains πρὸς by πρόσσῃ, 'adest.' It might also mean 'in addition.' Qu. ἢ τί αἰδῶν πατρί. Or ἢ τί παίδων (or παιδὸς) αἰδῶν πατρί. Or ἢ τί παίδων ὦν πατρί.

705. 'Do not then pertinaciously entertain (carry in yourself) but one feeling, that what you say, and nothing else, is right.' μή νυν Dind. μή νυν vulg. Cf. Aj. 1129, μή νυν αἴμιον — ἦθος. Cf. Aj. 595. ἦθος — φέροι. Cf. Eur. Hipp. 118, ὅφ' ἦθῃς σπλάγχχον ἐντονον φέρον. Ph. 1531, ἀλάν ὄμμα φέρον. Arist. Eq. 757, καὶ λῆμα θούριον φορεῖν καὶ λόγους ἀφύκτους &c. Cic. Off. iii. 29, 'Juravit lingua, mentem injuratum gero.' Shaks. Jul. Caes. v. 1, 'He bears too great a mind.' Coriol. iv. 5, 'Friends—whose double bosoms seem to wear one heart.'

706. ὥς φῆς σὺ. Qu. δ (or ε) φῆς σὺ, because of οὐδὲν ἄλλο and τοῦτο. 'That as (what) you say is right, and nothing else.' For ὥς v. Matth. § 485. Cf. Tr. 458, τὸ μὴ πυθέσθαι τοῦτό μ' ἀλγύνειεν ἔν. Oed. R. 407. τοῦτ'. ταῦτ' R. ἔχειν. ἔχει L. R.

707 f. From Theognis apparently, an author used as a school-book at Athens, 655, ὅστις τοι δοκεῖ τὸν πλησίον ἰδμεναι οὐδὲν, | ἀλλ' αὐτὸς μῶνος ποικίλα δῆνε' ἔχειν, | κείνός γ' ἄφρων ἐστὶ, νόου βεβλαμμένος ἐσθλοῦ' | ἴσως γὰρ πάντες ποικίλ' ἐπιστάμεθα.

707. ὅστις γὰρ — οὔτοι. A frequent enallage of number, easily explained, because ὅστις is a word containing a plural notion. Cf. 1166 f. Generally the plural precedes ὅστις, as in Eur. Andr. 179 f. ἀλλ' εἰς μίαν βλέποντες εὐναίαν Κύπριν | στέργουσιν, ὅστις μὴ κακὸς οἰκεῖν θέλει. Arist. Ran. 714. Il. γ'. 279. Hec. 359 f. El. 933 f. V. Matth. § 475, a. Monk ad Hipp. 78.

709. διαπτυχθέντες. 'When laid open' (lit. unfolded). Schol: ἀνακα-

λυθέντες. Qu. οὔτοι δ' ἀναπυχθέντες. Cf. El. 639, οὐδὲ πᾶν ἀναπυχέμεν πρέπει πρὸς φῶς. Fr. 284, πέντ' ἀναπύσσει χρόνος. But compare ἀναίγειν and διοίγειν. Schneid. compares the famous Scholion: εἴθ' ἐξῆν ὁπαιὶς τις ἦν ἕκαστος, | τὸ στήθος διελάοντ' ἔκαστα τὸν νοῦν | ἐσιδόντα, κλῆσαντα πάλιν, | ἑστὶ φίλον νομίζειν ἀδόλῳ φρενί. ὥφθησαν κενοί. 1. q. ἐφάνησαν, ἐφρίθησαν. 'Appear empty.' The gnomist aorist. V. Matth. § 502. 3. Trach. 452, ἐφάνη κακός.

710. Construe οὐδὲν αἰσχροὺς ἐστὶ τὸ ἄνδρα μανθάνειν πολλά &c. For the addition of the article v. Matth. § 543. Schneid. refers to Aj. 1166. Tr. 65. Cf. 723. For ἄνδρα qu. ἀνδρὶ, as Wakefield proposes Silv. Crit. cxc. Solon: γῆρας καὶ δ' αἰεὶ πολλὰ διδασκόμενος. κείνῳ L. R. Aug. Dresd. Liv. b. Thom. M. p. 267. Dind. κῆν τις vulg. Hermann compares εἰ σοφὸς ῥ in Cratinus Bekk. Anecd. p. 144, 28. Cf. Oed. R. 198. Oed. C. 1443. Matth. § 525. 7. But we find El. 26, ὥσπερ γὰρ ἱππὸς εὐγυγῆς, καὶν ῥ γέρον, —. Qu. ἀλλ' ἄνδρα (ἀνδρὶ), κεί σοφὸς πέφυκε, μανθάνειν &c. Perhaps τὸ μανθάνειν came from 723. ῥ. εἰ L. R.

711. αἰσχροὺς οὐδέν. 'Is nowise disgraceful.' Tr. 448, τοῦ μηδὲν αἰσχροῦ καὶ τὸ μὴ τελεῖν ἔγαν. Schneid: 'not to draw the cord too tight,' attached freely, as if καλὸν, instead of οὐδὲν αἰσχροὺς, had preceded. Schol: μὴ αἰδέσθαι εἶναι ἀντιτείνοντα τοῖς συμβουλευέουσιν. Qu. καὶ τὸ (or οὐδὲ) μὴ ἀντιέχειν ἔγαν.

712. "Above 473 f. Creon had expressed the same thoughts with the like images; which the spectators could not fail to call to mind. The Poet had probably Aesop's fable, κλάμοι καὶ ἑρῆς (Babr. 36), in his mind: he puts into the mouth of Haemon just what would be familiar to a young Athenian of his own

δένδρων ὑπέικει, κλῶνας ὡς ἐκσώζεται  
τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.  
αὐτως δὲ ναὸς ὅστις ἐγκρατῇ πόδα  
τείνας ὑπέικει μηδὲν, ὑπτίοις κάτω  
στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.  
ἀλλ' εἶκε θυμοῦ καὶ' μετάστασιν δίδου.

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times from his school-instruction." SCHN. παρὰ βέλθοισι E. T. Liv. b. and most mss. παραβέλθοισι A. L. and (βρ) Ald. 'By the side of swollen streams.' So χειμάρρους ποταμὸς Il. xiii. 138. (χειμάρρους alone xi. 493, &c.) χειμάρρους χαράδρα Polyb. x. 30. 2. χειμάρρους γάπη Eur. Bacch. 1093.

713. ὑπέικει, κλῶνας. 'Yields its branches.'

714. Parodied by Phoruscus ap. Athen. viii. 344 A. ἀντιτείνοντ'. Epict. iii. 26, μὴ ἀντίτεινε μηδὲ γόγγυζε.

αὐτόπρεμνα. 'Stem (root) and all.' Schol: αὐτόπρι(α. Arist. Ran. 902, τὸν δ' ἀνασπῶντ' αὐτοπρέμνοισι | τοῖς λόγοισιν—συσκεδᾶν &c. Aesch. Sept. 71, μή μοι πόλιν γε πρέμνοθεν πανώλεθρον | ἐκθαμνίσῃτε. (and Blomf. Gl.) Ag. 134. Eum. 379. Similarly αὐτόκοπος Aesch. Cho. 157. αὐτόφορτος ibid. 663. αὐτότοκος Ag. 134.

715. αὐτως δέ. αὐτως δὲ Ell. Schn. 'And in like manner.' Cf. 85, οὖν δ' αὐτως ἐγώ. Oed. R. 931. Aj. 1179. Tr. 1038. ὅστις. εἷς (supr. οσ)

L. ἐγκρατῇ most mss. vulg. ἐγκρατεῖ (supr. η) L. Qu. ἐγκρατῇ (supr. ας) Liv. b. ἐγκρατῇ M. R. V. Aug. Dresd. a. marg. Turn. Dind. Wund. Schn. Hart. &c.

ἐγκρατῇ πόδα τείνας. 'Having hauled the sheet tight.' I. e. ὥστε εἶναι ἐγκρατῇ. So Oed. R. 98, ἀνέκαστον τρέφειν. Tr. 679, μέλ' ἐκτενῶ λόγον. Eur. Iph. T. 1180, σοφὴν σ' ἐθρεψεν Ἑλλάς. Cf. on Oed. C. 919. Similarly Eur. Or. 705, καὶ ναῦς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ | ἔβαψεν, ἔσθη δ' αὖθις, ἣν χαλᾷ πόδα (ποδός?). Plut. de adul. et amic. diacr. c. 16, τὰ μὲν ἐνδιδοῦς, τὰ δὲ ἐπιτείνων. The ποδὲς in a ship were the two ropes (called by us the 'sheets'), which were fastened to the two lower corners of the sail, by tightening or relaxing which they were enabled to sail with the wind (v. Schol. ad Eur. Or. 704. Schöbl. ad Arist. Eq. 436), thus forming the feet as it were on which the sail moved. When the wind was right astern, so that it was unnecessary to haul the sail

to either side, the ship was said to sail ἀμφοῖν τῶν ποδῶν.

716 f. ὑπτίοις —. 'Having capsized (his boat) proceeds the remainder of his voyage with benches turned topsy-turvy,' i. e. he does not proceed at all, but is drowned. Said ironically. Cf. 310 f. Aj. 100. Oed. R. 1273.

716. ὑπέικη conj. Bergk (Schol: μὴ ἐγχαλᾶσθ). Cf. on Oed. C. 509. κάτω στρέψας. Sc. τὴν ναῦν. 'Having capsized.'

717. τὸ λοιπόν. For this Hermann, who is followed by Hart., substitutes τὸ πλοῖον (στρέψας). A conjecture ingenious, but not true: for it is not likely that after ναὸς the Poet would so soon have added τὸ πλοῖον, speaking of the same object. Τὸ λοιπόν is confirmed by Oed. R. 1273, &c.

718. εἶκε. 'Yield, give way.' Gl: ὑποχάλα. εἶκε θυμῷ Ald. L. and other mss. Schn. εἶκε θυμοῦ M. R. T. V. Aug. Dresd. a. Br. Musgr. Dind. Wund. Hart. Don. εἶκε, θυμῷ — Gaisf. Herm. εἶκε, θυμοῦ — Boissonade. εἶκε θυμὸν Porson Adv. p. 172. (coll. Oed. C. 1178. Phil. 465). The reading ἀλλ' εἶκε θυμῷ is, I think, clearly wrong; for that would convey the exactly opposite sense of that intended, 'yield to (give way to, indulge in) anger,' as in Eur. Hel. 79, ὀργῇ δ' εἶξα μᾶλλον ἢ μ' ἐχρῆν. In Homer Il. i. 598, εἶξας δ' θυμῷ means, 'yielding to his own inclination.' Oed. C. 855, ὀργῇ χάριν δοῦς (i. q. χαρισάμενος). So Paul Ep. Rom. xii. 19, ὅτε τόπον τῇ ὀργῇ. Ep. Ephes. iv. 27, μήτε (μηδὲ) διδοτε τόπον τῷ διαβόλῳ. And it is certainly more likely that, after εἶκε, θυμοῦ should have passed into θυμῷ, than θυμῷ into θυμοῦ. Dind. explains εἶκεν θυμοῦ 'remittere de ira,' said as χαλᾶν τῇς ὀργῆς. Wunder: 'sed cede voluntate (θυμοῦ) ejusque mutationem praebe.' Schneid: 'get out of the way of the passion (when it comes to thee and threatens to hurry thee away with it, as the torrent does the trees), and give it leave to pass.' Doederlein also

γνώμη γὰρ εἴ τις κἀπ' ἐμοῦ νεωτέρου"  
 πρόσεστι, φήμ' ἔγωγε πρεσβεύειν πολὺ  
 φῦναι τὸν ἄνδρα" πάντ' ἐπιστήμης πλέων  
 εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτη ῥέπειν",

720

(Lect. Hom. Spec. ii. p. 4) defends θυμοῦ by a comparison of the Homeric phrases, μηδ' εἴκετε χάρις Ἀργείοις, and εἴκε, διὸς θύγατερ, πολέμου καὶ θηϊότητος. Add Herod. vii. 160, ἡμεῖς τι ὑπείχομεν τοῦ λόγου. Eur. Ion. 637, οὐκ ἀνασχετὸν | εἴκειν ὁδοῦ χαλῶντα τοῖς κακίοισιν. On the other hand, in favour of θυμῷ, Hermann contends that the preceding examples adduced by Haemon, in which ὑπεί- κει twice occurs, show that after εἴκε in the present instance we should understand ἡμῖν, as in Oed. C. 1201, ἀλλ' ἡμῖν εἴκε. He therefore reads, ἀλλ' εἴκε, θυμῷ καὶ —. The gen. θυμοῦ he supposes to be due to some corrector, who was not without reason displeased with the reading ἀλλ' εἴκε θυμῷ &c. According to this reading we have an expressed object after δίδου: for otherwise we must supply αὐτῷ. For the position of καὶ thus placed, a very unusual one in good writers, see Dind. ad Arist. Ach. 884. But this arrangement is little probable, not to mention that our Poet would rather have written ἀλλ' εἴκε, καὶ θυμῷ &c., or ἀλλ' εἴκε, καὶ μετὰ δότασιν θυμῷ δίδου. Stephens found a difficulty in both readings, εἴκε θυμοῦ and εἴκε θυμῷ. Perhaps the simplest correction is the one proposed by Porson, εἴκε θυμόν. Cf. Oed. C. 1178, καὶ μὴ μ' ἀνάγκη προσβάλῃς τὰδ' εἰκαθεῖν. 1328, ἐξαιτούμενοι (σε) | μῆνιν βαρεῖαν εἰκαθεῖν — τῷδ' ἀνδρὶ. Phil. 465, ὁππῆν' ἂν θεὸς | πλοῦν ἡμῖν εἴκη. Aj. 1244, εἴκειν δ' —. Arrian Epict. ii. 17, τὴν ὁρεῖν καὶ τὴν ἐκκλίσιν τῷ θεῷ χάρισαι. μετὰ δότα- σιν. Schol: μετὰ δότασιν. Eur. Andr. 1004, οὐδέ νιν μετὰ δότασιν | γνώμης ὀνή- σει. Med. 911, σὺν μεθίστηκεν κίαρ.

719. κἀπ' ἐμοῦ. I. e. καὶ ἀπ' ἐμοῦ, 'from me also.' Cf. Oed. R. 1110, εἰ χρή τι καμῶ —. Schneid. understands it as καὶ ἐπ' ἐμοῦ, 'to me too.' Qu. γνώμη γὰρ εἰ καμῶι τις ὡς νεωτέρῳ, or γνώμης — τι τῷ νεωτ. νεωτέρου. Sub. ὄντος.

720. πρεσβεύειν. I. e. πρεσβύτερον εἶναι (Oed. R. 1364), 'is better.' Schol: ὑπερέχειν. The sentiment here expressed is a common one, derived probably from Hesiod Op. 291 f., οὗτος μὲν πανάριστος, δὲ αὐτὸς πάντα νοήσῃ | φρασ- σάμενος τὰ κ' ἔπειτα καὶ εἰ τέλος ᾗσιν

ἀμείνω | ἐσθλὸς δ' εὖ κακείνους, ὅς ἐ εἰπόντι πίθηται. | δὲ δέ κε μήτ' αὐτὸς νεός, μήτ' ἄλλου ἀκούων | ἐν θυμῷ βέλλεται, δδ' αὐτ' ἀρχήσιος ἀνὴρ. Cf. Pind. Ol. ix. 100, τὸ δὲ φυῆ κράτιστον ἔπαιρ' πολλοὶ δὲ διδασκαῖς ἀνθρώπων ἀρεταῖς κλέος ἔρρα- σαν ἐλέσθαι. ii. 155, σοφὸς δ' ὅλλ' εἰδὼς φυῆ. Bacchyl. Fr. xiii. Herod. vii. 16, ἴσον ἐκείνο — παρ' ἐμοῖ κέκριται φρε- νέειν τε εὖ καὶ τῷ λέγοντι χρηστὰ πεί- θεσθαι. Arist. Eth. Nic. i. 4, 6. Cic. pro Cluent. 31, 'sapientissimum esse dicunt eum, cui quod opus sit ipsi veniat in mentem; proxime accedere illum, qui al- terius bene inventis obtemperet.' Liv. xxii. 29, 'saepae ego audiui, milites, cum primum esse virum qui ipse consulat, quid in rem sit; secundum eum, qui bene monenti obediunt.'

721. φῦναι. 'Be naturally, be by na- ture.' Gl: ἐκ φύσεως εἶναι. Inc. Rhea. 106, ἀλλ' οὐ γὰρ αὐτὸς πάντ' ἐπιστάσθαι βροτῶν | πέφυκεν. τὸν ἄνδρα. 'The man.' But what man? I would correct φῦναι μὲν ἄνδρα or φῦναι τιν' ἄνδρα (cf. on Oed. C. 1225). Or φῦναι μὲν αὐτὸν ἄνδρ' ἐπιστήμης πλέων. πάντ' ἐπι- στήμης πλέων. 'Altogether full of (brim- ful of, replete, stocked with) knowledge.' I. e. παντεπιστήμονα. The nominative would be πᾶς ἐπιστήμης πλέων. So Aj. 275, λύπη πᾶς ἐλθλάται κακῇ &c. Wunder with Schol. explains it πάντα ἐπιστά- μενον, i. e. 'knowing every thing.' With which we might compare such passages as Eur. Ion. 572, τοῦτο κἄμ' ἔχει τῶσι (i. e. τοῦτο καὶ γὰρ ποθῶ). But, I think, wrongly. Cf. Tr. 338, τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ (qu. τούτων γὰρ εἰμι πᾶς ἐπιστήμων ἐγώ). πλέων Aug. Br. Dind. &c. πλέω A. E. L. M. R. T. vulg.

722. Schol: εἰ δ' οὖν. εἰ δὲ τις ἀνθρώπος εὐρεθῇ. Διδυμοὶ δὲ φησι. . . (sic ms.). Musgrave notices a similar ellipse in Eur. Ion. 456, εἰ δ', οὐ γὰρ ἔσται, τῷ λόγῳ δὲ χρῆσσομαι. A better example is Eur. Hipp. 507, χρῆν μὲν οὐ σ' ἀμαρτάνειν | εἰ δ' οὖν, πιθοῦ μοι· δευτέρα γὰρ ἡ χάρις. Compare also Aesch. Eum. 885, ἀλλ', εἰ μὲν ἄγνὸν ἐστὶ σοὶ πειθοῦς σέβας, — εἰ δ' οὖν (τῶν?) μένοις ἐν' εἰ δὲ μὴ θέλεις μένειν —. Soph. El. 577, εἰ δ' οὖν, ἐπὶ

καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.

ΧΟ. ἄναξ, σέ τ' εἰκὸς, εἴ τι καίριον λέγει,  
μαθεῖν, σέ τ' αὖ τοῦδ'· εὖ γὰρ εἴρηται διπλῇ. 725

ΚΡ. οἷ' τηλικοῖδε καὶ διδαξόμεσθα δὴ'  
φρονεῖν πρὸς' ἀνδρὸς τηλικούδε τὴν φύσιν ;

ΑΙ. μηδὲν τὸ μὴ δίκαιον'· εἰ δ' ἐγὼ νέος,  
οὐ τὸν χρόνον χρὴ μάλλον ἢ τὰργα σκοπεῖν.

ΚΡ. ἔργον γάρ ἐστι τοὺς ἀκοσμοῦντας σέβειν ; 730

ΑΙ. οὐδ' ἂν κελεύσαιμι' εὖσεβῶν ἐς τοὺς κακοὺς.

γὰρ καὶ τὸ σὺν, κείνων θέλων | ἐπωφελῆσαι, ταῖτ' ἔδρα, τούτου θανεῖν | χρὴν αὐτὸν εἶναι. Eur. Cress. Fr. iv. λύπη μὲν ἔτη περιπεσεῖν αἰσχρῶ τινι | εἰ δ' οὖν γένοιτο, χρὴ περιστέλλαι καλῶς &c. Alc. 866, ἦν δ' οὖν ἀμάρτω. Arist. Vesp. 92, ἦν δ' οὖν καταμύσῃ —. Plato Rep. 337 C, εἰ δ' οὖν καὶ μὴ ἔστιν ὁμοιον. 388 C, εἰ δ' οὖν θεοὺς, μήτοι τὸν γε μέγιστον. V. Matth. § 617, a. b. Vauv. would correct, εἰ δ' οὐ ('si autem hoc non est'). But εἰ δὲ μὴ rather would then be required. Qu. εἰ δ' οὖν, φιλεῖ γὰρ, τοῦτο μὴ ταύτῃ βέβη. Schneid. and others understand ἄλλῃ βέβη. But I do not see how the ellipse can be thus supplied. Perhaps a line has fallen out after this one. For the sentiment Musgrave compares Eur. Rhes. 106, οὐ γὰρ αὐτὸς πάντ' ἐπίστασθαι βροτῶν | πέφυκεν. τοῦτο μὴ ταύτῃ. ταῦτ' αὖ μὴ ταύτῃ Hart. ταύτῃ. 'In this way.' Cf. 936. Phil. 301. 1331. Oed. C. 1300. Epict. 79, εἰ ταύτῃ τοῖς θεοῖς φίλον, ταύτῃ γινέσθω.

723. Construe: καὶ τὸ μανθάνειν τῶν λεγόντων εὖ καλόν. Qu. τῶν εὖ λεγόντων καὶ τὸ μανθάνειν καλόν. Cf. 1031, τὸ μανθάνειν δ' ἥδιστον εὖ λέγοντος. For the position of εὖ Wunder refers to 166. 410. Aj. 1252.

725. σέ τ' αὖ τοῦδ'. Addressed to Haemon. διπλᾶ vulg. διπλᾶi L. διπλᾶ M. διπλᾶ Herm. Dind. (from L., in which by a mistake of the copyist ἦι is written over οἱ in the next line, instead of ἦι over διπλᾶi in this) Wund. Schneid. Don. Cf. on Phil. 716. Translate: 'in a twofold manner, in two ways.'

726. οἱ (supr. ἦι) L. ἦ or ῖ E. F. Whence Schneid. suspects the true reading may be ἦ. Qu. ἦ τηλικοῖδε γὰρ (for καὶ) — ; Or διδαξόμεσθα δὴτα τηλικοῖδε δὴ. οἱ τηλικοῖδε (τηλικοῖδε L.) 'Persons of our great age.' Oed. C.

735. Eur. Alc. 642, &c. διδαξέ-

μεσθα. 'Be taught.' Here passive. Cf. Aesch. Ag. 1602, διδάσκεισθαι βαρὺ | τῷ τηλικούτῳ. Arist. Nub. 127, διδάξομαι | αὐτὸς βαδίζων εἰς τὸ φροντιστήριον. For the καὶ cf. 770, ἄμφω γὰρ αὐτὰ καὶ κατακτείναι νοῖς ; Eur. Or. 1331, ἦ τοῦδ' ἔκατι καὶ βοῇ κατὰ στέγας ; Wunder considers the German 'gar' to answer to καὶ in such passages. For the termination of the verse cf. Eur. Hipp. 1093, φευξόμεσθα δὴ | κλεινὰς 'Αθήνας. Suppl. 521, εἰ 'πιταξόμεσθα δὴ. Where Markland compares our passage, and thinks that in both δὴ means 'scilicet,' i. q. δῆθεν. Cf. El. 658.

727. πρὸς. ὅπ' L. Which Schneid. prefers. I think myself ὅπ' is a gloss on πρὸς (cf. on 648). Gl: τηλικούδε νέον. 'One so young.' τὴν φύσιν.

'In age, or growth.' Cf. 728—9.

728. μηδέν. Sub. διδάσκου, 'by no means be advised.' Schol: μηδέν διδάσκου δ μὴ δίκαιόν ἐστὶ σοι μανθάνειν. So Aj. 115, φείδου μηδέν.

729. οὐ — μάλλον ἢ &c. We should say, 'not so much as' &c. τὰργα. 'Facts,' the circumstances of the case. Arist. Ran. 437, μηδὲν μακρὰν ἀπέλθης. Qu. μηδέν (or μήτοι) τὰ μὴ δίκαια γ'. Or μηδέν γε μὴ δίκαιον. Or μηδέν σὺ μὴ δίκαιον.

730. ἔργον γὰρ ἐστι — ; 'Is it then a duty to respect the refractory?' 'Ἔργον refers to the τὰργα of Haemon, but is now used in a slightly different sense ; ancient writers, as Musgrave well observes, not being always careful in repetitions of words to preserve exactly the same meaning in each. We may preserve the equivoque in Latin by rendering ἔργον 'opus.' τοὺς ἀκοσμοῦντας. 'The disorderly, the disobedient.' Cf. 660. 677. Phil. 387. Schol: ἀπειθοῦντας, καὶ ἄκοσμα διαπραττομένους.

731. οὐδ' ἂν κελεύσαιμι' —. 'Not even



- ΚΡ. οὐχ ἦδε γὰρ τοιᾶδ' ἐπείληπται νόσῳ ;  
 ΑΙ. οὐ φησι θήβης τῆσδ' ὁμόπολις λεώς.  
 ΚΡ. πόλις γὰρ ἡμῖν ἀμὲ χρὴ τάσσειν' ἑρεῖ ;  
 ΑΙ. ὁρᾷς τόδ' ὡς εἰρηκας ὡς ἄγαν νέος ; 735  
 ΚΡ. ἀλλῃ γὰρ ἢ 'μοὶ χρὴ με τῆσδ' ἄρχειν χθονός' ;  
 ΑΙ. πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρός ἔσθ' ἑνός.  
 ΚΡ. οὐ τοῦ κρατοῦντος ἡ πόλις νομίζεται ;  
 ΑΙ. καλῶς γ' ἐρήμηστ' ἂν σὺ γῆς ἄρχοις μόνος.  
 ΚΡ. ὃδ', ὡς ἔοικε, τῇ γυναικὶ συμμαχεῖ. 740  
 ΑΙ. εἵπερ γυνὴ σὺ σοῦ γὰρ οὖν προκήδομαι.  
 ΚΡ. ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί.

would I advise others to show respect to the bad,' much less would I do so myself. Cf. Oed. C. 1429. οὐδ' ἀγγελοῦμεν φλαυρά. εὐσεβεῖν εἰς τοὺς κακοὺς. Phil. 1441, εὐσεβεῖν τὰ πρὸς θεοὺς. Eur. Scyr. Fr. ii. εὐσεβοῦσιν εἰς θεοὺς. Barch. 463.

732. οὐχ ἦδε μὲν γὰρ τῆδ' Liv. b. τοιᾶδε — νόσῳ. 'With such a distemper.' Sc. κακία.

733. οὐ φησι —. Cf. 515, οὐ μαρτυρήσει ταῦθ' ὁ καθανὼν νέκυσ. τῆσδ'. Qu. ταῦθ' ὁμόπολις λεώς. 'The entire mass of the people.' Cf. 7, πανδήμῳ πόλει.

734. ἀμέ. εἰ με L. and others. ἀ 'μέ E. Aug. Br. The crasis ἀμέ occurs also Eur. Tro. 656, &c. For τάσσειν qu. πρᾶσσειν.

735. ὡς — ὡς. Cf. Tr. 394, ὡς ἔρποντος, ὡς δρᾷς, ἐμοῦ. 'Seest thou how thou hast made this remark as one who is too (very) young,' and so hastily, rashly? I suspect there is some error here. Cf. Arist. Nub. 872, ἰδοὺ κρέμαι', ὡς ἡλίθιον ἐφθέγγετο &c.

736. χρὴ γε vulg. Wund. χρῆ γε L. χρῆ με Dobr. Dind. Schn. Hart. χρῆ 'w Don. The particle γε is here quite inappropriate. Translate: 'Am I then to rule this state for another besides myself?' Cf. Aj. 1367, τῷ γὰρ με μάλλον εἰκὸς ἢ 'μαυτῷ πονεῖν; Observe ἐμολ put for ἐμαυτῷ (cf. on Oed. R. 1355). Erfurdt cites as instances of the dative after χρῆ Eur. Ion. 1317. Lucian. Herm. i. 796. Thom. M. b. v. All such passages must be more than doubtful. Qu. ἄλλον γὰρ ἢ 'μὲ χρῆ 'στὶ (or χρῆσσι) —. Or — τῆσδ' ἢ ἄρχειν χρῆ χθονός;

737. 'Yes, certainly, for that is no state which belongs to one man,' i. e. in

which only the interest of a single individual is looked to. Cic. de Rep. iii. 21, 'Ergo ubi tyrannus est, ibi non vitiosam — sed — dicendum est nullam esse rem publicam.' οὐκ ἔσθ'. Better *οὐκ ἔσθ'.*

738. Cf. Phil. 386, πόλις γὰρ ἐστὶ τῶν τῶν ἡγουμένων. Oed. C. 38, τίς δ' ἐστ' ὁ χώρος; τοῦ θεῶν νομίζεται; Oed. R. 917.

739. καλῶς ἐρήμης γ' Musgr. Erf. &c. καλῶς. ἐρήμης γ' edd. vett. Br. Read rather, καλῶς γ' ἐρήμης —. Lat. 'palchre scilicet,' as Musgrave himself translates. Said ironically. Aesch. Suppl. 761, καλῶς γ' ἂν ἡμῖν συμφέροι ταῦτ', ὁ τέκνα. | εἰ —. Eur. Med. 491, καλῶς γ' ἂν οὖν | δέξαιτό μ' οἴκοις, ὦν πατέρα κατέκτανον. 575, καλῶς γ' ἂν οὖν ματῶδ' ὑπηρετεῖς λόγῳ, | εἰ —. Arist. At. 139, καλῶς γέ μου τὸν υἱὸν — οὐκ ἔκυσαι. For the thought Cf. Oed. R. 54. ἐρήμης. ἔρημος R.

740. συμμαχεῖ A. L. V. συμμαχεῖ Ald. συμμαχεῖν E. Which Erfurdt defends in his notes. Cf. Trach. 1238, ἐνθ' ὃδ', ὡς ἔοικεν, οὐ νεμεῖν ἐμοὶ | φθίνοντι μοῖραν. Herod. iv. 76, ὡς δὲ ἐγὼ ἤκουσα, εἶναι αὐτὸν &c. Xen. Anab. vi. 4. 18, εἰ γὰρ ἐγὼ — ἤκουσά τινας εἶναι — μίλλει ἤξειν &c.

741. σοῦ γὰρ οὖν (οὐ R.) προκήδομαι Cf. 771, εὐ γὰρ οὖν λέγεις. 1215. Tr. 966, ὡς φίλου προκηδομένα. "From this point the alteration becomes more violent, each laying hold upon the other's words, and seeking to turn them into ridicule, or to turn the edge of them against his opponent. Cf. Oed. R. 335. 544 f. Aj. 1125 f." SCHN.

742. ὦ παγκάκιστε. ὦ παῖ κάκιστι Porson (Adv. p. 172, and ad Orest. 301),

- AI. οὐ γὰρ δίκαιά σ' ἐξαμαρτάνονθ' ὀρώ.  
 KP. ἁμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων ;  
 AI. οὐ" γὰρ σέβεις, τιμάς γε τὰς θεῶν πατῶν. 745  
 KP. ὦ μιὰρὸν ἦθος καὶ γυναικὸς ὕστερον.  
 AI. οὐ τὰν ἔλοις ἦσσω γε τῶν αἰσχυρῶν ἐμέ".  
 KP. ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὄδε.  
 AI. καὶ σοῦ γε κάμου, καὶ θεῶν τῶν νερτέρων.  
 KP. ταύτην ποτ' οὐκ ἔσθ' ὥς" ἔτι ζῶσαν γαμεῖς. 750

from Plutarch. ii. 483 C: which is rightly objected to by Erf. Schaef. Melet. p. 114. Herm. Cf. 1126, δ παγκάκιστε. Tr. 1126, δ παγκάκιστε. Eur. Hipp. 680, δ παγκακίστη καὶ φίλων διαφθορά. διὰ δίκης ἰὼν πατρί. I. q. δικάζομενος τῷ πατρί. Schol: δικάζομενος (δικαζόμενος?), δικαιολογούμενος. Gl: δικάζομενος καὶ λόγοις ἐναντιούμενος. Matth. § 580 c. Cf. Oed. R. 773. Oed. C. 899. Aesch. Pr. 120, τὸν πᾶσι θεοῖς | δι' ἀπεχθέας ἐλθόνθ'. Eur. Ph. 489, καὶ μὴ δι' ἐχθρας τῷδε καὶ φόνου μολών. 20. 395. Or. 1355, διὰ δίκας ἔβα θεῶν νέμεσις εἰς Ἑλέαν. So διὰ πυρὸς μολεῖν τινι Eur. El. 1182. Andr. 476. διὰ φιλημάτων ἵνα τι νι Andr. 416. διὰ θυμοφῶρας ἵνα τι νι Hipp. 543. διὰ φιλίας ἵνα τι νι Xen. An. iii. 2. 8. διὰ πολέμου ἵνα τι νι ibid. διὰ φόνου χωρεῖν Eur. Andr. 175.

743. οὐ γὰρ δίκαια —. I. e. οὐ δίκαια γὰρ —. δίκαια — ἁμαρτ. Aj. 1096, τοιαῦθ' ἁμαρτάνουσιν ἐν λόγοις ἔπη.

744. σέβων. 'Respecting, supporting.' Aesch. Ag. 258, ἥκω σεβίζων σὸν, Κλυταιμνήστρα, κρῆτος. Cho. 960, ἄξιον οὐρανοῦχον ἀρχὰν σέβειν.

745. οὐ γὰρ σέβεις. Musgrave would prefer εἰ γὰρ σέβεις, said sarcastically, as 739. Which correction had also occurred to myself. τιμάς — τὰς θεῶν. I. e. 'the rites which the gods require.' Cf 77, τὰ τῶν θεῶν ἔντιμα. πατῶν. 'Trampling upon,' dishonouring, disregarding. Gl: πατῶν. παραβαίνων. Arist. Vesp. 377, ἵ' εἰδῇ μὴ πατεῖν τὰ ταῖν θεαῖν ψηφίσματα.

746. ὕστερον. I. e. ἦσσαν, 'the slave of.' Schol: ἀντὶ τοῦ ἡττηθῆν ὑπὸ γυναικός. Gl: ὕστερον. ἑλάττων. Cf 680. 756 Phil. 181, οὐδενὸς ὕστερος, 'inferior to none.'

747. οὐκ ἂν L. M. N. R. V. Aug. and perhaps A. οὐκ ἂν γ' vulg. οὐ τὰν Pors. Elmal. ad Med. 836. Dobr. οὐτὰν Herm.

(whom see Opusc. iv. 380 f.) Wand. Hart. Don. οὐ τ' ἂν Erf. οὐ τὰν Dind. οὐκ ἂν ('you will not also find me,' &c.) Doederl. Schneid. οὐ δὲν (δὴ ἂν!) conj. Bergk. οὐτὰν (οὗτοι ἂν) seems the most correct mode of writing. Cf. Aj. 1339, οὐ τὰν (οὐκ ἂν the older mss. οὐκ ἂν γ' Tricl.) ἀτιμάσαιμ' ἂν, ὥστε μὴ λέγειν &c. El. 314, ἦ τὰν (ἦ δ' ἂν or ἦ κὼν the mss.) ἐγὼ θαρσύνουσα —. Aesch. Ag. 341, οὐ τὰν (οὐκ ἂν γ' vulg.) ἐλόντες αἰθῆς ἀνθαλοῖεν ἂν. Eur. Med. 867, οὐ τὰν (οὐκ ἂν most mss. οὐκ ἂν γ' Ald.) ἀμάρτοις τοῦδε γ', ἀλλ' ἀκούσομαι. Tro. 410, οὐ τὰν (οὐκ ἂν Vat. &c. οὐκ οὐκ Ald.) ἀμισθὶ τοῦδε ἐμοῦς στρατηλάτας — ἐπέμπετες. [Hel. 1046. Herc. 1254. 187, doubtful instances.] V. Dind. Praef. Poet. Scen. vii. f. ἔλοις. ἔλῃς V.

ἦσσω — τῶν αἰσχυρῶν. 'Subservient to base objects.' Arist. Nub. 1081, ἡττων ἔρωτος. Cf. 489. ἦσσω γε τῶν αἰσχυρῶν ἐμέ. ἦσσω με τῶν αἰσχυρῶν ποτε Br. Rightly, I doubt not.

748. ὁ γοῦν. ὁ γ' οὐν L. M.

749. καὶ σοῦ γε κάμου. 'Yes, and on behalf of you and myself' &c. Cf. 577.

γε L. R. τε M. Ald.

750. ταύτην. I. e. Antigone. ἔτι ζῶσαν. 'Still alive.' Opposed to ἐν Αἰδου (654). Cf. 3, νῶν ἔτι ζῶσαι. Schneid. wrongly construes ἔτι γαμεῖς ποτε. Wex justly observes that οὐκ ἔσθ' ὅπως is of far more frequent occurrence than οὐκ ἔσθ' ὥς, and thinks a passage in Plato bears upon this, Menon. p. 76 E, ἀλλ' οὐκ ἔστιν — ὥς ἐγὼ ἑμαυτὸν πείθω. — τραγικὴ γὰρ ἔστιν, δ Μένων, ἡ ἀπόκρισις. Cf. 329. Phil. 196. 522. El. 329. 1479. Oed. C. 97. Fr. 235. Eur. Ph. 1684, οὐκ ἔσθ' ὅπως σὺ τόνδε τιμήσεις νέκυν. Qu. οὐκ ἔσθ' ὅπως ταύτην ἔτι —. Or ταύτην κόρην οὐκ ἔσθ' ὅπως γαμεῖς ποτε. Or ταύτην ποτ' οὐκ ἔτ' ἔσθ' ὅπως ζῶσαν γαμεῖς.

- ΑΙ. ἡ δ' οὖν θανέεται καὶ θανούσ' ὀλεῖ τινα.  
 ΚΡ. ἡ κάπαπειλῶν ὧδ' ἐπεξέρχει θρασύς ;  
 ΑΙ. τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γνώμας λέγειν ;  
 ΚΡ. κλαίων φρενώσεις, ὦν φρενῶν αὐτὸς κενός.  
 ΑΙ. εἰ μὴ πατὴρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν. 755  
 ΚΡ. γυναικὸς ὦν δούλευμα μὴ κώτιλλέ μέ".  
 ΑΙ. βούλει λέγειν τι καὶ λέγων' μηδὲν κλύειν ;

751. ἡδ' οὖν vulg. Dind. Wund. Schn. &c. ἡδ' ἢ R. ἡ δ' οὖν lemm. Schol. and Schol. on 1232. Hart. Rightly, I think. Cf. 769, τὰ δ' οὖν κόρα τὰδ' —. 'Well then she shall die.' Cf. Eur. Alc. 73, ἡ δ' (ἡδ' Lasc. Monk) οὖν γυνὴ κάτεισιν εἰς Αἰδου δόμους. θανούσ' ὀλεῖ τινα. 'By her death will destroy some one.' An obscure intimation of something to follow. Haemon means himself, but Creon applies the threat to himself. Schol: δι' αὐτὸν ἔφη· ὁ δὲ Κρέων φέτο δι' αὐτὸν λέγειν. Gl: ὀλεῖ τινα. ἤγουν ἐμέ. So also explains Tricl. Eur. Iph. T. 522, κακῶς γ' ἐλθοῦσα τῶν ἐμῶν τινι (but enigmatically for ἐμοί). Cf. 871, θανῶν ἔτ' οὖσαν κατήραres με. El. 808, ὅς μ' ἀπώλεσας θανῶν. Eur. Hipp. 810, γυναικὸς, ἥ με καταθανούσ' ἀπώλεσεν. Iph. T. 548, τέβρηχ' ὁ τλήμων, πρὸς δ' ἀπώλεσέν τινα. Alc. 1101, ἀπώλεσέν με (θανῶν). Wunder understands τινα of Creon, 'and by her death will bring ruin (disgrace) upon some one.' For that it cannot refer to Haemon he thinks evident from the fact that it is only after Creon's harsh language (762 f.) that he entertains in despair the idea of self-destruction. He supposes that it is from a feeling of modesty that he says τινα instead of σέ, just as τάναντία 667. Dind. also understands Creon, referring to Schol. on 1232. I cannot accede to this view. Haemon's resolution, we may well suppose, was already fixed; though he avoids open mention of it until anger compels him to speak out. For τινα in this sense cf. Aj. 1138. Oed. C. 933. Arist. Ran. 552. Eur. Ion. 1311. Hipp. 876. Aesch. Sept. 408. Valck. ad Hipp. 725. Il. i. 289, ἄ τιν' οὐ πείσσεσθαι ὄλω.

752. ἡ κάπ. I. e. ἡ καὶ ἐπαπειλῶν. 'Dost thou then even with menaces attack me (lit. come out against me) thus boldly?' Arist. Vesp. 670, ἐπαπειλοῦντες τοιαυτί. θρασύς. I. e. θρασύς.

753. I. e. 'how do I threaten when I merely dissuade you from a rash act?' Schol: ποῖαν ὀφέλειαν (qu. ἐν-ήρειαν) ἔχει ἀπειλὴ πρὸς μωρὸν ἀνθρώπον λεγομένη; πρὸς κενὰς γνώμας. 'Against senseless resolves.' Perhaps πρὸς κενὸν γνώμη. But cf. on 755.

754. κλαίων. 'To your cost,' i. q. ὁ χαίρων (758). Cf. 932. Oed. R. 401. 1152. φρενώσεις. 'Wilt admonish,' i. q. νοουθετήσεις. Aesch. Pr. 335, παλλῆ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔπος. Ag. 1183. Cho. 116. Eur. Bacch. 792. Ion. 526. Creon, instead of vouchsafing a reply, catches at and comments on the words κενὰς γνώμας. ὦν φρενῶν αὐτὸς vulg. ὦν αὐτὸς φρενῶν Aug. αὐτὸς ὦν φρενῶν (for the sake of euphony) Erf. φρενῶν — κενός. Cf. El. 403, μήπω νοῦ τσοῦνδ' εἶην κενή.

755. εἶπον — φρονεῖν. 'I should have said you are not right-minded.' In his last remark he had merely denounced κενὰς γνώμας. οὐκ εὖ φρονεῖν. Said respectfully for κακῶς φρονεῖν or παρ-φρονεῖν.

756. μὴ κώτιλλέ με. 'Don't prate to me, don't lecture me.' (Or, 'don't wheedle, coax, cajole me.' Gl: μὴ ἀπάτα με, λέγων ὑπὲρ αὐτῆς ἐμοὶ δυσχεραίνω τὴν πόλιν. Theognis 363, εὖ κώτιλλε τὸν ἐχθρόν. Hesiod. Op. 371, μηδὲ γωὴ σε νόον πυγόστολος ἐξαπατάτω | αἰμῶλες κωτίλλοισα. Theocr. xv. 87, ταῦσσοι, ὧ δύσταντοι, ἀνήνυτα κωτίλλοισαι. Wunder incorrectly explains it to mean the same as ὑβρίζεο or δένναζε (759). Schneid. is offended with the way in which the expression is introduced, but I will spare the reader his conjecture. Qu. μὴ κώτιλλ' ἔτι. Or μὴ μ' αἰκαλλέ σὺ (or τι) or μὴ μ' αἰκαλλ' ἔτι.

757. 'Dost thou wish to say something, and saying this to hear nothing in return?' For λέγων perhaps πάλιν, but cf. Aj. 1089 — 90. Stephens, Burton, and Wun-

- ΚΡ. ἄλῃθες; ἀλλ' οὐ τόνδ' Ὀλυμπον, ἴσθ', ἔτι  
χαίρων ἐπὶ ψόγοισι" δεινάσεις ἐμέ.  
ἄγετε τὸ μῖσος, ὥς κατ' ὄμματ' αὐτίκα 760  
παρόντι θνήσκη πλησία τῷ νυμφίῳ.
- ΑΙ. οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξης ποτέ,  
οὐθ' ἦδ' ὀλεῖται πλησία, σύ τ' οὐδαμᾶ"  
τοῦμόν προσόψει κρατ' ἐν ὀφθαλμοῖς ὄρων,

der prefer to take this verse affirmatively. Fr. 668, φιλεῖ δὲ — ἔκων ἀκούειν οὐδ' ἐκὼν εἶπεν κακῶς. Cf. on Aj. 1085. Plaut. Pseud. 1173, 'contumeliam si dices, audies.' λέγειν τι. Perhaps λέγειν τε —.

758. ἄλῃθες; 'Indeed!' Lat. 'Itane vero?' Eur. Cycl. 241. Arist. Vesp. 1223. Cf. on Oed. R. 350. οὐ (οὐδ' Ald.) τὸν —. Schol: μὰ τὸν Ὀλυμπον. Gl: λείπει μὰ. For the omission of μὰ before τόνδ' Ὀλυμπον cf. Oed. R. 660. El. 1063. Arist. Lys. 986, οὐ τὸν Δ' οὐκ ἐγώγα. An ellipse similar to that in 441, σὲ τὴν νεύουσιν ἐς πέδον κάρα (sub. λέγω, or αὐδῶ, or καλῶ). So here we may supply δυνῆμι, μαρτύρομαι (can μὰ be an abbreviation of this?) or the like. Schneid. places a comma after οὐ: perhaps rightly. τόνδ'. τὸν M. ἴσθ' ὅτι. I would read ἴσθ', ἔτι —. I. e. ἀλλ', ἴσθι, οὐκ ἔτι χαίρων &c. Otherwise the negative would, I think, be required after ἴσθ' ὅτι, instead of before it. Wunder refers to 276; which however is not a parallel example. For ἴσθι cf. Oed. C. 254. Ph. 1277.

759. ἐπὶ ψόγοισι. 'For the purpose of (or with) abuse, abusively.' I. q. ψέγων. To be connected closely with δεινάσεις. Cf. Ant. 792, ἐπὶ λόβῳ. 1291, ἐπ' ἀλέθρῳ. El. 108, ἐπὶ κωκυτῷ. Aj. 143, ἐπὶ δυσκλείῃ. Eur. Ph. 1571, οὐκ ἐπ' ἀνείδεσιν, οὐδ' ἐπὶ χάρμασιν, ἀλλ' ὀδύναισι λέγω. Orest. 632, ἐπὶ συννοίᾳ. 1581, καὶ ὅβριε λέγεις τάδε. Tro. 315, ἐπὶ δάκρυσι καὶ γόοισι τὸν θάνατον καταστένουσ'. Hipp. 511, οὐτ' ἐπ' αἰσχροῖς οὐτ' ἐπὶ βλάβῃ φρενῶν. Arist. Ran. 404, ἐπὶ γέλωτι. Matth. § 586. γ. Donaldson thinks the meaning must be: 'you shall not, after all your censures, come to threats and abusive language with impunity.' For ἐπὶ Dobree conjectures ἔτι, coll. Arist. Pl. 64, οὕτοι μὰ τὴν Δήμητρα χαίρησις ἔτι. Emper proposes the same. Musgrave conj: ἐπιψόγοισι (sc. ἔπεισι). Qu. ἐπιψόγως με

δεινάσεις ἔτι. Or ἐπιψογ' ὧδε — ἐμέ. Aesch. Ag. 611, ἐπιψογον φάτιν. Xen. Lac. 1417. δεινάσεις. Schol: λυπήσεις, ὀβρισεις. Hesych: Δεινάζων λαιδωρῶν. Aj. 243, κακὰ δεινάζων ῥήμαθ'. Eur. Rhes. 928. 954. Theogn. 1163. Herod. ix. 107, δέννος μέγιστος.

760. τὸ μῖσος. 'The hateful object' or creature. Lat. 'scelus.' I. e. Antigone. Addressed to the attendants. Phil. 991, ὃ μῖσος. El. 289, ὃ δύσθεον μίσημα. Eur. Hipp. 406. So στίγος. κατ' ὄμματ'. 'Before his eyes.' So κατὰ στόμα. V. Blomf. Gl. Cho. 565. 762. οὐ δῆτ' ἔμοιγε —. The pronoun ἔμοιγε, though placed so as to appear to extend to both of the disjunctive clauses following, in point of sense only appertains to the former. The poet intended at first to write οὐ δῆτ' ἔμοιγε ἦδ' ὀλεῖται πλησία, but the sentence suddenly branches off into two distinct negative clauses. Neue compares El. 913, ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοῦς φιλεῖ | τοιαῦτα πράσσειν, οὐτε δρῶσ' ἐλάνθανεν (ἀν' ἔλαθεν ἄν'). 995, ποῖ γάρ ποτ' ἐμβλέψασα τοιοῦτον θράσος | αὐτῇ θ' ὀπλίζει, καὶ ὑπηρετεῖν καλεῖς; Cf. El. 995 f.

763. οὔτε — τε. Cf. Eur. Hipp. 302, οὔτε γὰρ τότε | λόγοις ἐτέργεθ' ἦδε νῦν τ' οὐ πείθεται. Thuc. i. 126, οὔτε ἐκείνος κατενόησε, τό τε μαρτεῖον οὐκ ἐδήλου. i. 5. Herod. vi. 92. οὐδαμὰ Dread. a. οὐδαμὰ vulg. οὐδαμὰ L. οὐδαμῶ R. V. Aug. Qu. οὐκ ἔτι, 'no more.' 764. τοῦμόν — κρατ'. 'My person, me.' Cf. i. ἐν ὀφθαλμοῖς. 'With your eyes.' Eur. Hipp. 1265, ἰδὼν ἐν ὀφθαλμοῖς. Theocr. iv. 7, ἐν ὀφθαλμοῖσιν ὀπώπη. So 1003, σπῶντας ἐν χηλαῖσιν ἀλλήλους. Herod. iii. 104, ἐν ὕδατι — βρέχεσθαι. Cf. on Phil. 61. Matth. § 396, n. 2. Lob. ad Ajac. p. 370. Observe the fullness of the expression, perhaps intentional, as ironical (cf. 760 f.), προσόψει — ἐν ὀφθαλμοῖς ὄρων. For ὄρων perhaps ἔτι.

ὥς τοῖς θέλουσι τῶν φίλων μαίῃ ξυνών.

765

ΧΟ. ἀνὴρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·  
νοῦς δ' ἐστὶ τηλικούτος ἀλγήσας βαρύς.

ΚΡ. δράτω, φρονεῖτω μείζον ἢ κατ' ἀνδρ' ἰών  
τὰ δ' οὖν κόρα τὰδ' οὐκ ἀπαλλάξει μόρου.

ΧΟ. ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς ;

770

ΚΡ. οὐ τήν γε μὴ θιγοῦσαν εὖ γὰρ οὖν λέγεις.

ΧΟ. μόρῳ δὲ ποίῳ καὶ σφε βουλευέει κτανεῖν ;

ΚΡ. ἄγων ἔρημος ἐνθ' ἂν ᾗ βροτῶν στίβος  
κρύψῳ πετρῶδει ζῶσαν ἐν κατάρυχι,

765. μαίῃ T. μένῃ Ald. μαίῃ (supr. e eis) L. μένεις (supr. η) Aug. μένῃς R. μένεις or μενεῖς others. μαίνει Schn. Schol. ὥς τοῖς θέλουσι τῶν φίλων μένῃς ξυνών. γρ. μαίῃ. ὥς μαίῃ, φησί, παρὰ τοῖς φίλοις τοῖς θέλουσιν ὑπομεῖναι τὴν σὴν μαίαν. With τοῖς θέλουσι supply ξυνεῖναι σε. 'In order that you may rage in the company of those who are willing' (to put up with your presence). Schneid. strangely explains τοῖς θέλουσιν, 'qui bene volunt tibi.'

766. ἀνὴρ. ἀνὴρ the mss. ἐξ ὀργῆς ταχύς. 'With hurried step from anger.' Cf. 1091, ἀνὴρ, ἄναξ, βέβηκε δεινὰ θεσπίσας. Oed. R. 1073. Tr. 813.

767. βαρύς. I. e. βάρος ἔχων. 'Ominous, portentous, alarming,' calculated to cause anxiety or uneasiness. Cf. 1251. 56. Or, 'insupportable, burdensome.' Oed. R. 673. Aesch. Pr. 77, ὥς οὐπι-τιμητῆς — βαρύς.

768. δράτω, φρονεῖτω. The asyndeton is well suited to the impetuosity of Creon's manner. Cf. on Aj. 60. El. 719. φρονεῖτω — ἰών. 'Let him go and think more highly than a mortal should.' Aj. 761, ὅστις — μὴ κατ' ἀνθρώπον φρονεῖ. Oed. C. 598, τί γὰρ τὸ μείζον ἢ κατ' ἀνθρώπον νοεῖς ; Tr. 1018, τοῦργον τόδε μείζον ἀνέκει | ἢ κατ' ἐμὸν ῥώμαν. μείζον can refer strictly only to φρονεῖτω. On ἀνὴρ in this sense cf. on Oed. C. 567. For ἰών cf. Aj. 304. Ph. 353.

769—771. Creon above 577—81 had spoken, as if not only Antigone, but also her sister were doomed to death. Here the poet arranges the matter so, that the spectators' expectations may not afterwards be frustrated, when they see only Antigone condemned. Remarkd by

Dind. τὰ — τὰδ. Qu. τὰ — τὰδ. μόρου. μόρων Aug. Dind. a. Liv. b.

770. 'Dost thou mean even to put both to death?' For in the heat of his passion Creon appears to threaten both with death. Cf. also 577 f. For this position and signification of καὶ, expressing surprise or indignation, cf. 726. El. 385, ἡ ταῦτα δὴ με καὶ βεβούλωται ποιεῖν ; Phil. 991, ὃ μῖσος, οἷα κἀνταρῖσκεῖς λέγειν. Arist. Nub. 1344, καὶ μὴν δ τι καὶ λέξεις ἀκούσθαι βούλομαι αὐτά. Qu. αὐτά.

771. εὖ γὰρ οὖν λέγεις. Cf. 489, καὶ γὰρ οὖν κείνην ἴσως | ἐπαιτιῶμαι. 741, σοῦ γὰρ οὖν προκήδομαι. Oed. C. 980, οὐ γὰρ οὖν σιγήσομαι. 985, ἀλλ' ἐν γὰρ οὖν ἔξοιδα. Eur. Bacch. 922. Hipp. 666. Arist. Vesp. 726.

772. μόρῳ δὲ ποίῳ καὶ —. 'And by what sort of death pray do you intend to kill her?' Cf. 1314, ποίῳ δὲ κἀπελεύσεται ἐν φοναῖς τρόπῳ ; Oed. R. 722. 989. 1129. Aj. 1290. Tr. 314. Aesch. Ag. 269, ποίου χρόνου δὲ καὶ πεπρόσθηται πόλις ; Arist. Pac. 1288, τοῦ καὶ ποτ' εἰ ; Eur. Hipp. 1166, πῶς καὶ διώλετ' εἰπέ. Alc. 846, ποῦ καὶ σφε θάπτει ; Ph. 1373, πῶς καὶ πέπρακται διπτύχων παιδῶν φόνος ; Where see Pors.

773. Cf. El. 436, κρύψον νῦν ἐνθά μῆποτ' &c. Qu. ἄγων ἔρημον ἐνθά μὲ βροτῶν στίβος. Phil. 487, μὴ μ' ἀφῆς | ἔρημον οὕτω χωρὶς ἀνθρώπων στίβου.

774. πετρῶδει — ἐν κατάρυχι. Schol. ἐν ὑπογείῳ σπηλαίῳ. Cf. 1100, κατάρυχος στέγης. 885, κατηρεφεῖ τύμβου 1204, λιθόστρωτον — νυμφεῖον Ἰλίου. 920. 848. "By πετρῶδης κατῶρε (instead of which we have below κειῶνς νεκύων, ἔρμα τυμβόχωστον, κατηρεφεῖ τύμβος, θανόντων κατασκαφαί, κατῶρε

φορβῆς τοσοῦτον ὡς ἄγος μόνον" προθεῖς, 775  
ὅπως μῖασμα πᾶσ' ὑπεκφύγη πόλις.

κάκει τὸν Ἄιδην, ὃν μόνον σέβει θεῶν,  
αἰτουνμένη που τεύξεται τὸ μὴ θανεῖν  
ἢ γινώσεται γοῦν" ἀλλὰ τηνικαῦθ" ὅτι  
πόνος περισσός ἐστι τὰν Ἄιδου σέβειν. 780

ΧΟ. Ἐρως ἀνίκατε μάχαν, στρ. α'.

στῆγη, λιθόστρωτον νυμφεῖον Ἄιδου) we are to conceive a θησαυρὸς, formed by excavation and masonry, which served the family of the Labdacidae as a burial-place (891 f.), like the Thesauri of Mycenae, Orchomenus &c. Cf. El. 379 f. 893 f. 1134 f. Our θησαυρὸς — was situated, like those, without the city." SCHN. κατάρυχι. Here a substantive. Below 1100 it is an adjective. Qu. ἐν κατασκαφῇ.

775. φορβῆς τοσοῦτον ὡς ἄγος μόνον προθεῖς vulg. 'Having set before her only just so much as may suffice for (the prevention of, Oed. R. 313) pollution.' Schol: φορβῆς τοσοῦτον. ἔθος παλαιὸν, ὅστε τὸν βουλόμενον καθειργνύναι τινὰ ἀφοσιῦσθαι βραχὺ τιθέντα (τι προθέντα;) τροφῆς. καὶ ὑπενόουν κἀθαρσιν τὸ τοιοῦτο, ἵνα μὴ δοκῶσι λιμῷ ἀναρεῖν τοῦτο γὰρ ἀσεβές. The same custom was observed by the Romans in the like punishment of the Vestal virgins, as we learn from Plutarch Num. 10, ἐνταῦθα (ἐν τῷ χώματι) κατασκευάζεται κατὰ γείους οἶκος οὐ μέγας ἔχων ἔνωθεν κατάβασιν· κείται δὲ ἐν αὐτῷ κλίνη τε ὑπεστρωμένη καὶ λύχνος καιομένης ἀπαρχαί τε τῶν πρὸς τὸ ζῆν ἀναγκαίων βραχεῖαι τινες, οἷον ἔρτος, ὕδωρ ἐν ἀγγείοις, γάλα, ἔλαιον, ὅσπερ ἀφοσιουμένων τὸ μὴ λιμῷ διαφθεῖρειν σῶμα ταῖς μεγίσταις καθιερωμένων ἀγιστείαις. The same practice prevailed also in the middle ages. But the common reading τοσοῦτον ὡς (?) ἄγος μόνον appears to me very suspicious, not to mention the difficulty that then exists about the meaning of ἄγος. I would read φορβῆς τοσοῦτον ὅσον ἄγος φεύγειν (or φεύγων). Or φ. τ. ἐκφυγεῖν ἄγος (as in Oed. C. 790, χροὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον). Or φορβῆς ὅσον φεύγειν ἄγος μόνον. Cf. Xen. An. vii. 8. 19, ἀνδράποδα ὡς διακόσια ἔχοντες καὶ πρόβατα ὅσον θύματα ('sheep sufficient for sacrifices'). vii. 3. 20, ἔχων παῖδα καὶ ὅσον

ἐφόδιον. Hartung reads: ὡς ἄγος φεύγειν. Cf. 256, ἄγος φεύγοντος ὢι. I am persuaded there is some error here.

ὡς ἄγος μόνον. Sub. εἶναι. 'To suffice for expiation.' Lat. 'quod piaculo sufficiat.' For ἄγος cf. 256. Oed. R. 1427. Fr. 613. Aesch. Cho. 152. Sept. 1019. Eum. 1068. The double sense of ἄγος, as in the Latin 'piaculum.' Bekk. Anecd. p. 324, 20, ἄγος. κατ' ἀντίφρασιν τὸ μύσος. Compare the opposite senses of καθαγίζειν (v. on 1081), and ὄσιος.

προθεῖς. Phil. 274.

776. πᾶσ'. 'Entirely, altogether.' In sense the same as πάντως. Wunder compares Aj. 275. 519. 728. Oed. R. 823. El. 1497. Tr. 91. For πᾶσα qu. πᾶν. ὑπεκφύγη L. Aug. T. ὑπεκφύγοι A. E. Ald. ὑπεκφεύγη Hart. Ven.

778. που. 'Perhaps, I dare say.' Ironically. τεύξεται τὸ μὴ θανεῖν. Triclinius wrongly bids us construe τὸ μὴ θανεῖν with αἰτουνμένη.

779. γοῦν. γ' οὖν L. ἀλλὰ τηνικαῦθ'. 'At least then, then at all events.' Cf. 552. Arist. Av. 1598, ἐὰν τὸ δίκαιον ἀλλὰ νῦν ἐθέλητε δρᾶν. This position of γοῦν is not very suitable. Qu. ἢ γινώσεται τοῦτ' —. Or ἢ γινώσεται ἀλλὰ τηνικαῦτα γοῦν, ὅτι.

780 πόνος περισσός. 'Waste labour.' Cf. 68, περισσὰ δρᾶν. Aesch. Pr. 383, μόχθον περισσόν.

781 f. Love overcomes all whom he attacks; none can escape him, whether god or man; and those whom he possesses are no longer masters of their own mind: as in the present case it has stirred up a dissension of a most serious kind between ruler and subject, father and son. Cf. 799, ἄμαχος γὰρ ἐμπαίξει θεὸς Ἀφροδίτα. Compare also the opening of the Chorus Trach. 497, μέγα τι σθένος ἃ Κύπρις ἐκφέρειται νίκας ἀεί. 441, Ἐρωτί — ὅστις ἀντανίσταται | πικτὴς ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ. And Eur. Hipp. 526, Ἐρως, Ἐρως, δ' κατ' ὀμμάτων | στάσεις

Ἔρως, ὃς ἐν κτήμασι" πίπτεις",  
ὃς ἐν μαλακαῖς παρειαῖς

πόθον, εἰσάγων γλυκεῖαν | ψυχᾷ χάριν  
οἷς ἐπιστρατεύσῃ. 1274, θέλγει δ' Ἔρως, φ  
μαινομένα κραδίᾳ | πτανὸς ἐφορμῶσθ χρυ-  
σοφαῆς, | φύσιν ὀρεσκόων | σκυλλάων πε-  
λαγίων θ' | ὅσα τε γὰ τρέφει — ἀνδρας τε.

781. ἀνίκατε μάχαν. ἀνίκατ' ἀμάχαν'  
Hemst. Br. prob. Valck. ad Hipp. 525.  
(Eros is called γλυκύπικρον ἀμάχανον  
ὄρετον by Sappho ap. Hephaest. p. 24.)  
ἀμάχατ' Erf. Cf. Aesch. Fr. 424, παρ-  
θένοι μάχαν (al. μάχας, μάχης, μάχαις)  
ἄτρεστοι. After the relative sentence  
carried on to the end of the strophe, the  
sentence is continued, σὺ καὶ &c. 791.  
Donaldson considers the metre of these  
strophes simply dactylo-trochaic, and  
arranges accordingly.

782. ὅς. δς τ' K. L. Whence Wex  
conjectures δ τ' ἐν —, coll. Eur. Hipp.  
525, Ἔρως, Ἔρως, ὃ κατ' ὀμμάτων στά-  
ζεις πόθον —. So above 296, τοῦτο καὶ  
— τὸδ' — τὸδ' —. ἐν κτήμασι  
πίπτεις. εἰν ὕμασιν Ἰππ. Grot. ἐν  
σχήμασι πίπτεις ('titulos dignitatesque  
invasis') conj. Musgr. ἐν στήθεσι Hart.  
Schol: ἐπεὶ καὶ κτημάτων ἐρώσι πολλοί.  
— τὸ δὲ ἐρᾶν πλουσίους ἔχει. καὶ ἡ παρ-  
ομιμία Ἐν πλυσμονῇ τοι Κύπρις, ἐν πει-  
νῶσι δ' οὐ (Eurip. ap. Athen. vi. 270 C).  
Tricl: οὐ γὰρ μόνον ἀνθρώπων, ἀλλὰ καὶ  
κτημάτων ἐρώμεν' ὅθεν ἡ πλεονεξία γί-  
νεται. Gl. A: κτήμασι. πλουσίοις. Wun-  
der, Hermann, and others understand  
κτῆματα of the rich and powerful, the  
abstract for the concrete. Wunder: 'qui  
divites potentesque non minus facile in-  
vadis quam teneram formosamque puellam  
in potestate tua habes.' I.e. that rulest  
equally over rich and beauty. Mat-  
thiae likewise understands κτήμασι of  
wealth, i.e. the wealthy, and powerful,  
who while they rule others, are them-  
selves ruled by the influence of Love.  
The idea he thinks the more appropriate  
in this place, as the person who forms the  
subject of the present ode, is himself of  
exalted rank. Κτῆματα therefore he sup-  
poses points to Haemon, as νεάνιδος to  
Antigone. Bothe: 'qui res ac fortunas  
invasis' (coll. Eur. Hipp. 537, Ἔρως τὰ δὲ  
τὸν τύραννον ἀνδρῶν &c.). Cf. Seneca  
Hipp. 208, "Cur in penates rarius tenues  
subit | Haec delicatas eligens pestis do-  
mos?" According to Don., Soph. here  
speaks of Love as making men his κτή-  
ματα, by his triumphant victories over

those whom he attacks, κτῆματα being  
used proleptically. And Schneid: 'fallest  
upon a sure booty (thine unresisting cap-  
tives).' "So Hera in Lucian. D. D. vi.  
4 taunts Zeus with being δλως κτῆμα καὶ  
παιδιὰ τοῦ Ἑρῶτος." "A more promisc  
way," he adds, 'of expressing the same  
sense would be, ὃς κέκτηται οἷς ἀν ἐκτί-  
σῃς.' Similarly Reisig. Enarr. in Oed.  
C. 315. Ellendt (Lex. i. 995) thinks  
there is an intended opposition between  
κτῆμασι and ἀγρονομίαις αὐλαῖς. Where-  
as B. Thiersch makes the contrast to be  
between ἀγρόνομοι αὐλαὶ and ἐπερπύ-  
τιος. Qu. εἰν ἀνδράσι πίπτεις, or ἐν ἐσ-  
μασι —, or ἐν λήμασι ('on high and proud  
spirits') —, or ἐν νεάνισι (trisyll.) —.  
Or εἰν ὕμασι παῖζεις, or rather εἰν ὕ-  
μασιν ἵζεις. Pind. Nem. viii. 2, ὅμα  
πότνια, κάρυν Ἀφροδίτας ἀμβροσίῳ φι-  
λότητων, ἅτε παρθενίοις παῖδων τ' ἐφί-  
λοισα βλεφάροις. Cf. 795, βλεφάροις  
ἡμερος εὐλέκτρον νόμφας. Eur. Hipp.  
525, Ἔρως, ὃ κατ' ὀμμάτων στάζεις πόθον.  
The words "Love in her eyes sits play-  
ing" will be familiar to all admirers of  
'Acis and Galatea.' Brunck explains  
κτῆμασιν (conj. κτήνεσιν) in the sense of  
βοσκήμασιν, 'animals.' In favour of  
which view we may compare Fr. 678, 9,  
εἰσέρχεται μὲν (Κύπρις) ἰχθύων πλοῦτ'  
γένει, | ἐνεστὶ δ' ἐν χέρσου τετρασκελὶ  
γονῇ | νωμᾷ δ' ἐν οἰωνοῖσι τοῦκλιν  
πτερόν, | ἐν θηρίῳ, ἐν βοτοῖσιν, ἐν θεῶ  
ἄνω. Aesch. Cho. 600, θηλυκατῆς ἀν-  
έρωτος ἔρως παρανικᾷ | κνωδάλων τε καὶ  
βροτῶν. Virg. G. iii. 242, 'Omne adeo  
genus in terris hominumque ferarumque,  
| Et genus aequoreum, pecudes, pictaeque  
volucres, | In furias ignemque ruunt:  
amor omnibus idem.' With ἐν κτήμασι  
πίπτεις cf. Aj. 185, ἐν ποίμναις πίπτω,  
'attacking flocks.' El. 1477, ἐν μέσσοις  
ἀρकुστάτοις | πέττωχ' ὃ τλῆμων. Hor.  
Od. i. 19. 1, 'in me tota ruit Venus.'  
The phrase is probably borrowed from  
the wrestling-school. Donaldson com-  
pares Aesch. Ag. 322, ἔρως δὲ μήτις  
πρότερον ἐμπίπτῃ στρατῷ πορθεῖν ἢ μὴ  
χρῇ κέρδεσιν νικωμένους. Plat. Rep. vi.  
499 C, πρὶν ἢ τοῖς φιλοσόφοις τοῖς  
— ἐκ τινος θέλας ἐπιπνοίας ἀληθινῆς φιλο-  
σοφίας ἀληθινὸς ἔρως ἐμπέσῃ.

783. ὅς. From δς τ' (so L.) in 781  
Schneid. gives ὅτ', ('the δς τ' probably  
originating in a τ' written for correction

νεάνιδος" ἐννυχεύεις",  
 φοιτᾷς δ' ὑπερπόντιος ἐν τ' ἀγρονόμοις αὐλαῖς 785  
 καὶ σ' οὐτ'" ἀθανάτων φύξιμος οὐδεὶς

over the second δs, written by mistake for δτ'."') μαλακαῖς. μαλακαῖσι Ald. Aug.

784. ἐννυχεύεις. 'Makest thy couch on.' Qu. ἔλλοχίσεις (Eur. Bacch. 723), 'lurkest in secret ambush,' making them thy ὀρηγήθριον. Schol: διατρίβεις. Lat. 'excubas.' Hor. Od. iv. 13. 6, 'ille (Amor) virentis et doctae psallere Chise pulchris excubat in genis.' Phrynich. ap. Athen. p. 564, λάμπει ἐπὶ πορυφαῖς παρειαῖς φῶς ἔρωτος. Perhaps νεανίδων ἐννυχεύεις (Plut. Erot. ii. 760 refers to this passage, σκόπει τοῖνον αὐθις, τοῖς ἀρηίοις ἔργοις ὅσον ἔρωσ περιέσστιν, οὐκ ἀργὸς ὢν, ὡς Εὐριπίδης ἔλεγεν, οὐδ' ἀστράτευτος, οὐδ' ἐν μαλακαῖσιν ὢν (μαλακαῖς ἴων?) παρειαῖς νεανίδων. Who seems to have read νεανίδων), and in v. ant. 794, ἔχεις ζευγαίωνων τὰρδάς. The only objection to which arrangement is that all the rest of the verses in this ode are glyconics.

785. φοιτᾷς δ' ὑπερπόντιος. As Paris, who crossed over from Troy to Greece, for the sake of Helen. Schol: δτι καὶ τὰ πόρρω θηρεύει ὁ ἔρως. Pind. P. v. 79, γλῶσσαν—ἀπένεικεν ὑπερποντίαν. Ὑπερπόντιος Aesch. Ag. 404, διαπόντιος Cho. 346. Trach. 651, ἀπόντολιν—κελάγιον. Cf. Eur. Hipp. 447, φοιτᾷ δ' ἀν' αἰθέρ', ἔστι δ' ἐν θαλασσίῳ | κλύδωνι Κύπρις. 1273, ποτᾶται δ' ἐπὶ γαῖαν εὐάχτην θ' ἄλμυρον ἐπὶ πόντον. Soph. Fragm. 607, ἔρωι γὰρ ἄνδρας οὐ μόνους ἐπέρχεται | οὐδ' αὖ γυναῖκας, ἀλλὰ καὶ θεῶν ἄνω | ψυχὰς τὰρδάσει καπὶ πόντον ἔρχεται. Translate: 'and roamest over seas, and into rural cots or dwellings.' The all-pervading influence of Love is thus depicted. Go where you may, by sea or land, the god will follow. "In the language of a poet ap. Plutarch. Amat. 750 B, the lover for the sake of the beloved is ready πῶρ καὶ θάλασσαν καὶ πρὸς τὰς αἰθέρας | περᾶν, and afterwards: ὁ ἔρωις ἐκ Κελικίας Ἀθήναζε λαυήρᾳ κυκλώσας πτερὰ διαπόντιος πέταται." SCHN. Wex rightly disposes of the explanation of some commentators, who find in this line an intimation of the power of Love over 'the fishes of the deep' and 'the beasts of the field' (Eur. Hipp. 447. 1272. Oppian. Hal. i. 499, πολλὰ γὰρ ἐν ἰχθύσιν ἔστ' Ἀφροδίτῃ), adding, "Valeant igitur pisces et boves."

786. ἐν τ' ἀγρονόμοις αὐλαῖς. 'And in rural abodes.' As Venus sought out Anchises in his pastoral abode. Oed. R. 1103, πλάκες ἀγρονόμοι. ἀγρονόμοις αὐλαῖς. I. e. αὐλαῖς τῶν ἐν τοῖς ἀγροῖς νεμόντων. 'The abodes of the field,' i. e. land abodes in general, as opposed to the voyage or life on the ocean wave. Schol: αὐλαῖς. ταῖς ἐπαύλεσιν. The word αὐλαί, remarks Wex, is invariably used by our author of the dwellings of human beings. Tr. 201. Phil. 152. 158. 174. 942. Oed. C. 789. Aj. 605. 876. Oed. R. 1119.

787. καὶ σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς. I. e. — δύναται φεύγειν σε. Verbals often govern the same case as the verbs from which they are derived. In other words, the transitive force of the verb is often transferred to the derived verbal adjective. Musgrave compares Isocr. adv. Callim. § 17, τὴν διαίταν μέλλειν ἔαρνον εἶναι (i. q. ἐαρνεῖσθαι). Plat. Charm. p. 465 D, ἐξάρων εἶναι τὰ ἐρωτώμενα. Alc. ii. p. 453, οὐκ ἀνήκοον εἶναι ἐνια. Herod. iii. 52, ἐγὼ αὐτῆς τὸ πλεὺν μέτοχος εἰμι. Aesch. Ag. 1099, πολλὰ ἐνυλίστορα αὐτόφωνα κακά. Add Prom. 904, ἄπορα πόριμος. Cho. 21, χοὰς προπομπός. Plaut. Men. v. 7. 29, 'Quid me vobis tactio est?' Curc. v. 2. 27. Cas. ii. 6. 54. V. Matth. Gr. § 422. Qu. καὶ σοῦ γ' ἀθανάτων φύξιμος οὐδεὶς. Cf. Trach. 450, οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει. Fr. 607, ἔρωι γὰρ ἄνδρας οὐ μόνους ἐπέρχεται, οὐδ' αὖ γυναῖκας, ἀλλὰ καὶ θεῶν ἄνω | ψυχὰς τὰρδάσει, καπὶ πόντον ἔρχεται | καὶ τόνδ' ἀπείργειν οὐδ' ὁ παγκρατὴς σθένει | Ζεὺς, ἀλλ' ὑπέκει καὶ θεῶν ἐγκλίνεται. Hipp. 1268 f., σὺ τὰν θεῶν ἄκαμπτον φρένα καὶ βροτῶν | ἔχεις, Κύπρι: σὺν δ' | ὁ ποιικιλόπτερος ἀμφιβαλὼν ὠκυτάτῳ πτερῶ. | ποτᾶται δ' ἐπὶ γαῖαν εὐάχτην θ' | ἄλμυρον ἐπὶ πόντον &c. 525 f. Anacr. 54, 4, ὅδε καὶ θεῶν δυνάστης | ὅδε καὶ βροτοὺς δαμάζει.

788. φύξιμος. φυλάξιμος (i. e. 'able to avoid') Erf., who observes that these two words are confounded in Plat. Pomp. c. 76, as also φυλαξάνορα and φυξάνορα Aesch. Suppl. 9. Love, he adds, is called ἀφύλακτος in Anthol. T. ii. p. 238, and 263 Br., and Cupid's arrow is termed βέλος ἀφύλακτον by Statyllus Flaccus.



οὐθ' ἀμερίων σέ γ'† ἀνθρώπων, ὁ δ' ἔχων" μέ-  
μηνεν. 790

σὺν καὶ δικαίων ἀδίκους ἀντ. α'.

φρένας παρασπᾶς ἐπὶ λώβα·

σὺν καὶ τότε νεῖκος ἀνδρῶν

ξύναιμον ἔχεις ταραξας

νικᾷ δ' ἐναργής" βλεφάρων ἡμερος εὐλέκτρον 795

789. ἀμερίων — ἀνθρώπων. Cf. Aj. 398, οὐτε γὰρ θεῶν γένος οὐθ' ἀμερίων — ἀνθρώπων. ἐπ'. ἐπ' conj. ed. Lond. i. Johns. Reiske. Gl: ἐπεστι. Musgrave defends ἐπ' from Aristid. Panath. T. i. p. 96, μόνη τῇ πόλει — ἐπὶ τῶν Ἑλληνικῶν. Wunder explains it by 'inter,' referring to Matth. § 584. Schneid: 'so far as men inhabit.' Lat. 'per omnes mortales,' after the analogy of ἐπὶ γῆς. Perhaps τις or ἀν'. Or οὐθ' ἀμερίων γέ τις | θνατῶν. But I have little doubt the true reading is οὐθ' ἀμερίων σέ γ' ἀνθρώπων. Cf. Phil. 1116, πότμος σε δαμόνων τάδε, | οὐδὲ σέ γε δόλος ἐσχ' —. Oed. R. 1101, ἢ σέ γε —. Wunder constitutes ἀμερίων — μέμνηε a single verse, the metre logaoedic. Cf. on 609.

790. ὁ δ' ἔχων. Schol: τὸν ἔρωτα. 'And he who possesses thee.' For they said not only ἔρωσ (πόθος, ἡμερος) ἔχει με (Pind. I. vii. 29, ἔρωσ γὰρ ἔχειν), but ἐγὼ ἔχω ἔρωτα. Plato Phaedr. p. 239 B, ἀνὴρ ἔχων ἔρωτα. Rep. ix. 575 A, ὁ ἔρωσ ἐν πάσῃ ἀναρχία καὶ ἀνομίᾳ ζῶν, ἅτε αὐτὸς ἐν μόναρχῳ, τὸν ἔχοντα — αὐτὸν ὥσπερ πόλιν ἀεὶ ἐπὶ πᾶσαν τολύμαν. Qu. δ' ἔχεις, or δ' ἔρῳν (so Reiske n. ms.), or δ' ἀλοῦς. Cf. Eur. Hipp. 1264, θέλγει δ' (qu. θέλπει δ') ἔρωσ, ᾧ μαινομένα κradia πτανὸς ἐφορμάσθ. After μέμνηεν I would place at most a colon, instead of a full stop; as there is no break here in the sentence. Cf. on 781.

791—800. Love perverts the minds even of the well-disposed, as in the present instance Haemon's love for Antigone has overcome his piety towards his father. σὺ καὶ — σὺ καὶ —. So 296, τοῦτο καὶ πόλει πορβεῖ, τόδ' —, τόδ' —. 334, τοῦτο καὶ —. ἀδίκους — παρασπᾶς. Sc. ὥστε εἶναι. 'Pervertest (drawest aside) to wrong.' Schol: σὺ καὶ δικαίους διαφθείρεις, ὥστε τὰς φρένας αὐτῶν ἀδίκους γίνεσθαι. Who instances the passion of Hercules for Iole. For the prolepsis in ἀδίκους, for which Musgrave injudiciously proposes ἀδικος, cf. on Oed. C. 1200. Eur. El. 376, διδάσκει δ' ἄνδρα

τῇ χρειᾷ κακὸν (πενία). Hipp. 934, οὐ γὰρ ἐκπλήσσοις με | λόγῳ παραλλάσσοντες ἔξεδραι (l. ἔξεδρον) φρενῶν. Pind. N. iv. 4, θερμὸν ἔδωρ — μαλθακὰ τέγγει γυνί. Compare 298, τόδ' — παραλλάσσει φρένας | χρηστὰς πρὸς αἰσχρὰ πρέμει λισσασθαι βροτῶν.

792 f. φρένας — ταραξας in one line Don. παρασπᾶς. 'Drawest aside, pervertest.' Stronger than ταραγίαι. Oed. C. 1185, παρασπᾶσαι γνώμης. El. 732. Cf. Eur. Hecr. 774, ὁ χρόνος ἐ' εὐτυχία φρενῶν βροτῶν ἀβέβαιος. Lycurg. c. Leocr. p. 213, οὐ γὰρ θεοὶ — ποτηρῶν ἀνθρώπων τὴν διάνοιαν ταραγούσι. ἐπὶ λώβα. 'For their sake, to their disgrace.' ἐπὶ λώβας (i. e. 'into misfortunes') Reisk.

793. τότε νεῖκος ἀνδρῶν ξύναιμον. I. e. τότε νεῖκος ἀνδρῶν ξυνάμειον. V. Matth. § 446, n. 1. So 862, ματρῶναι λείκτρων ἀται. Oed. R. 108, τότε — ἔχρος παλαιᾶς — αἰτίας. 1400, τοῦμὲν αἷμα — πατρός. Eur. Ph. 30, τὸν ἐμὸν ἀδίκον πόνον. 1370, λευκοπήχεις κτύπους χερσίν. Pind. P. vi. 4, Πυθιδόικος ὄμωσθησαυρός.

794. ξύναιμον. 'Between those of the same blood.' Schol: συγγενές. ἐπὶ νιού πρὸς πατέρα γέγονε μάχη καὶ διαφορά. ταραξας. 'Stirred up.' Oed. R. 483, δεινὰ — ταρασσεί. 'Plutarch. Them. 5, δίκας — ταραξείν. Cat. min. 22, σπᾶσεις καὶ πολέμους ταραττεῖν.' WEND.

795. νικᾷ. 'Prevails.' Haemon's love for the maiden prevails over his duty to his parent. Schol: νικᾷ — ὁ ἔρωσ τῇ νύμφῃ &c. Tricl: ἦγουν ὁ τῆς Ἀντιγόνης ἔρωσ πλέον ἰσχύσει τοῦ πατρικοῦ φίλτρον. ἐναργής. 'Bright, flashing, beaming.' Perhaps not sound. Qu. ἐναργῶς, or ἐνεργής, 'potent.' βλεφάρων ἡμερος. 'Love-glance of the eyes, charm, desire. I. e. βλεφάρων ἡμερότητα. Wund: 'splendidus oculorum nitor.' Fr. 421, τοιάνδ' ἐν ὄφει λύγγα (ὄφει τοιάνδ' ὕγγα?) θηρατρῖαν | ἔρωτος, ἀστραπτέων ὁμμάτων ἔχει. Aesch. Ag. 747, μαλθακὸν ὁμμάτων βέλος. Eur. Hipp.

νύμφας τὸν μεγάλων πάρεδρον ἐν ἀρχαῖστ  
θεσμῶν ἄμαχος γὰρ ἐμπαίζει" θεὸς Ἀφροδίτα. 800

525, Ἔρωσι, Ἔρωσι, δ' κατ' ὁμμάτων στάσεις  
πύθον —. Med. 632, μήποτ', ὃ δέσποιν'  
(Κύρι), ἐπ' ἐμοὶ χρυσέων τόξων ἐφείης  
| ἱμέρω χρίσας ἄφυκτον οἰστών. Pind.  
Fr. 88, τὰς δὲ Θεογένου ἀκτινάς τις ὅσων  
μαρμαρίζοντας δρακὲς δς μὴ πόθῳ κυμαί-  
νεται &c. N. viii. init. Ὡρα πότνια —  
ἄτε παρθενίοισι παίδων τ' ἐφίρσις βλε-  
φάροις. Leonid. Tarent. in Ven. εἰ δ' ὁμ-  
μάτων γαλήνης ἐκλάμπει πόθος. Melea-  
ger Epigr. Δισπλάϊ δ' ἀκτινὲς με κατ-  
έφλεγον, αἱ μὲν ἔρωτος | παῖδες ἀπ' ὀφθαλ-  
μῶν. Hesych: Ὅμματος πόθος διὰ τὸ  
ἐκ τοῦ ὄραν ἀλίσκεσθαι ἔρωτι (Fr. 169).  
Hor. Od. iv. 13. 6. V. Valck. ad Hipp.  
533. Donaldson Crat. p. 583 cites Pollux  
ii. 63, λέγουτο δ' ἂν ὀφθαλμοὶ λαμπρόντες  
— καὶ τὸ ἀπ' αὐτῶν ἀπορροήν ἱμερος.  
Plat. Phaedr. p. 251 B, δεξάμενος τοῦ  
κάλους τὴν ἀπορροήν διὰ τῶν ὁμμάτων.  
Aesch. Ag. 418, ὁμμάτων δ' ἐν ἀχηνίαις  
| ἔρρει πᾶσ' Ἀφροδίτη.

796. εὐλέκτρον. As she was betrothed to  
Haemon. Trach. 514, εὐλέκτρος — Κύπρις.

797. For the double gen. βλεφάρων —  
νύμφας cf. Oed. C. 109, ἀνδρὸς Οἰδίου  
τῶν ἑθλίων | εἰδωλόν. τῶν μεγάλων  
πάρεδρος ἐν ἀρχαῖς θεσμῶν the mss. τῶν  
μεγάλων οὐχὶ πάρεδρος (—) | θεσμῶν  
Dind. (who considers ἐν ἀρχαῖς a manifest  
gloss, "quoniam πάρεδρος magistratum  
esse solent"). τῶν μεγάλων παῖδι — Don.  
Wunder is content to expunge the words  
ἐν ἀρχαῖς. Emper: τῶν μεγάλων τῶνδε  
πάρεδρος θεσμῶν (cf. 452, τοῦσδε νόμους).  
Ellendt: "Amor in administrandis legi-  
bus assessor vocatur, quod Haemon amore  
in consilium vocato quid sit jus dijudicet.  
A iudiciis sumpta locutio." In these  
words, acc. to Dind., the Chorus imply  
that the attachment (ἱμερος) of Haemon  
for Antigone is not one consistent with  
those sacred laws, which require respect  
to be paid to the will of a father, and the  
laws of one's country. Which view he  
thinks confirmed by the following words  
of the Chorus, νῦν δ' ἤδη γὰρ καὶ τὸς  
θεσμῶν | ἔξω φέρομαι. So also Herm.  
Boeckh. Wund. Schn. According to  
whom these μεγάλοι θεσμοὶ are those  
primaeval moral laws which are anterior  
to and above all human laws. But, as  
Arnold justly remarks, this idea is hardly  
consistent here with the tone of the  
Chorus's reflections, σὺ καὶ δίκαιον ἀδίκους  
φρίνας παρασπᾶς . . . ἐμπαίζει Ἀφρο-  
δίτα. Moreover, he says, θεσμοὶ is not the

proper term for these ἀρχαῖοι νόμοι, but  
denotes rather 'positive law,' enactments  
of men. And lastly, what the Chorus  
says of itself, νῦν δ' ἤδη καὶ τὸς θεσμῶν  
ἔξω φέρομαι (where θεσμῶν evidently re-  
fers to Creon's enactment), implies that  
the like was predicated of Haemon here.  
He conjectures therefore τῶν μεγάλων  
πατὴρ ἀναρτος (or rather τῶνδε πά-  
ραρος, 'swerving from these enactments,'  
Theocr. xv. 8. Valck. ad Adonias. p.  
241—7) θεσμῶν. [Pind. P. viii. 86,  
ἐχθρῶν δ' ἀπαρτοὶ πτόσσονται. N. iv. 4,  
συνάρατος.] The unusual form πάραρος  
he thinks may easily have given rise to  
the substitution of πάρεδρος. "The form  
παρήρατος occurs Il. ψ. 603, ἐπεὶ οὐτὶ πα-  
ρήρατος οὐτ' ἀεσίφρων | ἦσθα πάρος. Archil.  
Fr. 15, 5, καὶ νόου παρήρατος. Fr. 84, τίς  
σὰς παρήρειν φρίνας; Hesych: πα-  
ρήρατος. ὁ παρανοήσιμος; ἄφρων. καὶ ἱπ-  
πος ὁ παρασείριος, ὁ ἐκ τοῦ [ἐκτός:]  
ἀρματος τρέχων. Schol. Theocr. xv. 8,  
ἀνάρμοστος (as if from ἄρα). — ἐκ μετα-  
φορᾶς τῶν παρήρων (παρασείρων;) ἱπ-  
πων, οἵτινες τῷ ζυγῷ οὐ χρησιμεύουσιν." This  
correction is certainly favoured by  
παρασπᾶς and ἔξω φέρομαι. Schneid:  
"The charm of love is an assessor of the  
mighty laws" (inasmuch as together with  
the moral laws love also exercises a  
mighty influence over the deeds of men).  
Schol: πάρεδρον λέγει τὸν ἔρωτα τῶν  
μεγάλων ἐν ἀρχαῖς νόμων, ὡς κατα-  
κρατοῦντα ἀνθρώπων, καθάπερ καὶ τὰ  
μεγάλα παρὰ τῶν ἀνθρώπων νόμιμα. Id:  
τοῦτο δὲ εἶπεν ὅτι θαυμαστὴ τις ἐστὶν ἡ  
τοῦ ἱμέρου ἀρχὴ καὶ ὥσπερ νομισθεῖσα  
ἔνωθεν. For πάρεδρος cf. Pind. Ol. viii.  
28, Διὸς ξενίου πάρεδρος ἀσκεῖται Θέμις.  
Isth. vii. 3, χαλκοκρότου πάρεδρον Δαμώ-  
τερος — Διόνυσον. Eur. Med. 843, τῇ  
σοφίᾳ παρῆδρους ἐπέμειν ἔρωτας &c.  
Arist. Av. 1753, καὶ πάρεδρον Βασίλειαν  
ἔχει Διός. Lucian Phal. i., πάρεδρος τοῦ  
Πυθίου. Qu. τῶν μεγάλων ἔρτι παρ-  
όπτῃς (or πάραρος) θεσμῶν. Or τὸν με-  
γάλων ἔρτι (or διῖτα) παρόπτῃ (πάραρον)  
θεσμῶν. The words νῦν δ' ἤδη γὰρ καὶ τὸς  
— (801) seem to imply that θεσμῶν had  
already preceded. Compare the corre-  
sponding line 798. I have given, with a  
slight correction, τὸν μεγάλων πάρεδρον  
(—) ἐν ἀρχαῖς θεσμῶν, to be referred to  
Haemon. Burton had already proposed  
πάρεδρον.

799. ἄμαχος. 'Resistless.' Schol:

νῦν δ' ἤδη γὰρ καὶ τὸς θεσμῶν σύστ.  
 ἔξω φέρομαι τὰ δ' ὁρῶν, ἴσχειν δ'  
 οὐκέτι πηγὰς δύναμαι δακρύων,  
 τὸν παγκοίταν ὅθ' ὁρῶ θάλαμον  
 τήνδ' Ἀντιγόνην ἀνύτουσαν. 805  
 AN. ὁρᾶτ' ἔμ', ὦ γὰρ πατρίας πολῖται, στρ. α'.  
 τὰν νεάταν ὁδὸν  
 στείχουσιν, νέατον δὲ φέγγοις  
 λεύσσουσιν ἀελίου,  
 κοῦποτ' αὖθις· ἀλλὰ μ' ὁ παγκοίτας'' Αἰδὰς ζῶσαν  
 ἄγει 810

ἀκαταμάχτος. ἐμπαίζει. I. q. ἐπικωμάζει. Schol.: ἡδεται, χαίρει. Arist. Th. 975, "Ἦραν — ἡ πᾶσι τοῖς χοροῖσιν ἐμπαίζει (qu. χοροῖσι συμπαίζει). But qu. ἐμπαίζει, 'ingruit, invadit.' (Cf. 1272, ἐν δ' ἐμψὶ κἀρα θεός — ἐπαισεν. El. 902. Oed. R. 1262, εἰσέπαισεν.) Or ἐμπίπτει, 'attacks' (782). Gl: πίπτει and ἐμπίπτει.

801. θεσμῶν ἔξω φέρομαι. 'Am carried beyond the laws,' am led to disobey the royal edict. Schol.: οἶον, δυνάμει (qu. καὶ αὐτοὶ) παρακούμενον τοῦ ἄρχοντος, δακρύνοντες τὴν Ἀντιγόνην, ἣν αὐτὸς κατεδίκασεν. Cf. Aesch. Pr. 908, ἔξω δὲ δρόμου φέρομαι λύσσης | πνεύματι μάργω. The Chorus confess that, overcome by a feeling of pity for her whom the king's enactment has condemned, they too (as well as Haemon) are carried away beyond the strict line of duty.

803. πηγὰς — δακρύων. Trach. 854, ἔρρωγεν παρὰ δακρύων. Aesch. Ag. 861, κλαυμάτων ἐπίσσυτοι | πηγαὶ κατεσβήκασιν ('the rolling torrents of tears are dried up'). Eur. Alc. 1086, ἐκ δ' ὀμμάτων | πηγαὶ κατερρώγασι. Herc. 98, ἀλλ' ἡσύχαζε καὶ δακρυρρόους τέκνων | πηγὰς ἀφαίρει. 443, δακρύνω ὥς οὐ δύναμαι κατεχεῖν | γράλας δόσων ἐτι πηγὰς. 626. Cf. on Trach. 921. Shakspeare, Hamlet: 'The fruitful river in the eye.' 804. τὸν παγκοίταν — θάλαμον. 'The chamber in which all alike sleep.' Cf. 810. Oed. C. 1563, κατανύσαι — τὰν παγκευθὴ κάτω νεκρῶν πλάκα. El. 138. Aj. 1193.

805. ἀνύτουσαν. 'On her way to.' Cf. on Oed. C. 1562. Aj. 607, ἀνύσειν τὴν ἀπότροπον — Αἰδαν. Eur. Or. 1701. Suppl. 1152. Schneid. compares Sapph.

Epigr. 138, Τιμάδος ἄδε κόνις, τὰν δὲ (δὴ) πρὸ γάμοιο θανοῦσαν | δέξατο Φερσεφόνης κυνέας θάλαμος. Simonid. 107, 3, ὅς ἐπιδὼν νύμφεια λείχη κατέβην τὸν ἔφετον | Γόργιππος ξανθῆς Φερσεφόνης θάλαμον.

806. ὁρᾶτ' ἔμ' L. Dind. ὁρᾶτέ μ' vulg. πατρίας (for the sake of the metre) Tricl. Who, I suppose, found in his copies πατρίας.

807. τὰν νεάταν ὁδόν. 'My last journey.' Cf. Trach. 874, βέβηκε Δράκωπα τὴν πανυστήν | ὁδὼν ἀπασῶν. Eur. Alc. 626, προσείπατ' ἐξιοῦσαν ὑπὸ τῇ ὁδόν. Seidl. ad Tro. 206. For νέατος cf. 627. Aj. 1185.

808. νέατον. 'For the last time.' Used adverbially. Cf. Oed. R. 1183, ὁ φῶς, τελευταῖον σε προσβλέψαμι νῦν. Aj. 857, καὶ τὸν διφρεντήν 'Ἠλίον προσενέπω | πανύστατον δὴ κοῦποτ' αὖθις ὕστερον. Oed. C. 1562, ὁ φῶς ἀφεγγὴς — νῦν δ' ἔσχατόν σου τοῦμιν ἐπτεταδέμας. Eur. Hec. 411, ὥς οὐποτ' αὖθις. ἀλλὰ νῦν πανύστατον | ἀκτῖνα κύκλω εἰ ἡλίου προσόψομαι. Alc. 208.

810. κοῦποτ' αὖθις. 'And never again' (to behold it). Cf. Oed. R. 1072. Sub. ὀψομένην. Cf. Arist. Pac. 328. ἀλλὰ μ' ὁ παγκοίτας —. Don. quotes Shakspeare, Rom. and Jul. iv. 5, 'O son, the night before thy wedding-day, hath death lain with thy wife,' &c. Perhaps ὁ πάγκοινος. It is not unlikely the common reading came from τὸν παγκοίτω 804.

811. ἄγει τὴν —. Perhaps ἄγει τὴν. But cf. 822. Phil. 1174, εἰ σὺ τὰν — Τρωάδα γὰρ μ' ἤλπισας ἄξειν. Oed. C. 1576.

τὰν Ἀχέροντος  
 ἀκτάν, οὐθ' ὑμεναίων  
 ἔγκληρον, οὐτ' ἐπινύμφειός' πώ μέ τις ὕμνος" 815  
 ὕμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω.

ΧΟ. οὐκοῦν" κλεινὴ καὶ ἔπαινον ἔχουσ' ἀντισύστ.  
 ἐς τόδ' ἀπέρχει κεῦθος νεκύων,  
 οὔτε φθινάσιν πληγείσα νόσοις,  
 οὔτε ξιφέων ἐπίχειρα λαχοῦσ'. 820  
 ἀλλ' αὐτόνομος ζῶσα μόνη δὴ

812. τὰν Ἀχέροντος ἀκτάν. Oed. R. 177, ὄρμενον ἀκτάν πρὸς ἑσπέρου θεοῦ.

813. οὐθ' ὑμεναίων — οὐχ ὑμεναίων ἔγκληρον (to agree with ἀκτάν) Reisig. Enarr. Oed. C. 1216, comparing the expression "Αἶδος μοῖρ' ἀνυμέναιος Oed. C. 1221. Cf. 917, ἄλεκτρον, ἀνυμέναιον. Eur. Hec. 416, ἀνυμφος ἀνυμέναιος ὧν μ' ἔχρην τυχεῖν. ὑμεναίων. 'Of marriage.' Oed. R. 422.

814. ἔγκληρον. Lat. 'participem.' Schol: μέτοχον. Eur. Hipp. 1011, ἔγκληρον εὐνήν προσλαβάν. Iph. T. 682, ἔγκληρον ὥς δὴ σὴν κασιγνήτην γάμων. Valck. ad Herod. vi. 57. οὐτ' — ὕμνησεν &c. The finite verb after a participle (here understood), as in 1162. Oed. R. 452. Qu. οὐτ' ἐπινυμφείοις πώ μέ τις θμνοῖς ὕμνησεν. ἐπινυμφίδιος the mss. ἐπινύμφειος (to suit the metre, cf. on 837) Dind., who compares the forms ἐπινυμφείοις Oed. C. 1088, Ἐφέσειος Fr. 82, Ἀνακτόρειον, Βοσπόρειος in Steph. Byz., and perhaps Ὀπαιθρείος above 358. He supposes ἐπινύμφειος to have been corrupted first into ἐπινύμφιος, and then into ἐπινυμφίδιος, as in Aesch. Cho. 334, ἐπινύμφιος (ἐπινυμβίδιος all the mss.) θρήνος. He is followed by Wund. Schn. Hart. Don. So also Lobeck ad Phryn. p. 556. Compare ἐπιμαστίδιος Fr. 962. Bergk conjectures with probability ἐπὶ νυμφείοις, referring hither the gloss, usually affixed to Ἀχέροντι, λείπει θύρας ἢ κοίτας. Cf. Meleager Epigr. 125, οὐ γάμον, ἀλλ' αἶδαν ἐπινυμφίδιον Κλεαρῖστα | δέξατο, παρθενίας ἄμματα λυόμενα.

816. Ἀχέροντι νυμφεύσω. Ἀχέρων με νυμφεύσει Hart. Gl: νυμφεύσω. νυμφεύθησομαι. Cf. on 654. 804. 1205, νυμφεῖον Ἰδίου κοῖλον.

817 f. "The Chorus makes matter of consolation of the very thing which Antigone had just been bewailing, namely, her going down alive to Hades." SCHN.

817. οὐκοῦν. Qu. ἀλλ' οὐν.

818. κεῦθος νεκύων. Eur. Hec. 1, ἤκω νεκρῶν κευθμῶνα καὶ σκότου πύλας | λιπών.

819 f. Schol: οὔτε νοσήσασα οὔτε ἀναιρεθείσα. Cf. Oed. C. 1679, τί γάρ; ὅτῃ μὴτ' Ἀρης (i. e. 'a violent death') | μῆτε νοῦσος ἀντέκρυσεν &c. 1663, ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις ἀλγεινὸς ἐξεπέμπετ'.

819. φθινάσιν — νόσοις. 'By wasting diseases.' Gl: φθινάσι. φθαρτικάς. (Eur. Her. 779, φθινὰς μηνῶν ἡμέρα.) So Aj. 59, μανιδῶν νόσοις. Tr. 980, φοιτᾶδα νόσον.

820. ξιφέων ἐπίχειρα. 'The recompense of the sword.' The meaning of which is by no means clear. Schol: οὐ διὰ ξιφῶν τὸν μισθὸν τοῦ πλημμελήματος λαχοῦσα καὶ τὴν τιμωρίαν — οὔτε ἀναιρεθείσα. Brunc: 'gladiorum ictus.' Erf: 'ensis poemam sortita.' Wunder with Jacobs understands it to mean rather τραύματα ξίφεσι πεποιημένα, wounds and death being the recompense which the sword (Ares) gives to those who have to do with it. Matth. Ev. xxvi. 52, πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολούνται. Similarly El. 96, ὃν — φοίνιος Ἀρης οὐκ ἐξένισεν (ἐξήνυσε?).

ἐπίχειρα. 'The wages, or reward.' Aesch. Pr. 319, τοιαῦτα μέντοι τῆς ἄγαν ὕψηλόρου | γλώσσης, Προμηθεύ, τὰτίχειρα γίγνεται. Arist. Vesp. 581. Where the Schol. explains it by μισθοῦς, τὰ ἀπὸ τῶν χειρῶν κέρδη. Hesychius rather differently, τὰ ὅπερ τὸν μισθὸν διδόμενα τοῖς χειροτέχναις. After λαχοῦσ', I place a colon (instead of a comma), with Br. Wund.

821. αὐτόνομος. 'Of your own free choice and will.' Schol: μετ' ἐλευθερίας τεθνήξει, ἰδίῳ καὶ καινῷ νόμῳ περὶ τὸ τέλος χρησαμένη. Cf. 875.

θνατῶν Ἀΐδαν καταβήσει.

AN. ἤκουσα δὴ λυγροτάταν ὀλέσθαι"

ἀντ. α΄.

τὰν Φρυγίαν ξέναν

Ταντάλου Σιπύλῳ πρὸς ἄκρῳ,

825

τὰν κισσὸς ὡς\* ἀτενὴς

πετραία βλάστα δάμασεν, καὶ νιν ὄμβροι" τακο-  
μέναν,

822. θνατῶν. Qu. θνητῶν, as κλεινὴ 817. μόνη 821. The words Ἀΐδαν καταβήσει, which might have been omitted, are added at the end to strengthen the sentence, and to heighten the effect. Wunder compares similar repetitions in Oed. R. 163 f. προφάνητέ μοι — ἔλθετε καὶ νῦν. Oed. C. 1491 f.

823. The remark of the Chorus, intended for her consolation, that she alone of all mortals is about to go down to Hades alive, serves to remind her of the like (833) fate of an ancestress of her race, Niobe, the daughter of Tantalus.

λυγροτάταν ὀλέσθαι. Qu. λυγρότατ' ἐξολέσθαι.

824. τὰν Φρυγίαν ξέναν Ταντάλου. 'The Phrygian stranger daughter of Tantalus.' The article affects the entire clause. Cf. Oed. C. 623, ὁ Δαΐδς Φοῖβος. Aj. 952, Ζηνὸς ἡ δεινὴ θεός. The allusion is to Niobe, the daughter of Tantalus, king of Lydia, and wife of Amphion, king of Thebes. As mount Sipylus was in Lydia, Niobe should, properly speaking, have been called rather Lydian; but Strabo xii. 571, remarks that according to some Sipylus was placed in Phrygia. Cf. also on Aj. 1292. "For the boasting of her children she was punished by their being slain by the arrows of the Letoidæ; whereupon she herself, transported back to her native land, was by Zeus in pity transformed into an ever-weeping rock on mount Sipylus: a legend which took its rise from the form of the mountain ridge, which, seen at a distance, resembled a weeping woman, a resemblance still recognized by modern travellers, as it was by Paus. i. 21. Cf. Il. xxiv. 602 f. (614, νῦν δέ που ἐν πέτρῃσιν, ἐν ὄρεσιν οἰοπόλοισιν, | ἐν Σιπύλῳ—λίθος περ τοῦσα θεῶν ἐκ κήδεα πέσσει). Ovid. Met. vi. 301 f. Q. Smyrn. i. 293 f." SCHN. Add Apollod. iii. 5, 6. Hygin. Fab. ix.

826. Schol. ἦν ἐδάμασεν ἡ πέτρας βλάστῃσι, ὡς κισσὸς περιβαλοῦσα αὐτήν.

περιέφυσεν (περίφου?) αὐτῇ, φησὶν, ἡ πέτρα ὡς κισσὸς δένδρῳ. κισσὸς ὡς ἀτενὴς Br. Erf. Dind. Wund. κισσὸς ὡς ἀτενὴς — Heath. Musgr. Schn. Cf. 113, αἰετὸς ὡς. Fr. 890, ἰκτῖνος ὡς. Acsc. Sept. 480, θοιὰς ὡς. Eur. Ph. 1392, πυρρὸς ὡς. Pind. Ol. ii. 96, κόρακες ὡς ἀτενὴς. 'Firmly adhering, or clinging, tenacious.' Lat. 'tenax.' Eur. Tem. Fr. ii., καλὸν γ' ἀληθὲς κατένῃς ('firm, unflinching') παρηγία. V. Ruhn. ad Tim. p. 53.

827. πετραία βλάστα. 'A growth of rock.' Heath: 'saxea germinatio.' δάμασεν. δάμασσε Liv. b. Ovid's description of the petrification, if I may so speak, of Niobe is very graphic and minute, Met. vi. 301 f., 'orba resedit exanimis inter natos natasque viroque, | dirigitque malis: nullo movet am capillos; | in vultu color eet sine sanguine; lumina moestis | stant immota genis: nihil est in imagine vivam. | Ipsa quoque interius cum duro lingua palato | congelat, et venae desistant posse moveri. | Nec flecti cervix, nec brachia reddere gestus, | nec pes ire potest; intra quoque viscera saxum est.' Cf. El. 154, where Niobe is said ἐν τάφῳ πετρῇ δακρύνει. καὶ νιν ὄμβροι — Trid: τούτῃστι, λιθωθείσα ὄμβρῳ καὶ χιόνι χυμύσεται. Wunder cites Ovid. Met. vi. 310 f., 'Flet tamen et validi circumdata turbine venti | in patriam rapta est; ubi fixa cacumine montis | liquitur et lacrimas etiamnum marmora manant.' Propert. i. 20. 7, 'nec tantum Niobe bis sex ad busta superba | sollicito lacrimas deplevit Sipylus.'

828. ὄμβρῳ the mss. Br. Herm. ὄμβρῳ Musgr. Dind. Wund. Schn. Don. Hart. Bgk. 'Gushing springs.' Oed. C. 698, ἀκηράτῳ σὺν ὄμβρῳ. Qu. ὄμβρῳ (or ὄμβροισι) τακομένην — χιὼν οὐδαμὰ λείπει τακομένην. 'As she pines away.'

El. 834. The more appropriate here, because snow also τήκεται, 'melts.' Eur.

ὥς φάτις ἀνδρῶν,  
χιῶν τ' οὐδαμὰ λείπει,

830

τέγγει δ' ὑπ' ὀφρύσι παγκλαύτοις δειράδας· ἤ με  
δαίμων ὁμοιοτάταν'' κατευνάζει.

ΧΟ. ἀλλὰ θεός τοι'' καὶ θεογεννής'',  
ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς.

835

καίτοι'' φθιμέναν σ' ἴ'' ἔγκληρά'' λαχεῖν''

Andr. 116, τάκομαι ὡς πετρινὰ πιδάκ-  
εσσα λιβάς. Seneca Ag. 371, 'stat nunc  
Sipyli vertice summo flebile saxum, et  
adhuc lacrimas marmora fundunt antiqua  
novas.' Pausan. i. 21. 5, ταύτην τὴν  
Νιόβην καὶ αὐτὸς εἶδον ἀνελθὼν ἐς τὸν  
Χίπυλον τὸ ὕψος. ἡ δὲ πλῆσιον μὲν πέτρα  
καὶ κρημνὸς ἐστίν, οὐδὲν παρόντι σχῆμα  
παρεχόμενος γυναικὸς, οὔτε ἄλλως οὔτε  
περθεύουσιν· εἰ δέ γε πορρωτέρω γένοιο,  
δεδακρυμένην δόξεις δρᾶν καὶ κατηφῇ γυ-  
ναῖκα. Cf. Callim. H. Apoll. 22 f. Heyne  
ad Apollod. iii. 5, 6.

830. οὐδαμὰ. οὐδαμὰ Ald. οὐδαμὰ L.  
831. τέγγει. τάκει L. δ' Both.  
Dind. Wund. &c. δ' the mss. vulg. The  
subject is Niobe. Wunder compares the  
Homeric expression ὑπ' ὀφρύσι δάκρυα  
λείβειν. He notices also the aptness here  
of the words ὀφρὺς and δειράς, which  
apply equally to a mountain chain and  
the human body. ὀφρύσι — δειράδας.  
The names of parts of the human body  
are constantly transferred to the different  
parts of mountains, and in general to the  
surface of the earth. So in Luke Ev. iv.  
29, ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὕψους.  
παγκλαύτοις L. M. Tricl. παγκλαυ-  
στοῖς Ald.

832. δειράδας. The mountain ridges,  
above which Niobe was raised.

833. ὁμοιοτάταν. Perhaps ὁμοιότατ'  
αὐτὸ, or ὁμοιοτάτα, 'in very like manner.'  
κατευνάζει. 'Consigns to sleep' (of  
the grave). Tr. 95, δν — Νύξ — τίπτει  
κατευνάζει τε — Ἄλιον. Oed. R. 961.  
Eur. Hipp. 562, πότμῳ φονίῳ κατεύνασε.  
Hec. 477, τὰν Ζεὺς ἀμφιπύρῳ κοιμίζει  
φλογμῇ Κρονίδας. So in Latin 'conso-  
pire.'

834 f. The Chorus in these words, ac-  
cording to some, check the presumption  
of Antigone in instituting a comparison  
between herself and one who was of  
divine origin; at the same time that they  
allow it is no small honour for a mere  
mortal like her to suffer the same fate as  
one descended from the gods. I think

however the words do not necessarily im-  
ply such a rebuke; and indeed may con-  
vey an exactly opposite meaning. Two  
dimeters in this strophe, 834—7, are  
apparently wanting to complete the cor-  
respondence with strophe 817—22; but  
anapaestic systems do not always accu-  
rately observe antistrophic equality.

834. ἀλλὰ θεός τοι. Qu. ἀλλ' ἤδε θεὸς  
καὶ —. θεὸς —. Inasmuch as she  
was daughter of Tantalus, who was de-  
scended from Zeus. Cf. on Oed. C. 65.  
θεὸς καὶ θεογ. Cf. on 38. El. 589.  
θεογεννής. θεογα L. in Schol. διο-  
γενῆς conj. Bergk. Qu. καὶ θειογενής, or  
θεογέννητος (or —τός θ', om. καί).

836. καίτοι. καίτοι γε Tricl. Dresd.  
φθιμένῃ Ald. vulg. Br. Erf. φθιμένα  
(supr. ω) L. φθιμέναν Liv. b. Aug. Ven.  
φθιμένην V. Dresd. Tricl. φθιμένη R.  
Dind. Wund. Don. Schn. Hart. Gl. Liv.  
b: φθαρτὴν γυναῖκα. If we read φθιμένα,  
we must understand σοι, 'for you when  
dead.' Tr. 1161, Ἄιδου φθιμένος οἰκίσταρ.  
Aj. 141. Ant. 595. Dobree conj: καί-  
τοι φθιμέναν γ' —. Qu. καίτοι φθιμέναν  
σ' (or φθιμένῳ γ', or φθιμένῳ γ', or  
θνητὸν γ') ἔγκληρα λαχεῖν τοῖς ἰσο-  
θείοις μέγ' ἀκούσαι. Or καὶ σοὶ (or σοὶ  
δὲ) φθιμένα. Schol: καίτοι σοι φθιμένη,  
ἢ φθιμένῳ παντὶ, μακαριστὸν ἂν εἶη τὸ τῆς  
αὐτῆς μοίρας τυχεῖν τοῖς ἰσοθείοις.  
τοῖς ἰσοθείοις | ἔγκληρα λαχεῖν μέγ' ἀκού-  
σαι Erf. Herm. Dind. Wund. Schn. Don.  
Hart. Bgk. μέγ' ἀκούσαι | τοῖς ἰσοθείοις  
ἔγκληρα λαχεῖν the mss. vulg.  
ἔγκληρα. 'A like portion.' Schol:  
ἔγκληρα. κοινὰ, ὁμοία, τοῦ αὐτοῦ κλή-  
ρου καὶ τύχης. I. q. σύγκληρα. So  
ἐγγενῆς and συγγενῆς, as Wunder re-  
marks. The usual and proper meaning  
of ἔγκληρος is, 'having a share in any  
thing.' Cf. 814, οὐθ' ὕμεων ἐγκληρον.  
Eur. Herc. 466, ἔγκληρα πεδία τὰμὰ  
γῆς κεκτημένους. Hipp. 1011, ἔγκληρος  
εὐνή. Iph. T. 682. Schneid. explains  
ἔγκληρα to mean τὰ ἐν κλήρῳ ὄντα, 'a  
lot accorded to the god-like.' Dobree

τοῖς ἰσοθέοις μέγ' ἀκούσαι.

AN. οἶμοι γελῶμαι. τί με, πρὸς θεῶν πατρώων, στρ. β'.  
οὐκ οἰχομέναν" ὑβρίζεις, 840

ἀλλ' ἐπίφαντον" ;

ὦ πόλις, ὦ πόλεως

πολυκτῆμονες" ἄνδρες

ἰὼ Διρκαῖαι κρῆναι Θήβας τ'

εὐαρμάτου ἄλσος, ἔμπας

845

ξυμάρτυρας ὑμᾶς ἐπιβῶμαι\*,

οἷα" φίλων ἄκλαντος, οἷοις νόμοις

and Cobet (Obs. Crit. p. 395) with much reason propose *σύνκληρα*. Cf. on Aj. 622. I think however *δυόκληρα* (Pind. Ol. ii. 49) would be preferable. Compare also *ἀπόκληρος* (Pind. P. v. 51, *ἀπόκληρος πόνων*). *μεγ' ἀκούσαι*. 'Is a great thing to hear,' i. e. to have said of one. Theocr. xvi. 30, *ὑφρα καὶ εἰν Ἄϊδαο κεκρυμμένος ἐσθλὸς ἀκούσης*. With *μέγα* we may understand *κλέος*. After this line this paroemiac, *ζῶσαν καὶ ἔπειτα θανοῦσαν*, is found in L. M. R. V. Aug. and the Triclin. mss., but not in Ald.

237. τοῖς ἰσοθέοις. τοῖσιν ἰσοθεοῖς T. Dresd. Br. The first syllable in *ἰσοθέοις* is long, anapaests generally following the usages of epic poetry. So with *ἀθάνατος*, *ἀκάματος*, *ἄδδατος*, *ἀλίμενος*, &c., which could not otherwise enter into these kinds of metre. V. Pors. ad Orest. 9.

840. *ὀλομένην* Ald. vulg. Br. Herm. *οὐλομένην* Tricl. Boeckh. Don. (Eur. Ph. 1545, *ἀδελφῶν οὐλόμεναι* αἰκίσματα δισσω. 'Ολλόμενος and οὐλόμενος, Erf. remarks, are confounded elsewhere, Eur. Iph. A. 793. Iph. T. 1109. Or. 1307. Tro. 1079.) *ὀλλυμένην* Liv. b. Dresd. a. Erf. Dind. *οἰχομένην* (conj. J. F. Martin) Schn. prob. Wund. "The antithesis to *ἐπίφαντον* requires a preterite," as Schneid. justly observes. Hart: *ὥδ' ὀλλυμένην ὑβρί-|σεις ἐπιφανδόν*. Wernsdorff proposes: *οὐ κλεπτομένην* ('deceived'). Qu. *οὔπω φθιμένην* — *ἀλλ' ἔτι \** (or *ἀλλὰ πνέουσαν*). The true reading now appears to me *ἐξολλυμένην ὑβρίσεις ὥδ' ἀναφανδόν* ('thus openly'); In Homer *οὐλόμενος* always means 'destructive, pernicious.'

841. Gl: *ἐπίφαντον*. *δρωμένην καὶ ζῶσαν*. As if *ἐν φάει ὄντα*. V. Valck. ad Phoen. 1349. Qu. *ἀναφανδόν*. Il. xvi.

178. Herod. i. 46. Pind. P. ix. 73.

843. *πολυκτῆμονες*. And so *εὐγενεῖς*. (Cf. on Oed. R. 1070.) *πολυκτῆμονες* Liv. a. Cf. v. ant. 862, *κλεινοῖς* (—, f. *κλεινοῖς*) *λαβρακίδαισιν*.

844. *ἰὼ — Θήβας τ'* Dind. Three molossi (cf. on Oed. C. 1560). *ἰὼ — | Θήβας* — *ἔμπας* edd. vett. *Διρκαῖαι κρῆναι*. Cf. on Aj. 412. Oed. C. 1333.

845. *Θήβας τ' εὐαρμάτου*. Cf. 149, *τὴ πολυαρμάτῃ — Θήβα*. Pind. Fr. 207, *εὐάρματε — Θήβα*. Ibid. *χρυσάρματι Θήβαι*. Ol. vi. 85, *πλάξικπον — Θήβας*. Isthm. ii. 20, *φιλαρμάτου πόλιος* (Thebes). Eur. Herc. 467, *Θηβῶν τῶν φιλαρμάτων*. Ph. 17, *Θηβαῖσιν εὐίπποις*. *ἄλσος*.

A place consecrated to the gods was thus called. Argos is thus designated El. 5.

*ἔμπας — ὅμμι* vulg. 'Ye at all events,' though I cannot others. But see next note.

846. *ὅμμι*. "The Aeolic *ὅμμι* is retained from Homer," says Schneid.

*ἐπικτώμαι* vulg. *ἐπικτώμαι*. (γρ. *ἐπιβῶμαι*) L. Gl: *ἐπικτώμαι*. *λαμβάνει* κτώμαι (?) conj. Musgr. *ὅμμι* *ἐπιβῶμαι* Bergk. Wunder from conjecture reads *ἐπανδῶμαι*, which he thinks the sense requires, and is confirmed by the explanation of the Schol. A correction which Donaldson thinks quite unnecessary. Hart: *ὕμᾶς ξυμάρτυρας ἐπιβῶμαι*. I doubt not that *ἐπιβῶμαι*, which Dind. absurdly takes for a mere gloss, is the true reading: and I would read *ξυμάρτυρας ὑμᾶς ἐπιβῶμαι*. Cf. on v. ant. 865. We thus also get rid of the suspicious form *ὅμμι*.

847. *οἷα* —. This depends on *ξυμάρτυρας*. Cf. Oed. C. 813. Qu. *οἷον* or *οἷος*. *φίλων ἄκλαντος*. 'Unwept by friends.' Matth. § 345. *ἄκλαντος*. *ἄκλαντος* E. Liv. b. Dresd. a. Br. Cf.

πρὸς ἔρμα τυμβόχωστον ἔρχομαι τάφου ποταινίου,  
 ἰὼ δύστανος, 850

οὐτ' ἐν βροτοῖς οὔτε νεκροῖσιν"  
 μέτοικος οὐ ζῶσιν, οὐ θανοῦσιν".

ΧΟ. προβάσ' ἐπ' ἔσχατον θράσους  
 ὑψηλὸν ἐς Δίκας βάθρον  
 προσέπεσες, ὦ τέκνον, πολὺ". 855

on Oed. C. 1360. Ald. οἰοῖσι Aug.

οἰοῖς Turn. οἰοῖσιν,

848. ἔρμα the mss. ἔργμα (del. γ ex corr.) L. ἔργμα Br. ἔρμα (proposed already by Blomf. Gl. Sept. 552) Dind. Wund. Schol: ἔρμα. περίφραγμα. Misunderstanding which note the editors prefixed as a heading (lemma) the false reading ἔργμα; whereas this very ἔρμα is itself the genuine heading. See Dind. in Schol. Hesychius and Suidas explain the cognate word ἔρκος by περίφραγμα, as Dind. observes, who properly gives ἔρμα with the rough breathing, referring to Blomf. Gl. Sept. 552.

ἔρμα τυμβόχωστον — τάφου. Aesch. Cho. 351, πολὺχωστος τάφος. Sept. 1022, τυμβοχώρα χειρόματα Hom. Il. φ'. 322, οὐδέ τί μιν χρεώ | ἔσται τυμβοχοῆσ', ὅτε μιν θάπτωσιν Ἀχαιοί. Herod. vii. 17, ἐτυμβοχόει δὲ πᾶσα ἡ στρατιή. Cf. also Ant. 81. 1204. 1216. Blomf. Gl. Sept. 1024. ἔρμα means 'a raised mound, a tumulus.' Lat. 'agger.' Hermann quotes Eur. Hel. 857, εἰ γὰρ εἰσιν οἱ θεοὶ σοφοί, | εὐψυχὸν ἄνδρα, πολεμίων θανόντ' ὑπο | κόβῃ καταμπίσχουσιν ἐν τύμβῳ χθονί, | κακοὺς δ' ὅφ' ἔρμα στερεδὺν ἐκβάλλουσιν γῆς.

849. ποταίνου. 'Strange, unheard of.' Schol. προσφάτου — καινοῦ καὶ παρεξηλαγμένον. V. Blomf. Gl. Aesch. Pr. 102, οὐδέ μοι ποταίνιον | πῆμ' οὐδὲν ἤξει. Sept. 245. Cho. 1055. Eum. 282. Soph. Fr. 162, ἡδονὰς ποταίνιους. After ποταίνου Wunder places a comma instead of a colon, taking, as Triclinius does, the words ἰὼ δύστανος as parenthetical.

850. ἰὼ twice Liv. a.

851. οὐτ' ἐν (οὔτε Liv. a.) βροτοῖς (so the Triclin. mss. βροτοῖσιν the older and Ald.) οὐτ' ἐν νεκροῖσι. This verse does not agree with the corresponding one 870, κασίγνητε γάμων κυρήσας. Dindorf condemns it as a spurious interpolation from the following words, intended to fill up a gap in the text. So also Wunder and Bergk. Seidler de V. D. p. 29 corrects: οὔτε βροτοῖσιν —. Emper and Don: οὐτ' ἐν τοῖσιν ἔτ' οὔτε τοῖσιν (who con-

sider the common reading a marginal gloss). Hart: οὐ δεδορκόσιν οὐ νεκροῖσιν. Qu. βροτοῖς οὔτε νεκροῖσιν οὐσα (οἱ νεκροῖς ζυνοῦσα). Or οὐ θνητοῖσιν (οἱ οὐκ ἀνδρεσσιν) ἔτ' οὐ νεκροῖσιν. I. e. neither among the living, because entombed: nor among the dead, because still alive. Erfurdt well compares Eur. Suppl. 968 f. οὐτ' ἐν τοῖς φθιμένοις, | οὐτ' ἐν ζῶσιν ἀριθμουμένη (κρινομένη Musgr. κληρομένη Erf.), | χωρὶς δὲ τίνα τῶνδ' ἔχουσα μοῖραν. Compare also Phil. 1018.

852. μέτοικος. Cf. 867. 890. Oed. C. 934. 1390. Eur. Hipp. 836, τὸ κατὰ γὰς θέλω τὸ κατὰ γὰς κνέφας | μετοικεῖν σκότῳ θανεῖν δ' τλάμων. οὐ ζῶσιν, οὐ θανοῦσι. Qu. οὐ ζῶσ' ἔτ', οὐ θανοῦσα. Otherwise there is a needless repetition.

853. Cf. Oed. C. 217, ἐπέπερ ἐπ' ἔσχατα βαλνεις. Hartung badly transposes 853—4: ὑψηλὸν ἐς Δίκας βάθρον | προβάσ', ἐπ' ἔσχατον θράσους | προσέπεσες —. V. Schol.

854. Cf. Aesch. Ag. 383, λατρίσαντι μέγαν Δίκας βωμόν. Eum. 539, βωμόν αἰδεσθαι Δίκας, μηδὲ νιν κέρδος ἰδὼν ἀθέψω ποδὶ λὰξ ἀτίσης (πατήρης?); ποινὰ γὰρ ἐπέσται &c. βάθρον. 'Base' of an altar, i. q. κρηπίδα. Cf. Aj. 860.

855. προσέπεσες A. L. M. Ald. προσέπαισας Dresd. Turn. and probably E. T. Livv. Aug. Br. Gl: προσέκρουσας. Schol: ἔπεσες. Lat. 'impegesti.' πολὺ vulg. πολλὸν L. M. Liv. b. ποδοῖν Schneid., coll. Aesch. Pers. 508, ὡς ἄγαν βαρὺς | ποδοῖν ἐνήλω παντὶ Περσικῷ γένει. Aj. 245. Bergk makes the same conjecture. τάφῳ Hart. (see Schol.) Dind. (in Annot.) supposes the genuine reading to be πάλιν, which he infers from the tenor of the Scholiast's note: προβάσα ἐπὶ τὸ τῆς δικαιοσύνης ἔσχατον βάθρον μετὰ θράσους, βουλομένη τε δσιὸν τι δρᾶν περὶ τὸν ἀδελφόν, τὰ ἐναντία πέπονθας: ἔπεσες γὰρ εἰς τὸ κενοτάφιον. As there is no allusion made here to πολὺ or πολλὸν, Dind. concludes the grammarian found πάλιν, of which ἐναντία πέπονθας



πατρώων δ' ἐκτίνεις" τιν' ἄθλον".

AN. ἔμνασας" ἀλγεινοτάτας ἐμοὶ μερίμνας",     ἀντ. β.  
πατρὸς τριπόλητον οἶτον

is the interpretation; just as, he observes, *παλιμπετής* is usually explained by *ἐναντιοπετής*. He has not however yet ventured to adopt this reading into the text. Musgrave proposes *προσέπαισας*, ὡς *τέκνον* πολλόν ('magnum') | *πατρώων* —. Translate *πολύ*, 'greatly.' Lat. 'valde.' Hesych: *πολύ*. ἀντὶ τοῦ μέγα. Aj. 1382, καὶ μ' ἔψενσας ἐλπίδος πολὺ. Oed. R. 786. Cf. Philo p. 400, ὀλισθὼν πολλάκις μέγα πτώμα ἔπσεν. Qu. μέγα, or ποδοῖν.

856. *πατρώων δ' ἐκτίνεις τιν' ἄθλον*. 'And you are undergoing (lit. paying fully) some ancestral calamity,' i. e. are suffering (Tricl. ἀποπληροῖς) in lieu of some of your ancestors. Tricl: ἡγουν ὅσον δυστυχίας ἐμελλεν ἐκείνος δυστυχῆσαι, τοῦτο αὐτῇ ἀποπληροῖς τοιαύταις περιπεσοῦσα δυστυχίαις. Wunder quotes Herod. i. 91, Κροῖσος δὲ πέμπτου γονέος ἀμαρτάδα ἐξέπλησεν. Theogn. 178, ὑπερβασίην ἀντιτίθειν πατέρων. Above 582 f. Add Eur. Hipp. 831, πρόσθεν δὲ ποθεν ἀνακομίζομαι | τύχαν δαιμόνων | ἀμπλακίαισι τῶν παροιθέν τινας. John Ev. ix. 2, τίς ἡμάρτεν; οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἴνα τυφλὸς γεννηθῇ; For *πατρώων* — ἄθλον qu. *πατρώων* — ἔταν ('crime'). Compare the passage cited by Wund.

δ' is not found in the Triclin. mss. *ἐκτίνεις*. *ἐκτείνεις* L. V. Cf. Aesch. Ag. 1564, χερὸς πατρώας ἐκτίνορτα μηχανάς. Cho. 640, δωμάτων παλαιτέρων τίνειν μύσος. Eur. Herc. 983, ἐχθραν πατρώαν ἐκτίνων. 755. Or. 453. Donaldson corrects *ἐκτελεῖς*, referring to Hom. Od. xxii. 6, οὗτος μὲν δὲ θεῶλος ἄδατος ἐκτετέλεσται. xxi. 135, ἐκτελέωμεν ἄεθλον. xi. 279, τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω | πολλὰ μάλ', ὅσσα τε μητρὸς Ἑρινύες ἐκτελέουσι (where the misfortunes of this very family are alluded to). Pind. P. 14. 165, τοῦτων θεῶλων ἐκὼν τέλεσον. Trach. 1177, τὸ λεκτὸν ἔργον ἐκτελῶν. Ant. 3.

857. The last remark of the Chorus recalls to the mind of Antigone the sad calamities which had fallen upon her family. *ἔψανσας*. 'Thou hast touched upon.' Wund: 'Excitasti acerbissimam mihi sollicitudinem, infinitum de patre luctum totaque sorte nostra clavorum Labdacidarum.' Don. cites Shaks. Macb. iv. 1, 'Thou hast harp'd my fear

aright.' Perhaps *ἤρωςας*, 'thou hast opened up' (Oed. C. 515), or *ἤγειρας* (Oed. C. 511). But I suspect the true reading is *ἔμνασας*, 'hast made mention of.' Cf. Phil. 1170, πᾶλιν πᾶλιν παλαιὸν ἄλγην ὑπέμνασας. Eur. Alc. 881, ἐμνησας, δ μου φρένας ἤλκωσεν. Gl: ἔψανσας. ἐμνημόνευες.

*ἀλγεινοτάτας* — *μερίμνας*. Musgrave, Wunder, and Don. rightly take this for an accusative, with which *οἶκτον* is placed in apposition. Don. compares 962, ψαύων (?) τὸν θεόν. 546, μὴδ' ἂ μὴ θίγες ποιοῦ σεαυτῆς (where see note). Schneid. and others consider it the genitive, as Matth. § 330, n. Elmsley on Her. 693 is of the same opinion. Schol: ἡ τὸ τῆς μερίμνης μου. Qu. *ἀλγεινοτάτας* — *μερίμνας*, which I suspect was changed for the genitive because of the corruption *ἔψανσας*. Musgrave stops thus: *μερίμνας πατρὸς, τριπόληστον οἶκτον*.

859. *τριπόληστον vulg.* 'Thrice-told, oft-repeated, much-bruited.' I. q. *τρίταλον*. Il. γ'. 542, πείραν ἄρουραν, | εὐρείαν, *τρίπολον* (Schol: *τρίς ἐστραμμένην καὶ ἡστροπασμένην*). Hesiod. Op. 384. 448. 462. Theocr. xxv. 25. Cf. Oed. C. 597, πᾶς τοῦτό γ' (τὴν παλαιὰν ξυμφορὰν γένους) Ἑλλήνων θροεῖ. Schol: *τριπόληστον οἶκον* (thus): γρ. οἶκτον. πολλάκις ἀναπεπολημένον' ἢ διδασκον καὶ πανταχοῦ ἀκουόμενον καὶ πολούμενον. Gl: λέγω πολυβύλλητον καὶ πάνδημον δυστυχίαν, ἣν πᾶς ἐλεεῖ. In confirmation of which explanation Boeckh adduces Pind. N. vii. 152, ταῦτα δὲ *τρίς* τετρακεῖ τ' ἀμπαλεῖν | ἀπορία τελέθει. Soph. Phil. 1238, δὲς ταῦτα βούλει καὶ *τρίς* ἀναπαλεῖν (ἀμπ.) ἔπη. Dindorf adds Schol. Ven. Hom. Il. β'. 60, δὲς καὶ *τρίς* ἀναπαλεῖται. As to the form *τριπόληστος*, which Boeckh attempts to defend from Pind. P. vi. 2, Ἀφροδίτας ἄρουραν ἢ Χαρίτων ἀναπαλεῖσμεν, Dindorf justly remarks that, as our poet was under no necessity as regards the metre to depart from the usual form, and as verbals ending in *ητος* are often found corrupted into *ιστος* (as e. g. in a line of Phrynichus ap. Hesych. v. ἀθαμβῆς, Σῶμα δ' ἀθαμβῆς γυιοδόνηστον, rightly corrected by Toup γυιοδόνηστον. Pind. Fr. 284, τετελίσχεται. Qu. *τετελίσχεται*), it is reasonable to conclude that the true reading here is *τριπόλητον*.

τοῦ τε πρόπαντος"  
 ἀμετέρου δόμου\*"  
 κλεινοῖς Λαβδακίδαισιν".  
 ἰὼ ματρώῃ" λέκτρων ἄται  
 κοιμήματά" τ' αὐτογέννητ"  
 ἀμῷ πατρὶ δυσδαίμονι<sup>†</sup> ματρὸς,  
 οἷων" ἐγὼ ποθ"<sup>†</sup> ἃ ταλαίφρων ἔφυν

860

865

Or perhaps *τριπόλευτον*, or *τριπάλαιον* (Phryn. p. 64, 31, *Τριπάλαια*. τὰ πάνιν παλαιά. Cf. *τριπάλαι*). Hermann gives from conjecture *τριπλοιστόν*. Bergk conj: *τρίπαλτον*. Hart: *πατρὸς τρί-πολον πότμον τοῦ τε πρόπαντος* | *ἀμετέρου δόμου*. If *μερίμνας* were the gen., it is difficult to see how the accus. *οἷων* could be defended here. Cf. on Oed. R. 803. Aj. 1191. 872. Elmsl. ad Her. 693. Qu. *τριπολίστου οἷου* (*τριπολίστου τ' οἷου* Ben.). *οἷων* all the mss., except that κ is erased in M., which points to the reading *οἷον*, which Brück had already given from conjecture. The same is approved of by Dind. Don. Bergk, Ben. Hermann gives *οἷον* from the heading of the Scholiast's note. Hartung *πότμον*. The common reading is maintained by Wund. Schn. (who explains 'pitiable lot'). Cf. Aj. 895. *οἷων* (οἷων?) τῷδε συγκεκραμένῃ. El. 168, τὸν ἀνήντων οἷον ἔχουσα κακῶν. Aesch. Cho. 409, πέπαλται — κίαρ, τόνδε κλύουσιν οἷον (οἷον?). Perhaps ἄταν.

860. τοῦ τε πρόπαντος — πότμου. Schol: καὶ τῆς προτέρας ἡμῶν δυστυχίας. Whence qu. τοῦ τε παροῖθεν —.

861. πότμου. Schol: τύχης. I would read *δόμου* or *γένους*. Cf. 584. Oed. C. 370, τὴν παλαιὰν γένους φθορὰν, | οἷα κατέσχε τὸν σὸν ἄθλιον δόμον. 596, ἢ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς; κλεινοῖς Λαβδακίδαισιν. Schol: ἀντὶ τοῦ, Λαβδακίδων. The gen. for the dat., they say, added in explanation of *ἀμετέρου*, referring to Matth. § 389, g. 3. Wunder inaptly compares 864, *κοιμήματα πατρὶ*. El. 1066, *βροτοῖσι φάμα*. The dative is put, acc. to Schn., because *ἀμετέρου* is equivalent to τοῦ πεσόντος ἡμῖν (!). Qu. κλεινῶν Λαβδακίδων. The latter word would easily pass into *Λαβδακίδαισιν*, and then the further correction *κλεινοῖς* would follow as a matter of course.

863. *ματρώῃ*. *πατρώῃ* L. Which is perhaps preferable. *ματρώῃ* λέκτρων ἄται. I. e. *ματρώων λέκτρων ἄται*. 'O

misfortunes resulting from my mother's marriage.' Cf. on 793, *τόδε νέικος ἀνδρῶν ξύναμιον*. So Oed. C. 526, *γάμων ἄτα*.

864. *κοιμήματά τ'* only V. Herm. Erf. Dind. &c. *κοιμήματ'* Ald. vulg. Br. The corresponding verse is 845, *εὐαρμάτου ἄλσο*, ξμπας. Construe: *κοιμήματά τε αὐτογέννητα δυσμόρου ματρὸς ἀμῷ πατρὶ*, 'and union of my unhappy mother with him whom she had herself borne, my father.' Or perhaps: 'and union of my father with my wretched mother, from whom he himself sprang.' Cf. Oed. R. 1248. 1405. Oed. C. 945 f. And so Schol: καὶ συνουσίαι τοῦ πατρὸς αὐτογενεῖς, ἢ συγγενικαί, ἢ ὅτι ταῦτα συνεκοιμήθη, ἐξ ἧς γέγονε. — ὅτι δ' αὐτὸς πατήρ ἄμα καὶ παῖς ἦν. Heath: 'cubilia, quae ipsi ortum dederunt.' The epithet *αὐτογέννητα* is made to agree with *κοιμήματα*, instead of *ἀμῷ πατρὶ*, just as we find above 793, *τόδε νέικος ἀνδρῶν ξύναμιον* (for *ξυναίμιον*). Cf. on 863. For *κοιμήματα* qu. *νυμφεύματα* (Oed. R. 980, σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ *νυμφεύματα*). Eur. Andr. 1249, *συνκοιμήματα*. With *κοιμήματα αὐτογέννητα* cf. on Trach. 357, ὁ βριπτὸς Ἰφίτου μόρος. *αὐτογέννητ'* Liv. b. (?) Br. Herm. Erf. &c. *αὐτογέννητα* Dresd. Turn. *αὐτογέννητ'* the mss. (*αὐτογενήτ'* V.) Ald. *αὐτογέννητα* Schol. *αὐτογεννή* Bergk. Cf. 834, *θεογενεῖς*. Qu. *αὐτογεννή* | *τῷμῳ πατρὶ*.

865. *ἐμῷ* vulg. Schn. Hart. *ἐμῷ* the Tricl. mss. Erf. Dind. Wund. &c. *ἐμῷ* Turn. *τῷ μῷ* Liv. a. (?) Schol: *ἐμῷ πατρὶ*. *λείπει γενόμενα*. Cf. v. ant. 846. The dative *πατρὶ* depends upon *κοιμήματα*, for they said *κοιμᾶσθαι τινι*, acc. to Wunder. Cf. 861. *δυσμόρου*. *δυσμόρῳ* L. (though not in Schol.) Dobr. Schn. Hart. *δυσμωρα* Bergk. I would read *ἐμῷ πατρὶ δυσδαίμονι ματρὸς*. Cf. on v. str. 846. Probably *δυσμόρῳ* was a gloss on *δυσδαίμονι*.

866. *οἷων*. Sc. *κοιμημάτων*. I. q. *ὅτι τοιοῦτων*, 'that from such.' Oed. C. 370.

πρὸς οὓς ἀραῖος" ἄγαμος ἄδ'" ἐγὼ μέτοικος ἔρχομαι.  
 ἰὼ δυσπότημων

γάμων κασίγνητε\* κυρήσας,

870

θανὼν ἔτ' οὖσαν κατήναρές με.

ΧΟ. σέβειν" μὲν εὐσέβειά τις",

κράτος δ' ὅτῳ κράτος μέλει

παραβατὸν οὐδαμῶς† πελεῖ".

σέ δ' αὐτόγνωτος" ὤλεσ' ὄργα.

875

ΑΝ. ἄκλαυτος, ἄφιλος, ἀνυμέναιος

ἐπῳδός.

ταλαίφρων ἄγομαι\* τὰν νεάταν† ὁδόν

The Schol. understands *γονίαν*. Or we may take it as an exclamation, 'From what kind of parents did I spring!' Perhaps *εἰς ἄν. ἐγὼ ποθ'.* Qu. *ἐγὼ τόθ'.* The two words are often confounded.

867. *ἔφυν. ἐξέφυν* Līv. πρὸς οὓς. Schol.: πρὸς τοὺς γονεῖς δηλονότι. ἀραῖος. 'Accursed.' Schol.: ἐπι-κατάρκτος. Perhaps *ἄλεκτρος* or *ἀνυμφος*, which would certainly accord better with *ἄγαμος*. Cf. 917, *ἄλεκτρον, ἀνυμέναιον* &c. 876. El. 962, *ἄλεκτρα* γη-ράσκουσιν ἀνυμέναιά τε. Or *ἄκλαυτος*.

868. *ἔδ'. Perhaps ἔδδ'. μέτοι-κος*. Cf. 852. 890. Eur. Her. 1033, *μέτοικος* ἀεὶ κείσομαι κατὰ χθονός. Hipp. 837, τὸ κατὰ γᾶς θέλω, τὸ κατὰ γᾶς κνίφας | μετοικεῖν σκότῳ θανῶν ὁ τλά-μιαν, | τῆς σῆς στερηθείς φιλάττης ὁμι-λίας.

869. *ἰὼ* twice Aug. Ald. δυσπότη-μων — γάμων. With the daughter of Adrastus, unhappy in its results. But for which marriage this expedition would never have taken place, nor the mutual slaughter of the brothers have happened.

870. *κασίγνητε* γάμων vulg. γάμων *κασίγνητε* ("metri caussa") Erf. Qu. γάμων *κασίγνητε* ὃ κυρήσας (or ἀντι-κύρσας). Cf. on v. str. 851.

871. Cf. Tr. 1159, *ζωντὰ μ' ἔκτεινας* θανῶν. Aj. 1027, *εἶδες ὡς χρόνῳ | ἔμελλέ σ' ἔκτωρ καὶ θανῶν ἀποφθεῖν*. El. 808, *Ὅρέστα φίλταθ', ὥς μ' ἀπάλεσας* θανῶν.

872 f. From the allusion just made to Polynices the Chorus take occasion to remark that although the pious duty she has performed is in itself worthy of praise, yet the authority of those who rule is not to be lightly set at naught. 'To act piously is indeed a certain piety (i. e. piety in a certain degree).' The piety alluded to is that of Antigone in interring her

fallen brother. Gl: *σέβειν. τοὺς θε-νόντας. εὐσέβειά τις*. There is prob-ably some error here. Qu. *πρέπει μὲν εὐσέβει' ἀεὶ*.

873. *κράτος δ' ὅτῳ* —. Sub. *τοῦτον* before *ὅτῳ*. 'But the authority of him, whosoever is placed in authority, is by no means to be transgressed.' Musgr: 'p-ones quemcumque imperium est.' Who compares the expressions *πρὸς μέλυσαν* Eur. Hel. 199, *ἀἴδῃ μέλονται* 1179; also Iph. T. 650. So Il. β'. 338, *οἷς ὅτι μέλει πολέμηια ἔργα*.

874. *οὐδαμῇ* vulg. *οὐδαμῇ* L. *οὐδα-μῶς* Aug. Rightly, I think. πέλει. Musgrave suggests *πόλει*, 'populo haud-quaquam violandum est.'

875. *αὐτόγνωτος*. 'Self-willed.' I. q. *αὐθάδης, αὐτόβουλος*. Schol: *αὐθαίρετος* καὶ *ἰδιογνώμων* τρόπος. Schaefer compares *αὐτογνώμων*, which occurs in the same sense Dion. Hal. v. 74, and *αὐτοβοῦ-λητος* (Zonar. i. 621). In like manner Antigone is called *αὐτόβουλος* Aesch. Sept. 1032. Indeed it is probable *αὐτό-βουλος* should be restored here (cf. v. str. 856). ὄργα. 'Disposition' Pind. I. ii. 36, *ὄργαν ὑπὲρ ἀνθρώπων* γλυκεῖαν ἔσχεν.

876. *ἄκλαυτος. ἄκλαυστος* E. Cf. on Oed. C. 1708. ἀνυμέναιος. Oed. C. 1221.

877. *ταλαίφρων* vulg. *ἀ ταλαίφρων* Erf. Don. Dindorf ejects *ταλαίφρων*, as a repetition from 866, and reads *ἄκλαυτος. ἄφιλος, ἀνυμέναιος ἔρχομαι | τὰν πυμᾶν ὁδόν' οὐκέτι μοι τόδε |* —.

878. *τάνδ' ἐτοίμαν ὁδόν* vulg. Lat. 'hanc proclivem viam.' τὰν *πυμᾶν ὁδόν* Dind. Vauv. quotes Solon p. 181, *οἷον ἔτοιμον | ὕβριος ἐκ μεγάλης ἀλγος πολλὴ παθεῖν*. Incert. in Anthol. i. p. 16, *ἀρ-πὸς εἰς πενήν ἐστὶν ἐτοιμοτάτη*. Qu.

οὐκέτι μοι τόδε λαμπάδος ἱρὸν ὄμμα

θέμις ὄραν ταλαίνα·

880

τὸν δ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στενάζει.

ΚΡ. ἄρ' ἴστ' αἰοιδᾶς καὶ γόους πρὸ τοῦ θανεῖν

ὡς οὐδ' ἂν εἰς παύσαιτ' ἂν'', εἰ 'ξείητ', 'κχέωντ' ;

οὐκ ἄξεθ' ὡς τάχιστα'', καὶ'' κατηρεφεῖ

885

τύμβῳ περιπτύξαντες'', ὡς εἶρηκ' ἐγὼ,

ἄπιτε\* μόνην ἔρημον, εἴτε χρῆ θανεῖν

νεάταν (or πυμάταν) ὄδον. Cf. 807. Or τὰν ἐρεμνὰν ὄδον, 'iter tenebricosum.' Or τὰν ὑστάταν ὄδον. The metre cannot be exactly ascertained.

879. τόδε λαμπάδος ἱρὸν ὄμμα. I. e. 'the eye of this sacred luminary.' So 793, τόδε νεῖκος ἀνδρῶν ξύναμον.

λαμπάδος. I. e. of the Sun. Schol. τοῦ ἡλίου. Eur. Med. 356, εἰ σ' ἠπιούσα λαμπὰς ὕψεται θεοῦ. The Sun is called ἱερὰς ὄμμ' αὐγᾶς Eur. Iph. T. 194.

ἱερὸν the mss. Herm. Schn. ἱρὸν Dind. Wund. Don. &c.

881. τὸν δ' ἐμὸν. τὸν ἐμὸν δὲ Hart. ἀδάκρυτον. 'Unwept.' Put proleptically, as the consequence of her having no friend to bewail her. Cf. Tr. 106, οὐποτ' εὐνάξιν ἀδακρύτων βλεφάρων πόθον. Aj. 69. Ant. 791, and on Oed. C. 1200, τῶν σῶν ἀδέρκτων ὀμμάτων τητῶμενος. So Virg. Aen. iii. 237, 'scuta latentia condunt.' Tricl.: τὸ ἀδάκρυτον σαφηνισμός ἐστι τοῦ οὐδεὶς στενάζει. Cf. Tr. 1200, ἀστένακτος καδάκρυτος. Others, with Schol., as Seidler ad Iph. T. 1208, and Blomfield Gl. Prom. 905, with little probability explain ἀδάκρυτον here to mean πολυδάκρυτον, as ἀξέλω ὄλη in Il. δ'. 135.

883. ἄρ' ἴστ' —. Creon angrily desires his attendants to carry off Antigone to her place of punishment without further delay. αἰοιδᾶς. Tricl.: γόους. I hardly think αἰοιδᾶς can be right; for in trimeters the contracted form φδῆ is always, I believe, used. Qu. ἄρ' ἴστε θρήνους (or δάκρυα) καὶ γόους. El. 104, οὐ μὲν δὴ λήξω θρήνων συγγερῶν τε γόων.

884. παύσαιτ' ἂν. Perhaps παύσειτ' ἂν, or παύσειεν. εἰ χρεῖη λέγειν vulg. εἰ χρεῖη, λέγων Vauv. Elmsley on Med. 93 supposes αἰοιδᾶς to depend on λέγων, contained in λέγειν. Wunder justly requires something to mean 'si liceat.' Qu. εἰ 'ξείη χέειν (or 'κχέειν, 'to pour forth'). Or rather εἰ 'ξείη,

χέων ('κχέων). Cf. Aj. 320, πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους | τοιοῦσδ' αἰεὶ ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν (qu. ἡγεῖτ' ἐκχέειν). Eur. Suppl. 773, ἄδου τε μολπᾶς ἐκχέω δακρυρρόους. Aesch. Ag. 1029. Certainly λέγειν αἰοιδᾶς καὶ γόους seems very tame. χρεῖη Dawes. Heath. &c. χρεῖ' ᾗ or χρεῖ' ἡ the mss. and Schol.

885. ὡς τάχιστα. Qu. ὡς τάχος σφε. καὶ. Qu. κᾶν. κατηρεφεῖ. 'Vaulted,' probably, in a circular form like beehives, Hes. Theog. 593. Cf. Phil. 272. El. 373. Schn. 'Dome-shaped.' See Müller's 'Ancient Art and its Remains,' § 48, p. 22 f. Cf. Ph. 272, ἐν κατηρεφεῖ πέτρῳ. El. 381, ἐν κατηρεφεῖ στέγῃ.

886. περιπτύξαντες. Musgrave compares Eur. Ph. 1357, τειχέων περιπτύχαί. Qu. περιφράξαντες, or καταφράξαντες (958, κατάφαρκτος), or κατακλήσαντες.

887. ἔπιτε μόνην A. v. l. Br. Erf. ἔφετε μόνην V. Dind. Herm. Wund. Schn. Hart. Don. ἀφεῖτε μόνην E. L. T. Tricl. ἀφῆτε μόνην M. Aug. μόνην ἀφῆτ' A. Ald. Triclinius mentions the reading ἀφεῖτε, as found in an old copy. It evidently originated in ἔφετε (supr. ι or πι). Wunder defends the imperative ἔφετε, considering οὐκ ἔφετε equivalent to ἄγετε. There can be no question that the true reading is ἔπιτε μόνην. Cf. 244, οὐκουν ἐρεῖς ποτ', εἴτ' ἀκαλλαχθεῖς ἔπει; 246, θάψας βεβήκε. Otherwise one might conjecture μόνην ἔρημον λείψεν' (or εἰρξεν'). εἴτε χρῆ the mss. vulg. Hart. εἴτε χρῆ Dind. Wund. Don. εἴτε χρῆ Schn. εἰ χρῆς(ι Herm. χρῆ i. q. χρῆς(ι. Cf. on El. 606. Aj. 1373. Schol.: εἴτε χρῆ [χρῆ Dind.] θανεῖν: εἰ χρῆς(ι καὶ θέλει. In illustration of this verb, which is of rather rare occurrence, Dindorf quotes Eurip. ap. Cic. ad Attic. viii. 1, πρὸς ταῦθ' ὅ τι χρῆ καὶ παλαμᾶσθω &c. Cratin. ap. Suid. v. χρῆ: νῦν γὰρ — πάρα δ' ἄλλ' ὅ τι χρῆς. Hesych: χρῆς. θέλεις, χρῆς(ις. Cf. Aj. 1373, σοί

εἴτ' ἐν τοιαύτῃ ζῶσα τυμβεύειν" στέγη ;†  
 ἡμεῖς γὰρ ἄγνοι τοῦπὶ τήνδε τὴν κόρην  
 μετοικίας δ' οὖν" τῆς ἄνω στερήσεται.

890

AN. ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφῆς  
 οἴκησις ἀείφρουρος, οἱ πορεύομαι  
 πρὸς τοὺς ἐμαντῆς, ὦν ἀριθμὸν ἐν νεκροῖς  
 πλείστον δέδεκται Φερσέφασσ' ὀλωλότων  
 ὦν λοισθία ἄγ' καὶ κάκιστα δὴ μακρῶ  
 κάτειμι, πρὶν μοι μοῖραν ἐξήκειν βίου.

895

δὲ δρᾶν ἔξεσθ' ἢ χρῆ (read χρῆς with Dind.). So both χρᾶν and χρῆζειν mean 'to foretell.'

888. ζῶσα. ζῶσαν V. Aug. Which reading evidently arose from the corrupt reading χρῆ. Triclinius corrects ζῶσα τυμβεύσει (to suit the metre), and explains it by ἐντάφιος κείσεται. Many copies, he remarks, had ζῶσαν.

τυμβεύειν L. M. V. Aug. Ven. τυμβεύει Ald. τυμβεύσει Tricl. Br. (who says nothing of his own mss.). Perhaps τυμβεύσαι (to agree with θανεῖν), which would easily have passed into τυμβεύσει, after the corruption of χρῆ into χρῆ: but, as a continued action is here implied, the present tense is preferable. Translate τυμβεύειν, 'to live entombed.' Wund: 'sepulta vivere.' Formed as other neuter verbs, δουλεύειν, ἀγνεύειν, καθαρεύειν, βασιλεύειν &c. It is generally used in a transitive sense. So νυμφεύειν 'to give in marriage' and 'to marry.' Hartung gives: ζῶσαν ὑμνήσαι (!). Reiske n. ms: ζῶσαν ὑμνήσειν (ὑμνήσαι;) στέγη, referring to El. 381, ζῶσα δ' ἐν κατρεφεῖ | στέγη χθονὸς τῆσδ' ἐκτὸς ὑμνήσεις κακά. Oed. R. 1275, τοιαῦτ' ἐφνυμένων.

889. τοῦπὶ τήνδε —. 'As far as concerns this maiden.' Eur. Alc. 682, τέθνηκα γὰρ δὴ τοῦπὶ σ'. Hec. 514, ἡμεῖς δ' ἄτεκνοι τοῦπὶ σ'. Or. 1338, σώθηθ', ὅσον γε τοῦπ' ἐμ'. Iph. A. 1566. So Thuc. iv. 28, τὸ ἐπὶ σφᾶς εἶναι. viii. 48, τὸ ἐπ' ἐκείνων ἐσώθης. V. Pors. ad Orest. 1338. The whole line is parenthetical.

890. μετοικίας δ' οὖν —. 'In any case she shall be deprived of living with those above (on earth).' Cf. 1224, εὐνῆς — τῆς κάτω. Schol: τοῦ μεθ' ἡμῶν ἄνω οἰκεῖν. Tricl: τῆς ἄνω διαίτης — τῆς μεθ' ἡμῶν διατριβῆς. μετοικίας.

Cf. on 852. δ' οὖν. γ' οὖν M. γοῦν Aug. Ben.

891 f. In this farewell speech Ant. reiterates more at large most of the thoughts which she had lyrically expressed in the kommos; so Aj. 201—330. El. 86—309. Schn.

891. κατασκαφῆς. 'Dug below ground, excavated.' I. q. κατεσκαμμένη. Cf. 920, ζῶσ' εἰς θανόντων ἐρχομαι κατασκαφῆς. 1100, κατάρυχος στέγης.

892. ἀείφρουρος L. M. Aug. Dind. &c. αἰείφρουρος vulg. 'Αείφρουρος is cited, probably from this passage, by Hesych. and Etym. M. p. 21, 45. οἱ πορεύομαι. Antigone speaks of her sepulchral chamber as of the abode of the dead. Cf. 822. πορεύομαι. πορεύσομαι Aug.

893. πρὸς τοὺς ἐμαντῆς. 'To those of my family,' the vault probably being the family burial-place. Compare the language of Jacob Gen. 37, 35, καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ἄδου. And David 2 Sam. xii. 23, καὶ νῦν τέθνηκεν, — ἐγὼ πορεύσομαι πρὸς αὐτὸν &c.

894. φερσέφασσ' L. Liv. b. Dind. a. Dind. Schn. Hart. φερσέφασσ' M. Περσέφασσ' vulg. Br. Herm. Wund. See Dind. ad Arist. Ran. 671.

895. λοισθία. Cf. 940 f. κάκις — τα δὴ μακρῶ. 'In by far the most wretched manner.' Lat. 'exemplo pessimo.'

896. κάτειμι. 'Am going down to the grave.' So Eur. Med. 1011, κάτει τὰ καὶ σὺ &c. Hec. 414, ἄπειμι κάτω. 395, κάτω βέβηκε. Alc. 74, κάτεισιν εἰς Ἄιδου δόμους. 380, ἀπέρχομαι κάτω. 102, ἦξει κάτω. 545. Sup. 797. Her. 913. Ion. 1068. Hom. Il. ξ'. 457, κατέμην δόμον Ἄιδος εἶσω. V. Lenting ad Med. 1011. πρὶν μοι —. 'Before my allotted term of life had run out (fully come, expired).' Phil. 199, πρὶν δ' ἐξήκοι χρόνος.

ἐλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω  
 φίλη μὲν ἦξειν πατρὶ, προσφιλῆς δὲ σοὶ,  
 μήτερ, φίλη δὲ σοὶ, κασίγνητον κάρα·  
 ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγὼ  
 ἔλουσα κακόσμησα κάπιτυμβίους  
 χοὰς ἔδωκα· νῦν δὲ, Πολύνεικες, τὸ σὸν  
 δέμας περιστέλλουσα τοιάδ' ἄρνυμαι.  
 καίτοι σέ γ' εὖ\* τίμησα τοῖς φρονούσιν εὖ.  
 οὐ γάρ ποτ' οὕτ' ἂν εἰ τέκνων μήτηρ ἔφυν,

900

905

897. ἐν ἐλπίσιν (ἐνελπίσιν L. ἐν ἐλπίσι Ald.) τρέφω. 'I entertain or cherish the hope.' Schol.: ἐλπίζω ἀποθαρύουσα πάντας ἔχειν φίλους. Sophocles is partial (as the Schol. observes) to the verb τρέφω for ἔχω. Wunder instances 660. 1089. Aj. 503. 644. 1124. Oed. R. 356. 374. Tr. 28. 117. Ph. 795. Cf. 1246, ἐλπίσιν δὲ βόσκομαι — οὐκ ἀξιώσειν &c. Eur. In. Fr. xx. ἐν ἐλπίσιν χρητὸς σοφοῦς ἔχειν βίον. Plato Phaed. 9, εὐέλπις εἶναι ἐκεῖ μέγιστα σίσεσθαι ἀγαθὰ.

898. φίλη — προσφιλῆς δὲ σοὶ. Eur. Hec. 982, φίλη μὲν εἰ σὺ, προσφιλὲς δέ μοι τόδε | στρατεύμ' Ἀχαιῶν. Lenting ad Med. 196, injudiciously proposes προσφιλῆς τε.

899. κασίγνητον κάρα. I. e. Eteocles. For he mentions Polynices presently after 902. So Schol. Cf. 915, and on l.

900 f. ὑμᾶς — ἔλουσα &c. Soph. here, agreeably with his object, follows a different form of the mythus from that which he afterwards adopted in Oed. R. and Oed. C. There the sisters are yet infants at the time of their mother's death; here Antigone performs the last offices for Jocasta.—Antigone assisted in the obsequies of Eteocles; see on 25. SCHN.

900. αὐτόχειρ — ἔλουσα. Tr. 1194. Aj. 57. Ant. 1175. 1315.

901. ἐπιτυμβίους. Aesch. Cho. 334, ἐπιτύμβιος θρήνος.

902. χοὰς ἔδωκα. El. 406, πατρὶ τυμβεύσαι χοὰς. Supply ὅμην. Cf. El. 451. 458. Eur. Or. 124. Ph. 940. Iph. T. 61.

903. περιστέλλουσα. Gl: ἐνταφιάζουσα. 'Laying out, burying.' Aj. 1170, τάφον περιστέλουντε δυστήνου νεκροῦ. Hipp. Maj. 291 D. In Latin 'componere.' τοιάδ' ἄρνυμαι. 'I get this reward.' Gl: λαμβάνω. Il. α'. 159, ἀρνύμενοι σοι τιμὴν. ε'. 553. ζ'. 416, &c.

904. καίτοι σ' ἐγὼ τίμησα τοῖς φρονούσιν εὖ vulg. Triclinius bids us connect τίμησα with εὖ, the whole emphasis of the passage lying on this latter word, 'Albeit I have honoured thee rightly (I have done right in honouring thee) in the eyes of those who are wise' (τοῖς φρονούσιν). Schol.: παρὰ τοῖς καλῶς φρονούσι δοκῶ σε τετιμηκέναι, ὥστε τοὺς συνετοὺς ἀποδέξασθαι τὰ ἐπ' ἐμοῦ εἰς σέ γεγόμενα. There could be no doubt of Antigone having paid all honour to the remains of her brother; the question was whether she had acted rightly in so doing. The position of εὖ at the end of the verse serves to heighten the emphasis; and we find it similarly placed Oed. C. 642, δ Ζεῦ, διδοῖς τοῖσι ταυούτοισιν εὖ. Arndt however objects to this arrangement that this separation of εὖ from its verb τίμησα is not elegant, and that the audience would naturally connect εὖ with τοῖς φρονούσιν, as these words are so commonly joined together. He proposes therefore with much probability to read, καίτοι σέ γ' εὖ τίμησα τοῖς φρονούσιν εὖ, comparing 1031, εὖ σοι φρονήσας εὖ λέγω. 723. Phil. 672, ὅστις γὰρ εὖ δρᾷν εὖ παθὼν ἐπίσταται. Aesch. Ag. 486, εὖ γὰρ πρὸς εὖ φανεῖσι προσθήκη πέλοι. Eum. 830. Suppl. 216. His correction is adopted by Schneid. τοῖς φρονούσιν εὖ. 'In the opinion of those who are wise.' So Arist. Nub. 688, οὐκ ἄρρεν' ὅμην εἶστιν; Cf. on Phil. 1031.

905—13. Schneid., with A. Jacobs, considers these verses a spurious addition. "Ant.," observes Schneid., "who elsewhere assigns as her motive the holy laws of the gods, which imposed the same duties upon all relations without exception—she, who in the close of her speech expresses in strong words her unalterable conviction that she has done her duty—would be untrue to herself and to the

οὐτ' εἰ πόσις μοι καθανὼν ἐτήκετο",  
βία πολιτῶν τόνδ' ἂν ἥρόμην πόνον.  
τίνος νόμου" δὴ ταῦτα πρὸς χάριν λέγω ;

purity of her motives, if she allowed herself to mix up such a sophistical piece of reasoning with her single-hearted purpose.—Besides other marks of spuriousness, there are harshnesses in the language and awkwardnesses of expression: while the source of the interpolation is obvious.—Our passage keeps very close to the very words of Herodotus; and was probably inserted, at a later performance, by some actor, or even by Sophocles' son Iophon, to please the Athenians, who were partial to such like sophisms. Aristotle indeed read them in his copy without offence, as we see in *Rhet.* iii. 16, where he cites the passage for exemplification of his rule, that in advancing paradoxes one must go into the reasons." SCHN. Who gives other reasons for suspecting the genuineness of the passage. Wunder also is decidedly of opinion that lines 905—912 are an interpolation; considering them unworthy of the character of Antigone. It is not so easy to ascertain exactly where the interpolation ends, and the genuine text begins: some little alteration seems to have been made just before 914. This interpolation, for such it would seem to be, is very remarkable for its great antiquity; and it is highly probable that many such exist, not only in Soph., but in most ancient writers of celebrity. If we find such a difficulty in establishing a good text of our own Shakspeare, so soon after the time when he lived, and notwithstanding the advantages of printing, we can readily understand how disfigured must be the texts of authors who wrote more than two thousand years ago!

906. ἐτήκετο. 'Were rotting' from exposure to the air. Lat. 'putresceret.' Qu. ἐσθήκετο. Il. ω'. 414, χρώς σθήκεται.

907. βία πολιτῶν. This does not well suit her case. Cf. 914. ἀνηρόμην or ἀνθρώμην most mss. ἂν ἥρόμην E. Br. Herm. Dind. Don. ἂν ἥρόμην (aor. of ἔρρωμαι) Neu. Wund. Schn. Hart. Cf. Oed. R. 829, ἂν ὀρθοῖν (ἀνορθοῖν vulg.). 1387, οὐκ ἂν ἐσχόμην (ἀνεσχόμην vulg.). Schol: ἀνηρόμην. ὑπέστην. 'Have taken upon myself.' Brunck considers ἥρόμην the only legitimate form; and calls ἥράμην "forma Atticis poetis inusitata." I prefer ἥράμην,

which form I would gladly see restored in all passages of Attic writers, rather than ἥρόμην. See the examples adduced by Elmsley in *Her.* 986. The same remark is applicable to ἡλάμην, which is often interchanged with ἡλόμην (see on Oed. R. 1311). Cf. Aj. 247, ποδοῖν κλοτὴν ἀρέσθαι (qu. ἀρασθαι). El. 34, δίκας ἀροίμην (qu. ἀραίμην). Oed. R. 1225, ἀρεῖσθε πένθος. Eur. Ion. 199, κοινοὶ αἰρόμενος πόρους. Rhes. 54, αἰρεσθαι φυγὴν. 126. *Her.* 986, νεῖκος ἥράμην. 991, δυσμένειαν ἥράμην. *Herc.* 147, πένθος αἰρεσθε. Or. 767, συνηράμην φόνον. 111. Ph. 437. Iph. A. 938. Iph. T. 1201. In Homer however we find ἀρόμην, ἔρετο, ἔροντο (if the reading be correct).

908 f. The resemblance between this passage and *Herod.* iii. 119 is so striking as to preclude any doubt that one writer must have borrowed from the other. The charge of plagiarism is laid at the door of the historian by Clemens Alex. Strom. vi. p. 625 d. But this imputation has been deservedly repelled by Wesseling (*Dis.* *Herod.* p. 175 f.) and others. Herodotus tells the narrative as a matter of fact, that really happened; the poet merely puts the sentiment in the mouth of Antigone, in supposition of a case that might have happened, but which actually had not, of her having a husband and children. In the one case we have the substance of truth, in the other the mere shadow of fiction. Nor, even if we allow that the history of Herodotus was not publicly read until after the representation of the Antigone, should we feel obliged to relinquish this opinion; for the poet may easily have learnt the story from a private perusal of the great historian's work, with whom he is known to have lived on intimate terms. In the same manner we may account, if necessary, for the remark respecting the Egyptians, evidently borrowed from *Herod.* ii. 35, put in the mouth of Oedipus, Oed. C. 337 f. Perhaps also the observation respecting human happiness, at the conclusion of the Oedipus Rex, may have been suggested by the narrative of Solon and Croesus in *Herod.* i. 32. In fact this very practice of culling the beauties of other writers is at once acknowledged and

πόσις" μὲν ἄν μοι κατθανόντος ἄλλος ἦν,  
καὶ παῖς ἀπ' ἄλλου φωτὸς, εἰ τοῦδ' ἤμπλακον, 910  
μητρὸς δ' ἐν Ἰδίου καὶ πατρὸς κεκευθότου"  
οὐκ ἔστ' ἀδελφὸς ὅστις" ἂν βλάστοι ποτέ.  
τοιῶδε μέντοι σ' ἐκπροτιμήσας" ἐγὼ  
νόμῳ, Κρέοντί" ταῦτ' ἔδοξ' ἀμαρτάνειν  
καὶ δεινὰ τολμᾶν, ὧ κασίγνητον κάρα. 915  
καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβὼν  
ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου

laid to the credit of our poet by the Author of his life. It is fair however to state that Aristotle (Rhet. iii. 16) cites the narrative as from Sophocles. And Donaldson (whom see in Trans. of the Phil. Soc. i. 163 f.) maintains that the historian is here the imitator of the poet. G. Wolff and Schneid. (Introd. p. 61) with reason suspect this passage to be an interpolation of the ψυχρὸς Ἰοφῶν.

908. *τίνος νόμου* — *πρὸς χάριν*. I. q. *τίνος νόμου χάριν* (ἐνεκα). 'In consideration of (in deference to, in compliance with) what principle, or reason?' Tricl: *ἡγουν τίνι νόμῳ χαρίζομένη, καὶ στέργουσα καὶ ἀποδεχομένη τοῦτον, λέγω ταῦτα*: Perhaps *τίνος λόγου* ('reason') δὴ — ; But cf. 914, *τοιῶδε* — *νόμῳ*. Herodotus says, *ταύτῃ τῇ γνώμῃ χρεωμένη* *ἔλεξα ταῦτα*. Cf. Phil. 594, *πρὸς ἰσχύος κράτος*. Eur. Med. 538, *μὴ πρὸς ἰσχύος χάριν*. The self-interrogation, as in 921. Oed. C. 1308.

909. *κατθανόντος*. Sc. *τοῦ προτέρου*. Cf. Oed. R. 629. Matth. § 563. "Unsuitably, as there is an antithesis in the case." SCHN. Such an ellipse here would be very harsh. Should we read *πόσιος* for *πόσις*? Cf. Ovid. Rem. Amor. 454, 'Cessit ab Idaea conjuge victa prior (sc. conjux).'

910. *τοῦδ'*. Wunder understands *καὶ δὸς*. Perhaps it will be better to render 'this thing.' It cannot apparently very well refer to a husband, because she might have lost him, and still have had children by him; whereas she is supposing a case of having no children. But still there seems an intended opposition between *ἄλλου* and *τοῦδε*. There is certainly a great want of clearness in the language. The words of Herodotus are, *ἀνὴρ μὲν μοι ἂν ἄλλος γένοιτο, εἰ δαίμων ἐθέλοι, καὶ τέκνα ἄλλα, εἰ ταῦτα ἀποβάλοιμι*. *ἤμπλακον*. I. q. *ἡμαρτον*.

'Had lost.' Cf. 554. Eur. Alc. 247, *ἀρίστης ἀπλακὼν ἀλόχου*. 430, *γυναικὸς ἐσθλῆς ἡπλακες*. 631, *ἐσθλῆς γὰρ — γυναικὸς ἡμάρτηκας*. 900, *ἡμαρτεῖν πιστῆς ἀλόχου*. 145. 352.

911. *κεκευθότου*. *κεκευθότων* Schol. ad Oed. R. 968. *τετευχότων* Clem. Alex. Strom. vi. p. 747. *βεβηκότων* Arist. Rhet. iii. 16. Perhaps *ἐς Ἰδίου — βεβηκότου*.

912. *ὅστις ἂν βλάστοι*. Doederlein Minut. Soph. p. 7 corrects *ὅς τις ἂν βλάστοι*. I should much prefer to read: *οὐκ ἔστ' ὅπως ἀδελφὸς ἂν βλάστοι ποτέ*. One might also read, *οὐκ ἔστ' ἀδελφὸν ἔστ' ἀναβλαστῆν ποτε*. "Instead of the simple *ὅστις*, Soph. would have written *οὐκ ἔστ' ὅπως ἀδελφὸς ἂν β. π.*" SCHN.

*βλάστοι* Arist. l. i. Schaeef. &c. *βλαστοὶ* the mss. Cf. on 563.

913. *σ' ἐκπροτιμήσας*. Qu. *σε* (or *σ' εὖ*) *προτιμήσας*. Cf. on Oed. C. 739. Fr. 199, *πρὸς ἱερῇ βλέπω*. *ἐγὼ*. *ἐχω* Wesseling Obs. i. 24. Valck. ad Ph. 712. We might then also correct *Κρέοντι δ' αὖτ'* —.

914. Before the interpolation was introduced (905—13), it is probable, as Schneid. suspects, that *μόνῳ* *Κρέοντι*, or *Κρέοντι μέντοι* was written.

916. *διὰ χερῶν — λαβὼν*. 'By force of hands, forcibly.' Oed. C. 470, *δι' ὁσίων χειρῶν θιγῶν*. Aesch. Sept. 418, *φλέγει δὲ λαμπὰς διὰ χερῶν ὀπλισμένη*. 513. Pers. 239. Suppl. 193. Eur. Bacch. 733. *ἀγει*. I. e. orders to be led.

917. *ἄλεκτρον, ἀνυμέναιον*. El. 492. 962, *ἄλεκτρα γηράσκουσιν ἀνυμέναιά τε*. *ἄλεκτρ' ἀνυμφα — γάμων ἀμιλλήματα*. Eur. Hipp. 548, *ἄνυγα λέκτρων — καὶ ἀνυμφον*. Hec. 416. *ἀνυμφος, ἀνυμναιος, ὦν μ' ἐχρῆν τυχεῖν*. οὐτε *του*. Qu. *οὐδέπω — οὐδέ*. Cf. 814. Schol.: *οὔτε παῖδα θρέψασαν*. Cf. El. 1135, *τύμβου πατρὸς κοινὸν εἰληχὲς μέρος*.



μέρος λαχούσαν οὔτε παιδείου τροφῆς,  
 ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἢ δύσμορος  
 ζῶσ' ἐς θανόντων ἔρχομαι κατασκαφάς·  
 ποίαν παρεξελθούσα δαιμόνων δίκην ;  
 τί χρῆ με τὴν δύστηνον ἐς θεοὺς ἐτι  
 βλέπειν ; τίν' αὐδάν' ξυμμάχων ; ἐπεὶ γε δὴ'  
 τὴν δυσσέβειαν εὐσεβοῦς' ἐκτησάμην.  
 ἀλλ' εἴ' μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ',  
 παθόντες ἂν ξυγγυνοῖμεν ἡμαρτηκότες·

920

925

918. παιδείου. παιδίον L. M. &c. Ald. So ἱρκίου for ἱρκίου the mss. 487. Cf. Oed. C. 346, ἐξ ὅτου νέας | τροφῆς ἔλκε.

919. πρὸς φίλων. This cannot be connected with ἔρημος, as Schneid. explains, but must be construed with ἔρχομαι (i. q. πορεύομαι, ἔρχομαι), 'by order of my friends.' Cf. 876. By φίλων Creon is meant. Cf. on 10.

920. κατασκαφάς. 'Subterranean abodes.' Cf. 891, κατασκαφῆς οἰκησις. 774. 1100. Aesch. Sept. 1008, Ἐτεοκλέα μὲν — θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς. 1037, τάφον — καὶ κατασκαφάς ἐγὼ — τῷδε μηχανήσομαι. Similarly ἐκβολή for ἐκβλημα.

921. This question seems to refer especially to the reproof administered to her 853.

922. τί χρῆ με ; 'Why need I, what profits it me?' ἐς θεοὺς L. Br. Dind. εἰς θεοὺς vulg. ἐν θεοῖς M. εἰς θεοὺς — βλέπειν. Aj. 398. El. 959, εἰς τίν' ἐλπιδων | βλέψας' ἐτ' ὀρθήν ;

923. τίνα — ξυμμάχων ; 'Whom of allies?' Cf. 257. 882. Ph. 692.

αὐδάν. 'To call, invoke.' Gl: ἐπικαλεῖσθαι. ἐπεὶ γε δὴ'. This combination of particles I have no where else met with, and I much suspect it. Qu. τίν' ἀνδρῶν ξυμμάχων καλεῖν ; ἐπεὶ | τὴν —. Or perhaps τίν' αὐδάν ξυμμαχεῖν ; δοῦν γε δὴ' —.

924. τὴν δυσσέβειαν — ἐκτησάμην. 'I have gotten me the imputation of impiety.' Lat. 'impietatis crimen.' Schol. rec: εὐσεβῆ πράξασα ἔργα ἀσεβῆς ἔδοξα. So El. 968, εὐσέβειαν — οἶσει. Aj. 75, μηδὲ δειλίαν ἄρη. Phil. 1444. Aesch. Sept. 1017, ἄγος δὲ καὶ θανάων κεκτήσεται —. Eur. Iph. T. 676, καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι. Med. 220, δύσκειαν ἐκτήσαντο καὶ ῥαθυμίαν. Hel. 1522. Elmsl. ad Med. 213.

925. ἀλλ' εἴ' μὲν οὖν —. This combi-

nation also of particles seems to me suspicious. I much doubt whether μὲν οὖν can follow ἀλλὰ. Qu. εἴπερ μὲν οὖν —. Or ἀλλ' εἴ' μὲν (or εἴ' μὲν οὖν) ἐστὶ ταῦτά γ' ἐν θεοῖς καλὰ. Or ἀλλ' εἴ' μὲν ἐν θεοῖς ταῦτ' ἐστὶν καλὰ. Schol: εἴ ταῦτα τοῖς θεοῖς ἀρέσκει. 'If then this treatment is right in the eyes of the gods, I will readily acknowledge the justice of what I endure, as having acted wrong.' 'Si mea poena et diis probatur, et ego merito sustineo, veniam datam volo iis qui me perdunt. Sin plector injuste, videant ne plus sibi accersant meo supplicio quam ego accipiam. Vel imprecatur ut non plus, i. e. tantum mali, accipiant quantum dant sibi.' CAMER. Heath and Varr. propose ἀλλ' εἴ' μὲν οὖν —. But the sense of the passage is against this, not to mention that the rules of grammar would require εἴ' μὴ, not εἴ' οὐ. ἐν θεοῖς. 'In the opinion of the gods.' Lat. 'apud deos' (judices). Cf. 459, and on Oed. C. 1214.

926. παθόντες —. 'We will acknowledge that we have suffered, as having done wrong.' Or, 'we shall acknowledge the justice of our chastisement, as having erred.' Schneid: 'then must I pardon what I have suffered, as having indeed done wrong.' The Schol. does not well explain: εἴ ταῦτα τοῖς θεοῖς ἀρέσκει, παθόντες τὴν τιμωρίαν γινώσκοντες [ἀν] τὴν ἁμαρτίαν. Cf. on El. 257. Dind. connects ἂν ξυγγυνοῖμεν ἡμαρτηκότες, 'bimur peccasse.' But παθόντες (to be connected closely with ἡμαρτηκότες) depends equally on ξυγγυνοῖμεν. Cf. 961. ἐπέγνων ψαύων. For ξυγγυνώσκειν is the sense of 'to confess, allow,' cf. Herod. i. 45. iv. 126, &c. Plat. Legg. 717 D. With this compare the prayer of Aristides, who on being banished from Athens, ἤξατο μηδένα καιρὸν Ἀθηναίῳ καταλαβεῖν, ὅς ἀναγκάσει (— σείει;) τὸν

εἰ δ' οἷδ' ἀμαρτάνουσι, μὴ πλείω'' κακὰ  
πάθοιεν ἢ καὶ δρώσιν ἐκδίκως ἐμέ.

XO. ἐτι τῶν αὐτῶν ἀνέμων αὐταὶ  
ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσιν''.

930

KP. τοιγὰρ τούτων'' τοῖσιν ἄγουσιν  
κλαύμαθ' ὑπάρξει βραδυτήτος ὑπερ''.

AN. οἷμοι, θανάτου τοῦτ' ἐγγυτάτω

δῆμον Ἀριστείδου μεμνήσθαι. Cited by Wernsdorf. Observe the masculines παθόντες and ἡμαρτηκότες applied to a female, as in El. 391, πεσοῦμεθ', εἰ χρὴ, πατρὶ τιμωρούμενοι. According to Dawes' canon, when a woman speaks of herself in the plural number, she uses the masculine; and vice versa. V. Matth. Gr. § 436, 4. Kühn. Gr. 430 c. ξυγγνοῖμεν. For ξυγγνοῖμεν. So φαίμεν in Homer. Plat. Hipp. Maj. 297 E. εἰμεν Eur. Hipp. 349. σωθεῖμεν Iph. T. 1028. λυπηθεῖμεν Hel. 777. ἐκβαίμεν Herc. 82. Cf. on 215.

927. εἰ δ' οἷδ' ἀμ. 'But if (not I, but) these are the wrong-doers.' οἷδ'. Creon is meant, and perhaps his supporters. Cf. on 10. 919. μὴ πλείω —. 'May they not suffer more than what they are inflicting unjustly upon me!' We should have expected rather, μὴ μείω ('not less'), as Vauv. remarks, who however thinks the common reading may mean the same, if the passage be taken ironically, as Plaut. Capt. p. 301, 'Ne qui deterius huic sit, quam cui pessime est.' "Because more is inconceivable," says Schneid. "Otherwise the usual wish is, may they suffer the like (Phil. 794 f. 1114 f. Aj. 839 f.). Antigone regards hers as the severest of all possible punishments." Qu. μὴ λάσω.

928. ἢ καὶ δρώσιν. On the καὶ thus used cf. El. 1146, and on Oed. C. 53. Matth. § 620, 2. Μὴ πλείω κακὰ ἢ καὶ δρώσιν is equivalent to τὰ αὐτὰ κακὰ ἅπερ καὶ δρώσιν. ἐκδίκως. ἐνδίκως (supr. κ) L. 'Unjustly.' Schol: ἔξω τοῦ δικαίου.

929. ἀνέμων — ῥιπαί. Cf. 137, ῥιπαῖς ἐχθίστων ἀνέμων. Eur. Med. 834, χάρας καταπνεύσαι μετρίας ἀνέμων ἡδυνήδους αἵρας. Gl: τῆς πρὶν ὑπεροφίας καὶ τύφου. I. e. she is still of the same resolute and unyielding temper, neither confessing that she has done wrong, nor expressing her regret for it. Cf. Aesch. Eum. 840, πνέω τοι μένος ἅπαντὰ τε κέτον. αὐταί. αὐταί the inss. αὐταί

Erf.

930. ῥιπαί. 'Blasts.' Lat. 'flatus.' Gl: ῥιπαί. ὄρμαλ, κωήσεις. τήνδε γ' ἔχουσιν. "γε, for Creon might possibly be now of another mind." SCHN. Qu. νιν κατέχουσιν. Or rather τῇδε πνέουσιν. Or ψυχὴν — τῇσδ' ἔ' ἔχουσιν (so, I find, Reiske n. ms.).

931. τοιγὰρ. τοιγὰρ τοι L. Ald. τούτων. 'For this,' this delay in carrying off Antigone, and her querulous lamentations and imprecations consequent thereupon. Cf. 458. 1074. Perhaps ταύτην. τοῖσιν. τοῖς L. Qu. τοῖς ἀπ' αἰχμαλώτων. But cf. 885.

932. βραδυτήτος ὑπερ (ὑπὸ C. ὅπο Aug.). 'Because of their slowness.' Schol: διὰ τὸ ἐν αὐτῇ ἐμβραδύνειν. Cf. Eur. Suppl. 1125, ἀλγέων ὑπερ (ὅπο recte Markl.). Hipp. 158, ὑπὲρ παθέων. Andr. 484, ξρίδος ὑπερ. Brunck and Schaefer transpose and read: βραδυτήτος ὑπερ κλαύμαθ' ὑπάρξει. Vauv. would dispense with ὑπερ. Observe the lengthening of the last syllable in ὑπερ, justified by the change of person. Cf. Oed. C. 170. 173. V. Seidl. de V. D. p. 80. Linwood, G. M. p. 76—7. κλαύμαθ'. 'Punishment.' Cf. on 754. Phil. 1260, ἴσως ἀν' ἐκτὸς κλαυμάτων ἔχοις πόδα.

933. θανάτου — ἐγγυτάτω. I. e. ἰσοθάνατον (Fr. 329). Gl: θάνατον ἀπειλεῖ. Brunck: 'Hei mihi! mortem proxime haec vox accedit.' Oed. C. 529, ὦ μοι, θάνατος μὲν (μοι?) τὰδ' ἀκούειν 1215, πολλὰ μὲν αἱ μακρὰ ἀμέρια κατέθεντο δὴ λύπας ἐγγυτέρω. Liban. iv. 1431, ἐγγὺς ἵναμι τοῦ θανάτου. Aesch. Sept. 974, ἀχέων τολών τὰδ' ἐγγύθεν. Eur. Her. 247, καὶ τὰδ' ἀρχόντης πέλας. 907, ἐγγὺς μανιῶν ἐλαύνει. Eur. Alc. 283, οἷμοι τὸδ' ἔπος λυπρὸν ἀκούω | καὶ παντὸς ἐμοὶ θανάτου μείζον. Hipp. 214, μανίας ἔποχον ῥίπτουσα λόγον. 1070, αἰ αἰ, πρὸς ἥπαρ θαρύνειν τ' ἐγγὺς τόδε, | εἰ δὴ —. Bacch. 982, κακοῦ γὰρ ἐγγὺς ὦν ἐμάνθανον. ἐγγυτάτω. This form occurs in Arist. Av. 1664, ἐγγύτατα (qu. ἐγγυτάτω?) Ran. 162. So ἀγχοστάτω

τοῦπος ἀφίκται.

ΧΟ". θαρσεῖν" οὐδὲν παραμυθοῦμαι"  
μὴ οὐ τάδε ταύτη κατακυροῦσθαι.

935

ΑΝ. ὦ γῆς θήβης ἄστου πατρῶν  
καὶ θεοὶ προγενεῖς,  
ἄγομαι δὴ" κοῦκ ἔτι\* μέλλω.  
λεύσσετε, θήβης οἱ κοιρανίδαι,  
τὴν βασιλῆνι μούνην δὴτ' λοιπὴν\*,  
οἷα πρὸς οἷων ἀνδρῶν πάσχω,  
τὴν εὐσεβίαν σεβίσασα".

940

(i. q. ἀγχίστα) Herod. vi. 102. The reader will observe that the metre here requires ἐγγυδάτω, which reading ought probably to be restored in other passages for ἐγγύτατα, between which two readings the mss. constantly fluctuate. Cf. on El. 391. The same remark applies to ἐπωθεν (Ant. 1206. Tr. 816), for which we frequently find ἐποθεν in mss.

935—6. These lines are usually assigned to Creon. They are given to the Chorus by Boeckh. Dind. Wund. Schn. Don. Bgk. Not by Hart. The Schol. doubts to which they belong. Creon appears to have had his last word 932. Schol.: ἢ ὁ Χορὸς λέγει, ὡς τοῦ Κρέοντος μὴ μεταπεισθέντος.

935. θαρσεῖν οὐδὲν —. Gl: αὐτὴν δηλονότι. ἤγουν παρηγορίαν οὕτινα δίδωμι αὐτῇ μὴ τὰ κεκυρωμένα γενέσθαι. Qu. θαρσεῖν σ' (or σφ') —, or θαρσεῖν σ' οὐκ ἂν παραμυθοίμην, 'I can give you no hope;' in French, 'Je ne saurais te soulager.'

936. κατακυροῦσθαι. 'Be ratified.' Lat. 'rata fieri.' Aesch. Pers. 527, ἐπειδὴ τῇδ' ἐκύρωσεν φάτις | ὑμῶν. Eur. El. 1069, τῆς θυγατρὸς πρὶν κεκυρωσθαι σφαγὰς. Or. 1013, ψήφῳ θανάτου κατακυρωθεῖς. Qu. ταύτην, μὴ οὐ τάδε κατακυροῦσθαι.

937. γῆς — ἄστου πατρῶν. Oed. C. 297, πατρῶν ἄστου γῆς ἔχει. Cf. 842 f. For the double genitive cf. on Phil. 489.

938. καὶ θεοὶ παρογενεῖς Ald. and several mss. καὶ θεοὶ προγενεῖς L. Aug. Dind. Herm. Wund. Schn. Hart. καὶ θεοὶ παρογενεῖς E. θεοὶ παρογενεῖς τ' Erf. θεοὶ τε παρογενεῖς Heath. Vauv. and (conj. καὶ θεοὶ πρόγονοι) Br. καὶ θεοὶ προγόνων Valck. ad Phoen. 1475. θεοὶ παρογόνων id. ad Phoen. p. 497. Burges (ad Tro. 177) and Benedict read: καὶ θεοὶ παρογενεῖς, ἄγομαι δὴ, | κοῦκ ἔτι μέλλω. With προγενεῖς Hermann com-

pares μεταγενεῖς (Menand. ap. Athen. p. 539 F), of both which adjectives the comparatives προγενέστερος, μεταγενέστερος, are more in use. He understands προγενεῖς to mean, not προγόνους, but 'antiquos,' and supposes the gods alluded to to be Ares and Aphrodite (Aesch. Suppl. 105. 127), the parents of Harmonia the wife of Cadmus. Lat. 'aviti.' Qu. καὶ θεοὶ προγόνων (Aj. 387, ὦ Ζεῦ, προγόνων προπάτωρ. Dion. Hal. A. R. xi. p. 696, μαρτύρομαι θεοὺς καὶ προγόνων δαίμονας). Or θεοὶ πρωτόγονοι (Phil. 180) τ'. Perhaps the synchysis in θεοὶ gave rise to the corruption. The common reading θεοὶ τε παρογενεῖς is objectionable, on account of the concurrence of a dactyl and an anapaest in the same dipodia. Cf. on 941.

939. δὴ κοῦκ. δὴ γὰρ κοῦκ L. V. Liv. b. Aug. Dresd. a. Qu. ἄγομαι γὰρ. The δὴ may have crept in here by mistake from 941 (see note). Cf. Phil. 1256, δρώντα κοῦ μέλλοντ' ἔτι. 567. κοῦκέτι vulg. κοῦκ ἔτι Herm. &c.

940. κοιρανίδαι. 'Lords, nobles.' Schol.: κοίρανοι. τοῖς ἀπὸ τοῦ χοροῦ φησὶν· εἰώθασι γὰρ οὐ μόνον τοὺς βασιλεῖς, ἀλλὰ καὶ τοὺς ἐνδόξους τῶν πολιτῶν οὕτω καλεῖν. Tricl.: οἱ προὔχοντες τῶνθηβαίων. Cf. 988, θήβης ἀνακτες. Oed. R. 911. Κοιρανίδαι, formed as οὐρανίδαι, Eur. El. 483, &c. On such patronymic forms consult Lob. ad Aj. 879. Emper's conjecture, λεύσσετε θήβης τὴν κοιρανιδᾶν | μούνην λοιπὴν, is adopted by Schneid. (who observes: "neither can Ant. call herself 'queen,' nor can βασιλῆς mean 'princesses,'" ) and by Don. Schneidewin also objects to the Chorus being addressed as κοιρανίδαι, especially under the circumstances, by Antigone.

941. τὴν βασιλῖδα μούνην λοιπὴν the mss. and vulg. The objection to both

ΧΟ. ἔτλα καὶ Δανάας οὐράνιον φῶς

στρ. α'.

which readings is the concurrence of a dactyl and an anapaest in the same dipodia (cf. on 938 above, Eur. Tro. 102, μεταβαλλομένου δαίμονος ἀνέχου, and, in a soliloquy, Iph. A. 1322, ὠφελεν ἐλάταν πομπαίαν. Fritzsche ad Ran. 1525 suspects in consequence the common reading here). τὴν βασιλῖδα τὴν μούνην λοιπὴν Toup Em. i. 99. Brunck. τὴν βασιλείαν ('princess,' Aj. 1302) μούνην λοιπὴν Tricl. Johns. Musgr. τὴν βασιλὴν τὴν μούνην λοιπὴν Erf. Schaef. (coll. Fr. 292). τὴν βασιλῖδα μούνην λοιπὴν Seidl. Herm. Wex. (Seidler compares Eur. El. 186, κοῦρά τῇ βασιλῇ. Hipp. 1281, βασιλῖδα τιμάν.) τὴν Οἰδῖπῶδα μούνην λοιπὴν (coll. 380) Doederl. Min. Soph. p. 7. τὴν Λαβδακιδᾶν μούνην λοιπὴν is the not improbable conjecture of Bergk. Dind. and Hart. cancel the verse as spurious, nor does Dind. consider it necessary that μ' should be added after κοῖρανίδαι, because of the hiatus. Schol: τὴν βασιλῖδα. τὴν βασιλείαν. Emper, who doubts whether κοῖρανίδαι could apply to the Chorus, supposes βασιλῖδα to be a marginal gloss. Qu. τὴν βασιλὴν τὴν μούνην (or μούνην δὴ, cf. 58, νῦν δ' αὖ μόνῃ δὴ πᾶσι λελειμμένα — 821, ὥσα μόνῃ δὴ—θνατῶν 'Αἰδῶν καταβήσκει) λοιπὴν. Dem. p. 632, 17, ἡ μόνῃ [καὶ, qu. δὴ] λοιπὴ. The contracted βασιλῇ for βασιλεία (Aj. 1302. Eur. Hipp. 158. 176. Arist. Ran. 385, &c.) is found in Fr. 292. Hesych: Βασιλῇ. βασιλ-ία. Or τὴν βασιλείαν (or βασιλίσσαν) μούνην λοιπὴν. But the form βασιλίσσα is condemned by Phrynichus, p. 96, who says: Βασιλίσσα οὐδεὶς τῶν ἀρχαίων εἶπεν, ἀλλὰ βασιλεία ἢ βασιλῖς. And so Moeris, Thom. Mag., Eust. The form βασιλῖς occurs Fr. 549. Eur. Hec. 550, ἐν νεκροῖσι γὰρ | δούλῃ κεκλησθαι, βασιλῖς οὐδ', αἰσχύνομαι. Hipp. 267. 778. Med. 1003. Iph. A. 1306. Rhés. 718. It is probable enough that the more common form βασιλῖδα was substituted by some grammarian for the less common one βασιλῇ. Antigone is called a βασιλῖς or βασιλεία, 'a princess,' just as Hesione is βασιλεία Aj. 1320, and Polyxena βασιλῖς Eur. Hec. 547. μούνην δὴ λοιπὴν. Antigone, a girl of high mind and haughty spirit, although her sister Ismene is alive, naturally speaks of herself as the only remaining scion of the house, considering her sister to be no longer worthy of the name. So above the Chorus say of An-

tigone 599, νῦν γὰρ ἐσχάτας ὑπὲρ ρίζας ἐτέτατο φῶς ἐν Οἰδῖπου δόμοις &c. In like manner Oedipus calls his two daughters τέκνων — τὴν μούνην ξυνορίδα, although he had two sons as well alive, Oed. C. 895. So also Priam says of Hector, ὃς δέ μοι ὅλος ἔην Il. α'. 499, though he had numerous sons. And in Eur. Iph. T. 894, Iphigenia, notwithstanding her sister Electra was still alive, speaks of herself and her brother Orestes as the only hope of the house, τίς ἂν (ἄρ'?) οὖν — δυοῖν τοῖν μόνοις Ἀτρεΐδαιιν φανεῖ κακῶν ἔκλυσις; Cf. also on Phil. 425. Schol. ad El. 101.

942. οἶα πρὸς οἶων. So El. 752, οἶ' ἔργα δρᾶσας οἶα λαγχάνει κακὰ. Trach. 1047, οἶας ὅλος ἂν ἐλαύνεται. Eur. Alc. 145, ὃ τλήμων, οἶας ὅλος ἂν ἀμαρτάνει.

943. τὴν εὐσεβίαν. Schneid: 'the piety which was my duty.' τὴν εὐσεβίαν the older mss. The Ionic and more ancient form εὐσεβίαν (so Liv. a.) was restored by Triclinius, to suit the metre. Cf. on Oed. R. 48. Oed. C. 188. On the contrary they occasionally put εὐτυχία for εὐτυχία, &c. σεβίσασα. Thus Triclinius says we should write on account of the metre. Did he then read in his copies σεβήσασα? But the expression τὴν εὐσεβίαν σεβίσασα is a singular one. Perhaps we should correct, τῆς εὐσεβίας ἐπιβᾶσα (as in Oed. C. 188, εὐσεβίας ἐπιβαλοντῆς).

944—87. With a view to administer some consolation to Antigone, now about to be led to the place of her punishment, the Chorus bring forward the cases of three persons, themselves also of noble birth, who had undergone the like sentence of imprisonment whilst yet alive, viz. Danae, Lycurgus, and Cleopatra. Of these it is true Danae and Cleopatra according to some accounts were afterwards liberated, but we should not infer from this that the Chorus intended to hold out to Antigone any prospect of a like escape. "In three examples, fetched from heroic fable, of similar modes of death, the Chorus shows that nothing can resist the omnipotence of Destiny (cf. 951. 986), thereby seeking to console Antigone, now in the act of being led off to her punishment, and exhorting her to willing resignation.—The ode, bordering on the style of Pindar, and in its grave and solemn rhythms announcing itself as a Threnos, forms in respect of its contents a lyrical

ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς  
 κρυπτομένα δ' ἐν τυμβήρει θαλάμῳ κατεζεύχθη·  
 καίτοι καὶ γενεᾷ" τίμιος ἦν, ὦ παῖ,\*  
 καὶ Ζηνὸς ταμιεύεσκε" γονὰς χρυσορύτους.

945

950

Trilogy, like the very similar one in Aesch. Cho. 585 f. on the daring deeds of women. 'Three' is the usual number in such cases, where something is to be made good by examples of former times: thus in Il. v. 380 f., where Aphrodite is wounded by Diomedes, Dione consoles her with the instances of Ares, Hera, Aides, what they severally had to endure. Cf. Od. v. 116 f." SCHN. So in Holy Writ we find the three examples of Noah, Daniel, and Job combined (Ezek. ix. 14. 20); Shadrach, Meshach, and Abednego; Peter, James, and John. Three being considered an amply sufficient number of witnesses. The narrative of Danae here alluded to is as follows. Acrisius, king of Argos, having been warned by an oracle that his daughter Danae would bear a child, by whom he should be put to death, confined her in a subterranean chamber. Jove however notwithstanding descended upon her through the roof in the form of a shower of rain, from which union sprang Perseus. V. Apollod. ii. 4. 1. Hygin. Fab. 63. Hor. Od. iii. 16. 1. Schol. ad Apoll. Rh. iv. 1091.

944. ἔτλα καὶ Δανάας —. 'Danae also (as well as thou).' Cf. on Oed. C. 53. "From ἔτλα a τέτλαθι follows of course: thus Il. ε'. 382, τέτλαθι, τέκνον ἐμὸν, καὶ ἀνδρῶν κηδομένη περ' | πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες . . . τλή μὲν Ἀρης — τλή δ' Ἥρη — τλή δ' Αἰθῆς." SCHN. Δανάας — δέμας. 'The person of Danae.' A poetic periphrasis for Danae. So Oed. C. 1568, σῶμα — θηρός. 1550, τοῦμὸν — δέμας. Oed. R. 643, τοῦμὸν σῶμα. Similarly Ant. I, Ἰσμήνης κόρα. οὐράνιον φῶς ἀλλάξει. 'To change the light of heaven' for darkness. Musgr. 'Tenebris mutare lucem coelestem.' Schol: οἶον, ἡ Δανάη ἔτλη μὴ εἶναι ἐν φωτὶ, ἀλλ' ἐν σκότῃ. 'Ἀλλάσσειν here means 'to exchange for,' and so to part with, to lose; elsewhere it means 'to take in exchange.' Eur. Hec. 483, ἀλλάξας' Αἴθα θαλάμους. Bacch. 53, εἶδος θνητὸν ἀλλάξας ἔχω. 1329, ὄρεος ἀλλάξει τύπον. Iph. T. 134, χόρτους τ' εὐδένδρους ἐξαλλάξας Εὐρώπας. Iph. A. 797, Διὸς ἀλάχθῃ δέμας. Soph. Fr. 400, πόνω πόνον

| ἐκ νυκτὸς ἀλλάσσομεν τὸν καθ' ἡμέραν. So ἐμείβειν in Aesch. Prom. 23. Wernsdorff with little probability constrains: ἔτλα καὶ Δανάας οὐράνιον φῶς ἀλλάξει δέμας —, i. e. 'the divine beauty of (the divinely beautiful) Danae also endured to waste her fair form' &c.

945. ἐν χαλκοδέτοις αὐλαῖς. 'In a brazen (lit. fastened with brass) chamber.' So El. 836, χρυσοδέτοις ἔρεσι. Schol: ἐπεὶ καὶ αὐτὴ ἐν χαλκῷ οἴκῳ ἐκτετρύχθη. This chamber is mentioned by Pausanias ii. 23. 7, ἄλλα δὲ ἐστὶν Ἀργείοις θίας ἔξια· κατὰγειν οἰκοδόμημα, ἐπ' αὐτὴ [αὐτῇ?] δὲ ἦν ὁ χαλκοῦς θάλαμος, ἐν Ἀκρίσιος ποτε ἐπὶ φρουρῇ τῆς θυγατρὸς ἐποίησε. Περίλαος δὲ καθέειλεν αὐτὴν τυραννεύσας. Apollod. ii. 4. 1.

χαλκοδέτοις. "Because the masonry of them was lined with brazen plates, secured by nails, such as have been found in the Thesaurus of Mycenae." SCHN. V. Paus. ii. 23. 7. Leake's Morea i. 382. Dodwell's Cyclop. Rem. pl. i. Schneid. compares the 'ferrata domus, aeratus murus' of Propertius, and the 'turris ahenae' of Horace.

946—957. The metre, as thus arranged by Boeckh and Dind., is: — — — — — || — — — — —. On the combination of a choriamb with a molossus v. Dind. ad El. 129.

947. τυμβήρει. 'Grave-like.' Cf. 848. 885. 891. Phil. 1262, τάδε πετρήρεις στέγας. κρυπτομένα. 'Im-mured, buried.' κατεζεύχθη. 'Was confined below' (such perhaps being the force of κατὰ here). Hardly right. Qu. κατεφράχθη, or κατετρύχθη, or κατεκλήσθη, or κατεξάνθη ('pined away'), or κάτω εἰρχθη (Schol. Apoll. Rh. ii. 178, ἐν τάφῳ καθείρην). But cf. 956, ζεύχῃ δὲ — πετρώδει κατὰφαρκτος ἐν δεσφῇ.

948. καίτοι γενεᾷ the mss. καίτοι καὶ γενεᾷ Herm. Dind. Schn. Hart. Don. Bgk. τίμιος, ὦ παῖ, παῖ vulg. τίμιος ἦν, ὦ παῖ Hart. Rightly, I think: so ὦ παῖ 987. Or καίτοι γένος ἦν τίμιος (or τιμία), ὦ παῖ καί. γενεᾷ γυνεᾷ. Dresden. γέννα Aug. Perhaps γυνεᾷ. ὦ παῖ καί. Cf. Tr. 1024.

949. Ζηνὸς — γονὰς. 'The seed of Jove.' Διὸς γονὰς was the name of 1

ἀλλ' ἃ μοιριδία τις δύνασις δεινά·  
οὐτ' ἂν νιν ὄλβος οὐτ' Ἄρης, οὐ πύργος, οὐχ ἀλί-  
κτυποι  
κελαιναὶ νᾶες ἐκφύγοιεν.  
ζεύχθη" δ' ὀξύχολος παῖς ὁ Δρύαντος, ἀντ. α'. 955

place so called. ταμειέσκε. 'Kept, fostered,' like as a trusty ταμία takes care of a κτήμα. Schol: ταμειέσκε: ἀντὶ τοῦ ἐν αὐτῇ εἶχε τὰς γονὰς τοῦ Διὸς δ' ἐστίν, ἔγκυος ἦν. Some understand the expression 'de jam natum filium fovente.' A strange expression! Perhaps ταμίον ἔσχε.

950. χρυσορότους (with gl. ἔν ρ διὰ τὸ μέτρον) Dresd. a. Br. χρυσορότους L. M. Ald. Cf. on Oed. C. 469. Il. xiv. 319.

951. μοιριδία. Dind. conjectures μοιραδία (?). Cf. on Oed. C. 228. Schol: εἰμαρμένη. Construe: ἃ μοιριδία δύνασις δεινά τις. Cf. Oed. C. 1631, ὡς δεινοῦ τιμος | φόβου φανέντος. Eur. Iph. T. 987, δεινὴ τις ὄργη δαιμόνων ἐπέζεσε &c. For the position of τις cf. Phil. 519, τις εὐχερής. Aesch. Sept. 497, δ' σηματούργος οὐ τις εὐτελής ἔρ' ἦν. Eur. Bacch. 822, εὐ γ' εἶπας αὐτὸ, καὶ τις εἰ πάλοι σοφός. Generally τις is placed after the adjective. The correction 'στὶν is obvious, but tame. For the sentiment cf. 987. Pind. P. xii. 30, τό γε μόρσιμον οὐ παφονκτόν. Theoc. xxiv. 68, οὐκ ἔστιν ἀλύξαι | ἀνθρώποις δ' τι Μοῖρα κατὰ κλωστήρας ἐπείγει. Theogn. 816, δ' τι μοῖρα παθεῖν, οὐκ ἔσθ' ὑπαλύξαι. Herod. i. 91, τὴν πεπρωμένην μοῖρην ἀδύνατά ἐστιν ἀποφυγεῖν καὶ θεῶ. δύνασις. δύναμις Λίντ. Cf. 604.

952. οὐτ' — οὐτ' — οὐ — οὐχ. It would be easy to force a uniformity in these particles by correcting οὐκ — οὐκ &c., but οὐτε — οὐ, and also οὐ — οὐτε are frequently combined. ἔν. ἀρ Aug. Dresd. ὄλβος Erf. Dind. Schn. Don. Hart. Bgk. ὄλβος the mss. vulg. Wund. Erfurdt compares Bacchylides ap. Stob. Ecl. i. 6, θνατοῖς δ' οὐκ αὐθαίρετοι | οὐτ' ὄλβος, οὐτ' ἀκαμπτos ἔρης, | οὐτε πᾶμφθορσις στάσις. Benedict defends ὄλβος, understanding by it 'things in heaven,' inasmuch as the rain descends from heaven [Oed. R. 1428, μήτ' ὄλβος ἱερὸς μήτε φῶς], and also because it was as a shower of rain that Jove addressed himself to Danae, the subject in question.

So Schol: βούλεται δὲ εἰπεῖν ὅτι οὐτε τὰ ἐν οὐρανῷ (ὄλβος), οὐτε τὰ ἐν τῇ γῇ ('Ἄρης — πύργος), οὐτε τὰ ἐν τῇ θαλάττῃ πραττόμενα (ἀλίκτυποι κελαιναὶ νᾶες) παρὰ μοῖραν γίνεται. οὐτ' Ἄρης. Fr. 234, πρὸς τὴν ἀνάγκην οὐδ' Ἄρης ἀνθίσταται. By Ἄρης Schneid. understands 'bodily strength' (?). A favourite combination, he says, with the poets. Cf. 1168, on Oed. R. 380. Bacchyl. l. l.

953. οὐ πύργος, — οὐχ — νᾶες. These are joined also Oed. R. 56, οὐτε πύργος οὐτε νᾶς. "Whether one shut oneself up by land in a place of strength, or flee by sea in a ship. Cf. Hor. Od. ii. 16. 21 f." SCHN. πύργος. Schol: διότι ἐν πύργῳ οὐσα ἔγκυος γέγονεν ὑπὸ Διὸς χρυσοῦ γενομένου καὶ καταρρέντος ἐπὶ ταύτην ἀπὸ τοῦ τέγους. Hor. Od. iii. 16. 1 f.

954. κελαιναὶ νᾶες. An Homeric expression.

955 f. The next instance is that of Lycurgus, who was king of the Thracians, and was for his insolence towards Bacchus and his companions cast in prison, and according to Homer (Il. ζ'. 130 f.) also visited with blindness by Jove. See also Apollod. iii. 5. 1. Diodor. iii. 65. Hygin. Fab. 132. The fate of Lycurgus is often mentioned together with that of Pentheus (Hor. Od. ii. 19. 14. Ovid. Met. iv. 22. Paus. i. 20). "As the manner of his punishment is related in very different ways, it seems that Soph. followed the version given by Aeschylus in his Λυκούργεια. Cf. Apollod. iii. 5. 1." SCHN. Homer Il. ζ'. 130 f. relates the offence committed by the son of Dryas, and says that blindness was inflicted upon him in consequence by the gods. The Chorus cites the case of Lycurgus' punishment because of its similarity with that of Antigone; but does not thereby mean to imply that Ant. was profane as he was.

955. ζεύχθη δ'. In answer to κατεζεύχθη 946. Qu. ἐρχθη δ'. ὀξύχολος the mss. Herm. ὀξύχολος Scal. Reisk. Br. Dind. &c. ὀξύχολος [Herm.]. ὀξύχολος

Ἡδωνῶν βασιλεὺς, κερτομίους ὀργαῖς"  
ἐκ Διονύσου πετρώδει κατάφαρκτος ἐν δεσμῷ.  
οὕτω τᾶς μανίας" δεινὸν ἀποστάζει"  
ἀνθηρόν τε μένος. κείνος" ἐπέγνω μανίαις

960

λφ Schol. Marg. Turn. δρυχολῶν (as μελαγχολῶν, i. e. 'insanus') conj. Musgr. Compare the epithet ἀκράχολος. "In Homer Lycurgus is called ἀνδροφόνος, by other poets μαιφόνος, ἄγριος, 'sacrilegus,' in Virg. Aen. iii. 14, 'acer.'"  
SCHN. παῖς ὁ Δρύαντος. Lycurgus.

956. Ἡδωνῶν. A people of Thrace, living near mount Edonus and the river Strymon. Plin. H. N. iv. 11. κερτομίους ὀργαῖς. κερτομίαις ὀργαῖς E. Erf. κερτομῆς ὀργῆς (i. e. κερτομίαις ὀργαῖς) Aug. Schol: διὰ τὰς κερτομίους ὀργάς. 'Because of his reviling disposition.' Erf: 'propter procax ingenium.' (Cf. 391, ταῖς σαῖς ἀπειλαῖς.) So presently 962, ἐν κερτομίους γλώσσαις. Qu. κερτομίαις ὀργᾶς, or κερτομίους ὀργαῖς ('because of his insolent attacks'). "Thus in Aeschylus he calls Dionysus γύνυς, Arist. Th. 134 f." SCHN. For the plural ὀργαῖ cf. 1200, ὀργὰς εὐμενεῖς. Aj. 640, οὐκέτι συντρόφοις ὀργαῖς ἔμπεδος. Aesch. Ag. 71, ὀργὰς ἀτενεῖς. Eur. Med. 1141, Πανδὸς ὀργὰς. 1119, ὀργὰς τ' ἀφῆρει &c.

958. πετρώδει (πετρώδει L. pr.) — ἐν δεσμῷ. In a cavern of mount Pangaeus. Apollod. iii. 5. κατάφαρκτος L. Dind. Wund. Schn. Hart. Don. κατάφαρκτος vulg. and probably all the other mss. Cf. on 235, on Aj. 910. Butt. Gr. ampl. § 19, n. 5.

959. Schol: οὕτω καὶ τοῦ Λυκούργου ἀπὸ τῆς μανίας ὀργῇ ἀποβαίνει' μένος γὰρ ἡ ὀργή. ἀνθηρόν δὲ τὸ ἀκμαῖον καὶ ἀνθοῦν ἐν κακοῖς. 'Thus the strong and exuberant force of his rage diminishes,' is made to diminish, lit. distils or melts away. Or, 'thus strong and exuberant distils the force of rage.' But the context seems to favour the former explanation. Wunder considers it a general reflection: 'ita (istiusmodi poena) compositur magna et vegeta vis insaniae sive furor.' τᾶς μανίας some old mss. Dind. Schn. Don. τὰς μανίας E. Ald. μανίας Liv. a. Br. Wund. μανίας (supr. τῆς) Dresd. Qu. τὰν μανίαν. Cf. on 535. Schol: δεινόν, ἀντὶ τοῦ πολὺ. ἀποστάζει. ἀποστάζειν (with a comma after ἐπέγνω) Both. ἀποστάζων Hart. Gl. Dresd: ἀπορρέει πρὸς τοὺς αὐτὴν ἔχοντας. Qu. ἀπέσταζεν

or ἀπόσταζεν. Schneid. quotes Aesch. Ag. 1067, οὐ ζέγνυνται | πρὶν αἱματῶν ἐξαφρίξεσθαι μένος. Archil. Fr. 32, ἐψαντες ὄβριον ἀθρόην ἀπέβλυσαν.

960. ἀνθηρόν τε. ἀνθηρόν τι Br. Erf. Ben. ἀνθηρόν τὸ μ. Schn. ἀνθηρόν τε conj. Bergk. Perhaps ἀνθηροῖο. 'Exuberant.' Gl. Dresd: ἀκμαῖον καὶ σφοδρὸν. Schol: τὸ ἀκμαῖον καὶ ἀνθοῦν ἐν κακοῖς. Cf. Trach. 999, ἀκλήλητον μανίας ἔσθαι. 1089, ἤθηκεν, ἐξόρμηκεν (ἡ νόσος). Aesch. Cho. 1009, πάθος ἀνθεῖ.

μέμος. 'Force, strength, fury.' Schol: μανία. κείνος ἐπέγνω — vulg. Schol: τὸ ἐξῆς' κείνος ἐπέγνω τὸν θεὸν κερτομίους γλώσσης μανίας ψάβων. Herm: 'illu cognovit deum, quum eum pro insanu sua acerbis dictis laederet.' Schneid: 'That man got to know how that in his frenzy he had been touching the god in his railing utterances' (with a peculiar sarcasm heightened by the asyndeton). Donaldson with Emper stops thus: — μένος κείνος' ἐπέγνω &c. He thinks κείνος is emphatically placed last in the sentence, to mark the parallel between this case and that of Antigone. The feeble position of κείνος placed at the beginning of a sentence is noticed also by Doederlein Min. Soph. p. 7, who connects it with the preceding sentence. Qu. ἐπὶ ποτ' ('at length,' or καὶ τότε or καὶ τότε) ἐπέγνω &c. Or thus: μένος κείνος, ἐπὶ ἐγνώ &c.

961. ἐπέγνω μανίας ψάβων τὸν θεὸν — 'He learnt that in his madness he was jeering the god with abusive speeches.' But this he must have known all along. I conclude therefore the passage is not quite sound. Tricl: ἐπέγνω τὰς οἰκίας μανίας, ὡς εἰς κακὸν αὐτῷ ἐτελεύτησεν. Dind. explains ἐπέγνω τὸν θεόν, 'sensu vim dei.' Vauv. reads and explains: ἐπέγνω τὸν θεὸν ψάβων μανίας &c., 'agnovit deum, lingua procaci usque ad insaniam provecus,' coll. Eur. Her. 907, ἐγγὺς μανίων ἐλαύνει. Emper conjectures: ἐπέγνω δ' ἀνίας. Don. reads: ἐπέγνω δὲ δύαις. Who for δύαις compares Aesch. Fr. 179, πικραῖς δύαις οὐδὲν ἐπιχαλᾶς (where the Chorus is addressing the fettered Titan). 511. μ-

ψαύων" τὸν θεὸν ἐν κερτομίαις γλώσσαις".  
 παύεσκε μὲν γὰρ ἐνθέους γυναῖκας εὐίων τε πῦρ,  
 φιλαύλους τ' ἠρέθιζε Μούσας. 965  
 παρὰ" δὲ Κυνέων" σπιλάδων† διδύμας ἀλὸς" στρ. β'.

ρίαις δὲ πημοναῖς | δύαις τε καμφθεῖς ᾤδε  
 δεσμὰ φυγγάνω. 524, δεσμούς ἀεικέις καὶ  
 δῶας ἐκφυγγάνω. As Lycurgus (εὐχθη  
 ἐν δεσμῷ, he thinks the mention of δῶαι  
 the more appropriate. For the construc-  
 tion ἐπέγνω ψαύων, he refers to Pind. P.  
 viii. 12, τὰν (Ἀσυχλάν) οὐδὲ Πορφυρίων  
 μάθην παρ' ἄλλαν ἐρεθίζων. Which pas-  
 sage he thinks Soph. may have had in  
 view when he wrote this passage (cf. 965,  
 ἠρέθιζε Μούσας). Add El. 1330, ἐν —  
 κακοῖς — ὅντες οὐ γινώσκετε. Eur.  
 Andr. 799, ἐγγνωκε πρᾶξας. μανίαις.  
 μανίας (supr. ais) L. μανίας Liv. b. Aug.  
 Dread. Schol. Vauv. μανία (μανίαι) Ben.  
 Which is perhaps the true reading (so  
 μανίας 959); though the plural μανίαι, as  
 well as ὄργαι, often occurs, as in Aesch.  
 Pr. 1093, χαλᾷ μανίων. Arist. Nub. 832,  
 μανίων. So close a repetition however of  
 the word here is rather suspicious.

962. ψαύων. Qu. ψέγων, 'abusing.'  
 ἐν (ἐκ Ang.) κερτομίαις (κερτομῖαις  
 Ald. and some mss. of Br.) γλώσσαις.  
 'By his jeering remarks.' But the plural  
 γλώσσας is suspicious; unless indeed we  
 suppose that it refers to a frequent repe-  
 tition of such insolent language. Qu.  
 ἐν κερτομίαις (or —ῖς) γλώσσας. (For  
 ἐν cf. Phil. 61, ἐν λιταῖς στείλαντες.)  
 Or ἐκ κερτομῖαις (—λου) γλώσσας. Bothe:  
 μανίαις — ἐν κερτομῖαις γλώσσας.

963. παύεσκε. So ταμειεύεσκε 949.  
 βλαστώνεσκε Fr. 491. In the Epic poets  
 these forms are of constant occurrence.  
 ἐνθέους γυναῖκας. 'The inspired  
 maidens, the Bacchanals.' Schol: τὰς  
 θεολήπτους βάκχας.

964. εὐίων τε πῦρ. 'And the mystic  
 or Bacchic flame,' of the torches bran-  
 dished by the Bacchanals in their orgies.  
 Schol: τὸ ὑπὸ τῶν Βακχῶν αἰρούμενον ἐν  
 ταῖς Διονυσιακαῖς δαδουχίαις. Eur. Ph.  
 660, γυναιξὶν εὐίοις. Bacch. 219, τελετὰς  
 εὐίους. 564. 747. 608, εὐίου Βακχεύμα-  
 τος. 790, εὐίων ὁρῶν. Cycl. 191, βέ-  
 τρυος πῶμ' εὐίου. 25. Tr. 451.

965. φιλαύλους τ' (τ' om. L.) —.  
 Eurip. ap. Arist. Ran. 1300, Ἴν' ὁ φίλαυ-  
 λος ἔπαλλε δελφίς. ἠρέθιζε. 'He pro-  
 voked, challenged.' ἠθέριζε conj. Bergk.  
 Compare the passage from Pindar quoted  
 on 960. Don. compares Arist. Nub. 311,

εὐκελάδων τε χορῶν ἐρεθίσματα | καὶ  
 Μοῦσα βαρύβρομος αὐλῶν. Μούσας.

The Muses, as Musgrave observes, are  
 reckoned among the attendants of Bac-  
 chus by Diod. Sic. iv. 4.

966 f. The third instance is that of  
 Cleopatra, who, although of divine origin,  
 was confined in a prison; while her chil-  
 dren, deploring her sad fate, and more-  
 over deprived of sight by their cruel step-  
 mother, pined away in misery. Cleo-  
 patra, daughter of Boreas and Aurora,  
 the daughter of Erechtheus, married  
 Phineus, king of Salmydessus, by whom  
 she had two sons, Plexippus and Pandion.  
 She was subsequently repudiated by him,  
 to make way for Ideia or Idothes,  
 daughter of Dardanus, who from jealousy  
 of their mother put out the eyes of the  
 two mentioned sons, and then immured  
 them in a tomb. The mother herself  
 also was previously placed in confinement.  
 "The imprisonment of the mother Soph.  
 leaves us to gather from the context, and  
 only hints at it 977. Cf. Apollod. iii. 15.  
 3. Diod. S. iv. 43 f." SCHN. "The third  
 example takes up two strophes, the poet  
 dwelling with peculiar interest on the an-  
 cient Athenian heroine, his compatriot,  
 who together with her two sons endured  
 a heavy calamity." SCHN.

966. παρὰ δὲ —. Schol: παρὰ δὲ τοῖς  
 κυνέοις πελάγεσι τῆς διδύμης θαλάττης  
 γέγονεν ἐμφύλια κακὰ περὶ τοὺς Φινεΐδας.  
 The narrative begins, as is often the  
 case in the poets, with a description of  
 the locality where the events about to  
 be related occurred, as in Il. β'. 811,  
 ἔστι δὲ τις προπάρσιθε πόλιος αἰκεία  
 κολώνη. So in the Latin poets, 'Est  
 locus — ubi' &c. Wex instances Tr.  
 235. 752. Eur. Hipp. 121. Hel. 179.  
 Ovid. Met. i. 568. ii. 195. iii. 155. 407.  
 v. 385. Wunder: 'est apud Bosporium  
 Thracium Salmydessus, ubi' &c. But  
 see note on 970. παρὰ δὲ Κυνέων —.  
 For παρὰ with a gen., where we should  
 expect a dat., Wunder compares 1123,  
 and refers to Matth. § 588, a. Vauv. ren-  
 ders παρὰ, 'le long de.' Dind. explains  
 παρὰ 'apud,' as in 1123, ναιετῶν παρ'  
 ὑγρῶν Ἰσμηνοῦ ρεῖθρων. "The gen. with  
 παρὰ, because the notion is 'setting out



## ἀκταὶ Βοσπόριαι ἰδ' ὁ Θρηκῶν ἄξενος"

from ' (immediately from them onwards). Cf. 1110. II. xv. 5, ἔγρετο παρὰ χρυσοθρόνου Ἡρης." SCHN. Don. quotes Pind. P. iii. 60, γνόντα τὸ παρὰ ποδός. x. 62, φροντίδα τὰν παρ ποδός. Musgrave proposes *πέρα* ('ultra'), (and in v. ant. 977, *κατά* for *κατά*). Qu. *πρὸς δέ* —, 'in the direction of.' This kind of verse, composed of Aeolic metre, is called by Hephaestion (p. 42, ed. G.) 'the Sapphic pentameter of fourteen syllables,' and consists of a base, three dactyls, and a cretic. V. Herm. Elem. p. 360 f. As the base of all verses in this metre is invariably disyllabic (acc. to Heph. p. 40, and his Schol. p. 177), Wunder has given *παρ δέ* for the common reading *παρὰ δέ*. The same form occurs Tr. 636, *Μηλίδα παρ λιμῶνα*. So II. σ'. 576, *παρ ποταμὸν κελάδοντα*. And often in Epic poetry.

*Κυανέων* —. The Cyanean rocks were two small islands at the entrance of the Euxine, called also Symplegades, from their being supposed at times to meet (an optical delusion no doubt arising from the relative position of the nearing ship). V. Pomp. Mel. ii. 7. 19. Eur. Iph. T. 746, *Κυανέας πέτρας*. 392, *Κυανέαι σύνοδοι θαλάσσας*. 889. 241. Med. 2, *Κυανέας Συμπληγάδας*. 1263. Andr. 865, *διὰ Κυανέας ἀκτάς*. Theocr. xiii. 22, *ἅτις Κυανεῶν οὐχ ἦντο συνδρομάδων ναῦς* &c. The first syllable is long in *Κυανέος*, Eur. Andr. 856. 1003. Tro. 1094, and always in Homer. V. Blomf. ad Pers. 83. *πελαγέων πετρῶν διδύμας ἄλδς* Ald. and the older mss. *πελάγεων* (sic, om. *πετρῶν*) L. both in text and lemm. *πετραίων* (om. *πελ.*) δ. α. Tricl. *πετρῶν* — Turn. *πελαγέων* — Liv. a. Bentr. Br. Dind. Eust. p. 581, 18 quotes the words *διδύμων πελαγέων*, without naming the author. The same writer ad Dionys. Perieg. 148 explains *διδύμην θάλασσαν* from this passage. Schol. *Κυανέοις δὲ πελάγεσιν εἶπε τοῖς ὑπὸ τῶν Κυανέων πετρῶν περιεχομένοις*. Tricl. : αἱ δὲ Θρακικαὶ ἀκταὶ τῆς ἄλδς τῆς ἀπὸ τῶν Κυανέων πετρῶν διπλῆς &c. Schneid. reads: *παρὰ δὲ Κυανεῶν πελαγέων διδύμων πετρῶν* —, 'not far from the Cyanean rocks of the double sea.' "In the first place *πελάγη* ἄλδς is a construction here scarcely to be justified by Homer's ἄλδς ἐν πελάγεσιν; and in the next place, we no where else find mention of a *Κυανέων πέλαγος*, but always of the rocks well known in Argonautic story (Od. xii. 59), the *Κυανέαι πέτραι* (Eur.

Med. 1230, cf. *ibid.* 2, *Κυανέαι Συμπληγάδες*), which are also called *συνδρομάδες*, *σύνδρομοι* *συντορμάδες* (Eur. Iph. T. 124, *πόντου δισσαι συγχωροῦσαι πέτραι Εἰζείνου*), or *πλαγκταί*." SCHN. He supposes ἄλδς to have been added by some one well versed in Homer. Herm. ap. Erf: *παρὰ δὲ Κυανέων πελαγέων διδύμας ἄλδς* r'. Hart: *παρὰ δὲ Κυανέων διδύμας ἄλδς* | *ἀκταῖς Βοσπορίας Θρηκῶν Ἄρης* | *Σαλμυθῆσιος ἀγχιπτόλεμος* —. Beek conj: *παρὰ δὲ Κυανεῶν σπιλάδας διδύμας ἄλδς* (*πελαγέων* "aperte vitiosum" he thinks may have originated in a gloss *πλαγκτῶν*). Qu. *παρὰ δὲ Κυανέων πετρῶν* (a solution being supposed in μέλει in v. ant. 977) —. Or rather *παρὰ δὲ Κυανέαισι πέτραις* (the dative being here the proper case). Or *παρὰ δὲ Κυανέας σπιλάδας* (or *Κυανέας σπιλάδων*) —. For *σπιλάς* cf. Fr. 341. Od. γ'. 298. Polyb. i. 37. 2. &c. But the simplest correction would be *παρὰ δὲ Κυανέων* (or *-εῶν*?) *σπιλάδων* —. *πελαγέων ἄλδς*. "Hom. Od. ε'. 335, *νῦν δ' ἄλδς ἐν πελάγεσσι*. Eur. Tro. 88, *πέλαγος Αἰγαίας ἄλδς*." WUND. *πέλαγος* means 'the deep sea,' Lat. 'mare profundum.' However *πελαγέων* seems corrupt. The true reading, I suspect, is *σπιλάδων*, of which *πετρῶν* was a gloss.

967. *διδύμας ἄλδς*. 'Of the double sea,' i. e. the sea on each side of them, the Bosphorus (or Propontis?) and Euxine. Dionys. Perieg. 156 (after describing the Cyanean rocks) says: *ἐκ τοῦδ' ἐν καὶ πόντον ἰδοὺς διθάλασσαν ἔσται*. East. ad eund. 148. Act. Apost. xxvii. 41, *περυσόντες δὲ εἰς τόπον διθάλασσαν ἐνώπιον τὴν ναῦν*.

968. Dind. with *ἀκταὶ* understands *εἰσι*, this being a usual way with poets of beginning a narrative, 'est locus ubi' &c. So also Schneid.

969. *ἡδ' L. 18' Livv. Dind.* a. Turn. Dind. Wund. Schn. Don. Qu. *19' or καί*. Cf. on 972. After *Θρηκῶν* Boeckh from conjecture inserts *ἄξενος*, to fill up the deficiency in the metre. In this he is followed by Dind. Wund. Don. Schn. Bgk. Cf. Aesch. Pr. 725, *Σαλμυθῆσιος γνάθος, | ἐχθρόβρετος ναῦταις μητρὶνὰ νῶν*. Cf. Oed. R. 195. Wunder defends the spondee *Θρηκῶν* found instead of the dactyl in the third foot of this verse, the metre of which is Aeolic (cf. on 966), referring to Schol. ad Hephaest. p. 177, and Aristid. Quintil. ap. Herm. El. p. 361. Qu. *19' ὁ Θρηκῆσιος λιμὴν* (or

Σαλμυδησός, ἔν' ἀγχίπολις" Ἄρης"  
 δισσοῖσι Φινείδαις  
 εἶδεν" ἀρατὸν" ἔλκος  
 ἀραχθὲν" ἐξ ἀγρίας δάμαρτος

970

πέλει) —. Or καὶ δ —. Or ἴν' ὁ Θρηϊκίου πόρου —. Cf. on v. ant. 980. *Θρηϊκῶν*. *Θρηϊκῶν* Erf. Σαλμυδησός vulg. Wund. Schn. σαλμυδισσός L. and Schol. Σαλμυδησός Br. Dind. On the orthography of this and similar nouns v. Blomf. ad Choeph. 555, who prefers the form with single σ. Salmydessus was situated in the Euxine sea, some fifty miles to the n.w. of the mouth of the Bosporus. Its coast is called by Scymnus of Chios *δυσπρόσορος ἀλίμενός τε παυτελῶς*. V. Schol. ad Apoll. Rh. ii. 177.

970. ἴν' (supr. δν) L. Which various reading is also noticed by Schol. Tricl: ἴνα καὶ ὅπου ὁ Ἄρης ἀγχίπολις καὶ γείτων ἰστὶν ἐκεῖ γὰρ τὸ ἱερὸν ἦν Ἄρεως. Perhaps ἰδ' or ὅ τ'. ἀγχίπολις Aug. Dresd. a. Dind. ἀγχίπολις Ald. vulg. The metre the same as in 944. 786, &c. If ἀρχαιογόνων in v. ant. 981 were certainly genuine, we should, observes Dind., have to substitute some other word in the place of ἀγχίπολις, like ἀγχουρος (of which ἀγχίπολις is probably an interpretation), since the resolution of the arsis in a choriamb is objectionable. Don. gives ἀγχιστος, supposing ἀγχίπολις may be a marginal synonym for it, derived perhaps from Aesch. Sept. 503. Schol: παρὰ γὰρ Θρηϊκί τμητῶν ὁ Ἄρης, ὡς ὁ ποιητής (Il. v. 301): τὸ μὲν ἔρ' ἐκ Θρηϊκης Ἐφύρους μετὰ θωρήσσεσθον. Cf. Oed. R. 196. Virg. Aen. iii. 13, 'Mavortia regna' (of Thrace). Musgrave explains ἀγχίπολις as equivalent to ἐμπολις, 'incola, indigena'; πόλις being often used in the sense of 'terra.' Cf. 1155, Κόδμου πάροικος. But he would prefer ἀρχίπολις [rather ἀρχίπολις, Pind. P. ix. 92]. Wunder also with Passow explains ἀγχίπολις to mean 'a native of,' i. q. πολίτης, ἑγχάριος, ἐμφύλιος, χθόνιος. He refers to Valck. ad Ammon. p. 246. Eur. Hipp. 1226. "Ares at home on that pirate-infested coast (Xen. An. vii. 512): hence ἀγχίπολις 'the neighbour-god' of Salmydessus. See on Oed. R. 196 f." Schn. Cf. Aesch. Sept. 501, Ὅγκᾳ Παλλὰς, ἦτ' ἀγχίπολις, | πόλαιοι γείτων —. Phil. 726, Σπερχεῖοι τε παρ' ὀχθας,

ἴν' ὁ χάλκασπις ἀνὴρ θεοῖς πλάθει &c. Qu. ἔγχωρος, or ἴδρυται. Or thus: ἀκατα — Σαλμυδησός, | ἴν' ἀγχίπολις γαίει Ἄρης. Cf. on 981. After Ἄρης place a comma. The editors generally connect Ἄρης with εἶδεν, as e. g. Schneid., who construes: ἴνα Ἄρης εἶδεν ἔλκος ἀλαδὸν ἀρατὸν Φινείδαις κύκλοις δμμάτων. Wunder also observes that, whereas a prose writer would have said, 'where the sons of Phineus were blinded by their step-mother,' Sophocles as a poet more elegantly expresses himself thus, 'where Ares (the god of destruction) saw the sons of Phineus blinded by their step-mother.' The words ἴν' ἀγχίπολις Ἄρης should, if I am not mistaken, be considered rather as parenthetical. Cf. on 972. Erfurdt places a comma after ἀγχίπολις.

971—982. Ischiorrogic verses. V. Dind.

971. δισσοῖσι Φινείδαις. Plexippus and Pandion, sons of Phineus by Cleopatra. Their history is given by Schol. on 980. Both datives δισσοῖσι Φιν. and ἀλαστροῖσιν — depend on ἀραχθέν. V. Matth. § 389, h. Φινείδαις (Φινείδαισιν Livv.). Φινείδαις (and in v. ant. Ἐρεχθεῖδαν for Ἐρεχθεῖδαν) Wund. Cf. on 1115.

972. εἶδεν vulg. (connected usually with nom. Ἄρης). I would correct εἶδον with Mudge and Heath, taking for the nominative ἀκατὰ Βοσπόριοι &c. Cf. Schol. rec: εἶδεν. ἐπειδὴ ὁ Σαλμυδησός ποταμὸς εἰς τὰς Βοσπορίους ἀκτὰς εἰσβάλλει, διὰ τοῦτο πρὸς αὐτὸν τὴν σύνταξιν ἀπέδωκε, τὸ εἶδεν. Who explains as I do, only he considers the sing. εἶδεν to be used because the less remote subject Σαλμυδησός is singular. ἀρατὸν vulg. ἀραῖον Schn. ἀραχθέν (from 975) Wund., who supposes τυφλωθέν to be an interpretation. Qu. ἔλαστον. ἔλκος —. Tricl: πῆρῳσιν καταράσιμον.

973. τυφλωθέν. 'Inflicted so as to cause blindness.' Tricl: τυφλωθέν ἀλαδὸν καὶ τυφλόν. With τυφλωθέν ἔλκος cf. 675, τροπὰς καταρρήγνυσσι, and on Aj. 55, ἐκείρε πολύκερον φόνον. Pind. N. viii. 29, ἐν θερμῷ χροῖ ἔλκεα ῥῆξαν πολέμιζομενοι. See also the passages compared

ἀλαδὸν' ἀλαστόροισιν' ὀμμάτων κύκλοις  
 ἄτερθ' ἐγγέων', ὑφ' αἵματηραῖς  
 χεῖρεσσί' καὶ κερκίδων ἀκμαῖσιν.

975

with this in Matth. § 409. 5, obs. 1. Wunder, contending that τυφλοῦν — ἔλκος is not Greek, reads from conjecture with much probability ἀραχθέν. Schneid. similarly reads ἀρακτόν. For ἀράσσειν cf. 52. Oed. R. 1276. ἐξ ἀγρίας δάμ. 'By his cruel wife,' Idothea or Idaea whom Phineus married after having repudiated Cleopatra, the daughter of Erechtheus. Ovid. Rem. Am. 454, 'cessit ab Idaea conjugē victā prior.' Others (Diod. S. iv. 43. 44. Apollod. iii. 15. 3, &c.) relate that this injury was inflicted by Phineus himself on account of the step-mother. The contradiction is more apparent than real. What Phineus suffered to be done, he may be said to have done himself. Cf. 916. Triclinius says that Idaea herself blinded them and entombed them alive.

974. ἀλαδόν. Wunder explains ἀλαδόν by ὥστε ἀλαοὺς γενέσθαι τοὺς ὀφθαλμούς.

ἀλαστόροισιν vulg. ἀλαστόροις Dresd. Turn. 'Wretched.' Schol: τοῖς ἀλαστα πεπονθόσιν (Oed. C. 538, ἔπαθον ἀλαστα), ἢ τοῖς δυστυχέσι κύκλοις τῶν ὀμμάτων. Cf. on Oed. C. 788. Donaldson with Welcker explains ἀλαστόροισιν in the sense of 'crying for vengeance.' The unusual form ἀλάστωρος, observes Schneid., had been used by Aeschylus frequently, and even by Pherecydes (Ζεὺς ἀλάστωρος) in Cramer. Anecd. Oxon. i. 62. Cf. Anecd. Bekk. i. 382, 'Ἀλάστωρον ἀντὶ τοῦ ἀλάστορα, ἀπὸ τῆς εὐθείας δ' ἀλάστωρος. Αἰσχύλος μέγαν ἀλάστωρον εἶπεν. Similarly φύλαξ and φύλακος (Il. ω'. 566), μάρτυς and μάρτυρος (Il. γ'. 280), διάκτωρ and διάκτορος. Heath proposed ἀλάστοις. Musgrave ἀλάστωρσιν. Vauv: ἀλαῶν ἀκάροις (i. e. τυφλοῖς ?) ὀμμάτων κύκλοις, citing Hesychius, who in κηρίωμα says: ἔστι γὰρ τὸ κηρίον, φ' προσεικάζει τοὺς ὀφθαλμούς τῶν φινειδῶν. Brunck conj: ἀλαστόρως ἐν —. Hart: ἀλαδὸν ἔλασσι ὀφθαλμοῖς ὀμμάτων κύκλοις. Qu. ἀλαστόρεσσιν. Cf. on Aj. 373. Or ἔλαστον τοῖσιν —. Or ἐφ' αἵμακτοῖσιν —. Or ἔλαστον δεινόν. Or ἀδέρκτοις δεινόν. (Oed. C. 1200, τῶν σὺν ἀδέρκτων ὀμμάτων τητώμενος.) And for ἀλαδὸν qu. ἀλαῶν —. (Oed. C. 150. 243. So τυφλὸν ὕμα Eur. Hec. 1117.) For ἔλαστος cf. Oed. C. 538. 1183. 1672. 'Ἀλάστωρ is found Oed. C. 788. Aj. 373. Tr. 1092. 1235. But

ἀλάστωρος is certainly a rather doubtful form. Compare Milton Sam. Ag. 521, 'These dark orbs no more shall treat with light.'

975. ἀραχθέν ἐγγέων the mss. and Schol. ἄτερθ' ἐγγέων (from Schol.) Herm. Dind. Wund. Schn. ἀραχθέντων Lachmann (de Chor. System. p. 157). Boeckh. Hart. prob. Dind. in Annot. ἐγγέων ἄτερθε Don. (not however for ἀραχθέν, which he thinks very appropriate; but for ὑφ' αἵματηραῖς). The insertion in ἀραχθέντων, he thinks, would be very objectionable. Reisig. Enarr. Oed. C. 896 reads: ἀραχθέν ἐγγέων ἔρ' ('sine ensibus') αἵματηραῖς | χεῖρεσσι καὶ κερκίδων ἀκμαῖσιν. Schol: ἀραχθέν ἀντὶ τοῦ τυφλωθέν (τυφλὸν conj. Don., coll. Il. ω'. 421, σὺν δ' ἔλκεα πάντα μέμκεν, | ὅσσ' ἐτύπη) αἵματηραῖς χεῖρεσσιν ὑφ' ἐγγέων καὶ κερκίδων ἀκμαῖς. Tricl: ἀραχθέν. πληγῇ. Hermann attempts the following correction of the entire Scholium: τυφλωθέν. ἀντὶ τοῦ ἀραχθέν, αἵματηραῖς χεῖρεσσι, καὶ οὐχ ὑφ' ἐγγέων καὶ κερκίδων ἀκμαῖς τούτῳ γυναικέοις ὀργάνοις. The passage is thus read in Dresd. and Turn., ἀραχθέν οὐκ ἐγγέων, ἀλλ' ὑφ' αἵματηραῖς χερσὶ τε καὶ κερκίδων ἀκμαῖς. (ἀραχθέν being connected with ἐγγέων, 'inflicted by weapons,' not with ἀκμαῖς, as Musgrave proposes.) Cf. 52. ὅψεις ἀράξας αὐτὸς αὐτοῦργῳ χερσί. If we read ἄτερθ' ἐγγέων ('whereas the god of war is ἐγγέσπαλος.' SCHN.), cf. Pind. P. ix. 45. λέοντι — ὀμβρίμῳ μούναν παλαίοισιν ἄτερ ἐγγέων. ὑφ' αἵματηραῖς — ὑφ' om. Br. On this rather poetic use of ὑπὸ v. Matth. § 395. Cf. Pind. N. i. 68. βελῶν ὑπὸ βίταις. So ὑπὸ χερσὶ δαμῆναι, ὑπὸ δουρὶ τυπῆναι. Tricl: ὑπὸ αἵματηραῖς τε χερσὶ καὶ ἐν ἀκμαῖς κερκίδων. αἵματηραῖς. Cf. Oed. C. 552, τὰς αἵματηρὰς ὀμμάτων διαθοράς.

976. χεῖρεσσι Ald. vulg. χερσὶ Aug. Qu. χερσὶν τε. κερκίδων ἀκμαῖς Cf. Fr. 48, ἄχρην (qu. ἀκμήν) Λυδῆς κερκίδος. Eur. Bacch. 1205, χερῶν ἀκμαῖς. Musgrave ad Eur. Hec. 1153 remarks that the usual instruments employed by Grecian women for inflicting wounds were their 'claspers,' not their 'shuttles.' Erfurdt however remarks that it is with this latter instrument that Alcmena digs out

κατὰ δὲ τακόμενοι μέλαιοι μελέαν πάθαν ἀντ. β'. 977  
 κλαῖον, ματρός ἔχοντες ἀνύμφευτον γονάν 980  
 ἃ δὲ σπέρμα μὲν ἀρχαιογόνων  
 ἄντασ' ἔρεχθειδαν,

the eyes from the head of the murdered Eurystheus (Apollodor. ii. 8. 1).

977. κατὰ δὲ vulg. καὶ δὲ Wund. καταλ Musgr. Perhaps then κατ' αὖ. Cf. on v. str. 966. μέλαιοι μελέαν. Cf. 50. 1310. Oed. R. 479. Aesch. Sept. 877, μέλαιοι μελέους θανάτους εὐροτο. SCHN. μέλαιοι om. Hart.

978. μελέαν πάθαν κλαῖον ματρός. 'Lamented the wretched fate of their mother.' Or: 'bewailed the wretched fate inflicted on them by their step-mother.' Schol: οἱ τελευτήσασα ἀφῆκεν αὐτοὺς ὑπὸ μητρίαν. ἢ οἱ αὐτὴ ('herself') αὐτοὺς ἐξετύφλωσεν. Idem: ἀνύμφευτον γονάν. κακόνυμφον γονήν. οἱ ἐπὶ κακῷ νυμφευθεῖσα δυστυχεῖς αὐτοὺς ἔτεκεν. ἢ τὴν ἀνύμφευτον ἑαυτῶν κοινωνίαν, οἷον τῆς πρὸς γυναῖκας συνοουσίας ἀπειροῦ ὄντες. The former of these explanations is adopted by Herm. Dind. &c. "Cleopatra," says Schneid., "was ἀνυμφος, κακόνυμφος δάμαρ." To myself the latter appears far preferable, both in point of construction and sense. So Antigone bewails with artless and touching simplicity her sad lot in having to leave this world unmarried (ἀνυμνείας) 876. Cf. also 917. El. 962.

979. ματρός. μητρός L. πατρός Liv. b. There is a difference of opinion among the commentators as to the construction of ματρός, some connecting it with πάθαν (as edd. vett. Br. Don.), others with γονάν (as Tricl. Erf. Dind. Wund. Herm. Schn.). Tricl: κακόνυμφετου μητρός γέννημα ὑπάρξαντες. δέον δὲ εἰπεῖν ἀνυμνέτου μητρός, ἀνύμφευτον πρὸς τὸ γονάν εἶπε. Schneid. explains: 'who had borne them in an unblest union.' (ἔχοντες γονάν = γεγονότες. Oed. C. 972, οὐ οὔτε βλάστας πω γενεθλοῦ πατρός, | οὐ μητρός εἶχον.) But Donaldson justly observes: "It seems to me that, unless there were some reference here to a similarity between the fate of the mother of the Phineidae and that of Antigone, the whole passage, and especially the end of this antistrophe, would lose its chief point. The fact that the Phineidae themselves were blinded by their step-mother, and that they bewailed their own wretched lot, in being sprung from a mother unhappy in her marriage,

would not sufficiently connect their case with the catastrophe of this drama.—The imprisonment of Cleopatra, rather than the blindness of her sons, was the point of the story so far as Soph. was interested in it." Brunck reads: ματρός, ἐχούσας —.

ἔχοντες. ἔχοντές τ' Musgr. Erf. Ben. ἐχούσας (referred to ματρός) Br. om. Hart. We must then read ἡδ' 969.

980. ἀνύμφευτον γονάν. 'An unwedded life.' Qu. ἀνυμφον τὴν τροφάν. (El. 1183, τῆς ἀνύμφου δυσμῶρου τε σῆς τροφῆς. Oed. C. 1614, κοῦκ ἐτι | τὴν δυσπρόνητον ἔξετ' ἀμφ' ἐμοὶ τροφήν. 1687, βλοῦ δύσ-οιστον ἔξομεν τροφάν. Aj. 499, βουλῖαν ἔξειν τροφήν.) Or ἀνύμφευτον (or ἀνύλ-βιον) βλοῦ. Or ἀνολοβοτάταν τροφάν. Cf. on v. str. 970. I do not think the common reading, at least γονάν, can be right. Electra complains El. 164, ἄτεκνος τάλαιν' ἀνύμφευτος αἰὲν οἰχρῶ, δάκρυσι μυδαλέα &c. 'Ἀνύμφευτος γονῇ as βιπτός μόρος Tr. 357. Brunck's correction ἐχούσας is well worth consideration. If it be adopted, we must read ἡδ' in 979.

981. ἃ δὲ σπέρμα μὲν —. Qu. ἃ δὲ φύσα μὲν —. Or ἃ βλαστοῦσα μὲν —. Cf. on 97. σπέρμα. I. q. γένος, 'race, family.' σπέρμα μὲν Br. Erf. σπέρμ' Dresd. Ben. ἀρχαιογόνων — 'Ἐρεχθειδῶν. ἀρχαιογόνοιο — 'Ἐρεχ-θειδα Dind. in Annot. (not in text). Cf. Aj. 202, ναὺς ἀρωγὸς τῆς Αἴαντος γενεᾶς χθονίων ἀπ' Ἐρεχθειδῶν. Eur. Ion. 1060, τῶν εὐγενετῶν Ἐρεχθειδῶν. Med. 806. ἀρχαιογόνων. 'Of old descent.' Cf. Phil. 180, πρωτογόνων — ἦκων &c. ἀρχαιογόνων appears to be corrupt, if we may judge from the metre of the v. str. 970.

982. Ἐρεχθειδῶν. For Cleopatra was the daughter of Orithyia (by Boreas), the daughter of Erechtheus. ἄντασ' vulg. 'Met, touched, was allied to.' Gl: ἄντασ'. ὑπῆρξε. Cf. Eur. Ion. 1056, τῷ τῶν Ἐρεχθειδῶν δόμῳ ἐφαπτομένην. In an oracle ap. Schol. on Eur. Ph. 641 we read, ἀθανάτων λεχέων ἀντήσας ὄλβιε Κόδμυ. Musgrave quotes Eur. Iph. A. 150, ἦν γὰρ νιν πομπαῖς ἀντήσας —. Schneid. explains ἄντασε by ἐθιγε, σπέρμα 'by birth.' Wunder considers ἀντῶν τινας σπέρμα (accus.) equivalent to εἰλὰν τινας

τηλεπόροις δ' ἐν ἄντροις  
 τράφη θυέλλαισιν ἐν' πατρώαις  
 Βορεὰς' ἄμιππος ὀρθόποδος ὑπὲρ πάγου'  
 θεῶν παῖς'. ἀλλὰ κατ' ἐκείνην  
 Μοῖραι μακραίωνες ἔσχον, ὦ παῖ.

985

γένος, coll. Phil. 239, ἐγὼ γένος μὲν εἰμι τῆς περιρρότου | Ἰάκρου. But he suspects ἄντας', and that not without reason. Don. reads αἰδασ' (coll. Phil. 240, αὐδᾶμαι δὲ παῖς Ἀχιλλέως. Tr. 1096). I should prefer αἰχσ' (i. e. ἤχισε, as αἰμάχθης Aj. 909), 'boasted, could boast of,' or ἐβλαστ', 'sprang from,' or perhaps ἔψανσ', 'touched, was near to.' Dind. falls upon the same conjecture αἰχσ', but strangely hesitates to adopt it. Compare with him also the Homeric εἴχομαι, as in ταύτης τοι γενεῆς τε καὶ αἵματος εἴχομαι εἶναι, and (without the infin.), ἐκ μὲν Κρητῶν γένος εἴχομαι εὐρείων, | ἀνέρος ἀφνειοῖο παῖς. Eurip. ar. Stob. Flor. 79, 27, κείνου γὰρ ἐξ-ἐβλαστον, οὐδ' ἂν εἰς ἄνθρω | γυναικὸς αὐδήσειεν (αὐχέσειεν Coraë ad Nicol. Dam. p. 375), ἀλλὰ τοῦ πατρός. Add Pind. Ol. vii. 23, τὸ μὲν γὰρ πατρόθεν ἐκ Διὸς εἴχονται. Eur. Andr. 464, μηδὲν τὸδ' αἰχρεῖ.

984. θυέλλαισιν Dind. θυέλλαισιν vulg. θυέλλαισιν ἐν πατρώαις. Qu. θυέλλαισιν σὺν πατρώαις. Cf. Hom. Il. κ. 437, θείων δ' ἀνέμοισιν ὁμοῖοι. Tyr. ix. 4, νικῶν δὲ θεῶν Ὀρθήκιον Βορέην. Theogn. 715, ὠκύτερος παῖδων Βορέω.

985. Βορεὰς. 'Daughter of Boreas.' Compare Θεστιὰς, 'daughter of Thestius,' Aesch. Cho. 596. On these forms Wunder refers to Matth. § 101. Musgrave cites Nonnus xxxvii. 121, δευτέρῳ ἵππον ἔθηκε Βορεΐδῃ σὺνδρομον αἶρην. He also proposes Βορεῖς, which form occurs in Nonn. xxxiii. 211, πῶς ποτε Φοῖβον ἔφηνγε Βορηΐδῃ σὺνδρομος αἶρην. And he compares Tyr. ix. 4, νικῶν δὲ θεῶν Ὀρθήκιον Βορέην. The patronymic Βορεάδας (prob. from Βορεάδης) he observes is found in Diod. Sic. iv. 44. He reads Βορέαις ἄμιππος ('fleet as the northern gales'). Qu. Βορέαις ἄμιππος. Cf. on v. str. 974.

ἄμιππος. ἄμ' ἵπποις Liv. b. ἀμίπποις Schol. v. l. prob. Musgr. 'Fleet as a horse.' Oenomaus conquers "equis Aquilone velocioribus." SCHN. Cf. on Oed. R. 406. Horses that were yoked and ran together were called ἄμιπποι (i. q. σὺνδρομοι), as Musgrave remarks on the authority of ancient grammarians quoted

by Harpocration. ὀρθόποδος ἐντὶ πάγου. 'Over the steep or craggy hill.' Schol.: ὀρθίων πάγων | καθείρπεν ἑλαφος. Fr. 110, ἀπ' ὀρθίων πάγων | καθείρπεν ἑλαφος. Below 1203, τύμβον ὀρθόκρανον. Qu. ὀρθόποδας (or ὀρθίας or —ους) ἐντὶ πάγου, 'above the steep hills.' With ὀρθόπους compare ὀφίπους Oed. R. 866, νόμοι ὀφίποδες. Hartung gives ὀρθοπόδην. Schneid. understands this of the steep heights of the Pangæus, to which Boreas was said to have borne off Orithyia.

986. θεῶν παῖς (παῖς Liv. a.). θεῶν ἢ παῖς Dind. Turn. θεῶν ἢ ('utpote') παῖς Musgr. θεῶν περ οὐδ' Reizig. Enarr. Oed. C. 896. θεῶν γε παῖς Erf. (to equalize the verse with 976). Reizig's conjecture, which had occurred also to myself, seems highly probable; but as the corresp. v. is probably corrupt, it is impossible to pronounce it certain. Cleopatra is called θεῶν παῖς, as being the daughter of Boreas, himself a divinity, and by her mother's side descended from the gods. "Cleopatra's grandsire, the γηγενὴς Ἐρεχθεὺς, who was worshipped in the Erechtheion on the Acropolis of Athens, was deified as Ποσειδῶν Ἐρεχθεύς. Cic. N. D. iii. 19. 15, 'Erechtheus Athenis filiaeque ejus in numero deorum sunt.' Paus. i. 26. 6." SCHN.

ἀλλὰ κατ' ἐκείνην —. 'Yet even against her,' notwithstanding her having been brought up in a far distant region, her swiftness of foot, and her descent from the gods. Schol.: ἀλλὰ καὶ κατ' ἐκείνην — ἐνέσκηψαν. — ἢ μεγάλας δυστυχίας καὶ ἐπ' ἐκείνην τῇ Κλεοπάτρῃ ἦλθον. Heath: 'Attamen et hanc assecutae sunt Parcae longaevalae.' Her repudiation by Phineus, and consequent imprisonment, are meant. Qu. ἀλλ' ὅμως ἐκείνην —. Cf. Phil. 331, ἔσχε μοῖρ' Ἀχιλλέα θανάτῳ. Oed. R. 713. ἐπ' — ἔσχε.

Musgr.: 'irruerant, invadebant.' Whom see ad Eur. Bacch. 1131. Schneid.: 'irruerunt' (with the accessory notion of καθελῆν, cf. El. 720). Schol.: ἔσχεον ἐπέθεντο, ἐπεβάρυσαν. Gl: ἔσχεον. ἐπέθεντο. Cf. Pind. Ol. ii. 160, ἔπεχε νῦν σκοπῇ τόξον.

987. Μοῖραι μακρ. The παλαργαῖς δ'

ΤΕΙΡΕΣΙΑΣ.

Θήβης ἄνακτες, ἤκομεν κοινὴν ὁδὸν  
 δὺ ἐξ ἑνὸς βλέποντε· τοῖς τυφλοῖσι γὰρ  
 αὐτὴν κέλευθος ἐκ' προηγητοῦ πέλει. 990

- ΚΡ. τί δ' ἔστιν, ᾧ γεραῖε Τειρεσία, νέον ;  
 ΤΕ. ἐγὼ διδάξω, καὶ σὺ τῷ μάντει πιθοῦ.  
 ΚΡ. οὐκ οὐν πάρος γε σῆς ἀπεστάτουν φρενός.  
 ΤΕ. τοιγὰρ δι' ὀρθῆς τήνδ' ἐναυκλήρεις\* πόλιν.  
 ΚΡ. ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα. 995  
 ΤΕ. φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης".  
 ΚΡ. τί δ' ἔστιν ; ὡς ἐγὼ τὸ σὸν φρίσσω στόμα.

Aesch. Eum. 165. Cf. 951. SCHN. 555. Cf. 926. Camer: "non possum negare, re expertus te mihi profuisse." Cf. Oed. C. 1265, καὶ μαρτυρῶ κἀκίστος ἀνθρώπων τροφαῖς | ταῖς σαῖσιν ἤκειν (f. ἤκων). The allusion is to the deliverance of the state by the sacrifice, at the suggestion of Teiresias, of Creon's own son Megareus. Cf. 1162.

988. ἄνακτες. Oed. R. 911. Oed. C. 831. So above 940, Θήβης οἱ κοινανίδαι. Schol: τοὺς ἀπὸ τοῦ χοροῦ ἐντίμους. Teiresias enters, led by his daughter Manto.

990. ἐκ προηγητοῦ. 'To wit by the assistance of a guide.' Explanatory of αὐτῇ. Qu. ἡκ προηγητοῦ (viz. 'that which is with the aid of a guide'). Cf. Oed. R. 1292. For αὐτῇ perhaps μόνῃ.

992. τῷ μάντει. Cf. 1053.  
 993. οὐκ οὐν. Qu. ἀλλ' οὐ, or οὐ γὰρ, or οὐτοι. Schol: οὐκ οὐδὲ τὴν ἀρχὴν τῆς σῆς κατωλιγάρουν ματείας.

ἀπεστάτουν. Gl: ἐχωρίζομεν. This verb occurs Oed. R. 743. Aesch. Ag. 1075. Cho. 438. 813. Eum. 65. 392. Niob. Fr. 147. Pind. Fr. 278.

994. δι' ὀρθῆς. Sc. ὁδοῦ. I. q. ὀρθῶς. Matth. § 580, g. Schaeef. ad Bos. p. 43. So ἐκ ταχείας Trach. 396. Musgrave compares similar instances of ellipsis, Herod. iii. 127, ἐκ μὲν ἰθείης. iv. 43, ἐκ ταύτης. iv. 119, τὴν ὁμοίην. v. 106, ἐξ ὑστέρης. v. 116, ἐκ νέης. Aristid. T. i. p. 84, ἐκ καινῆς. Thuc. iii. 92. i. 77, ἀπὸ πρώτης. Eur. Tro. 759, διὰ κενῆς. For the remark cf. 1058. 163 f.

τῇνδε ναυκληρεῖς. τῇνδε ναυκληροῖς A. Ald. Ben. τῇνδ' ἐναυκλήρεις Valck. ad Phoen. 856. Br. Hart. prob. Bergk. Cf. 167, ἥνικ' Οἰδίπους ἔρπου πόλιν. Aesch. Sept. 652, σὺ δ' αὐτὸς γνώθι ναυκληρεῖν πόλιν.

995. 'I am able to bear witness that I have experienced (from you) what is advantageous.' Lit.: having experienced I am able to bear witness &c. Matth. §

996. 'Consider (know) that now again thou art placed in a critical state of fortune.' A proverbial expression to denote a person's being in great danger. Gl: ἡγουν εἰς κίνδυνον καθιστάμενος. The origin of this phrase is to be found in Hom. Il. κ'. 173, νῦν γὰρ δὴ πάντεςσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς, | ἡ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἡὲ βιῶναι. Cf. Aj. 786, ξυρεῖ γὰρ ἐν χρῷ τοῦτο, μὴ χαίρειν τινά (where v. Schol.). Herod. vi. 11, ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα, ἡ εἶναι ἐλευθέροισι ἡ δοῦλοισι. Simonid. Ep. 88 (168 Schn.), ἀκμᾶς ἴστακύναν ἐπὶ ξυροῦ Ἑλλάδα πᾶσαν | κείμεθα ρυσόμενοι. Theogn. 557, Φράξ'εο κινδυνός τοι ἐπὶ ξυροῦ ἴσταται ἀκμῆς. Theocr. xxii. 6, ἀνθρώπων σωτήρας ἐπὶ ξυροῦ ἦδη ἔδυναν. Aesch. Cho. 870. And simply ἐπ' ἀκμῆς Eur. Hel. 906. Valck. ad Herod. vi. 11. Schneidewin ad Diogen. Cent. iv. 41.

βεβῶς equivalent to ὦν. Cf. Oed. C. 1359, &c. So in Latin, 'in summo discrimine versari.' αὖ νῦν. 'Now again.' ἐπὶ ξυροῦ τύχης. Qu. ἀκμῆς ἐπὶ ξυροῦ, 'on the edge of a razor,' as in Homer &c.

997. τὸ σὸν φρίσσω στόμα. 'I dread (shudder at) thy discourse,' I fear thou wilt utter somewhat against me. Schol: τὸν σὸν λόγον. Cf. 20. For στόμα in this sense cf. Oed. R. 426. Aj. 1110.

- TE. γνώσει, τέχνης σημεῖα τῆς ἐμῆς κλύων.  
 ἐς γὰρ παλαιὸν θᾶκον ὀρνιθοσκοπὸν  
 ἵζων, ἵν' ἦν' μοι παντὸς οἰωνοῦ λιμήν, 1000  
 ἀγνώτ' ἀκούω φθόγγον ὀρνίθων, κακῶ  
 κλάζοντας οἴστρω καὶ βεβαρβαρωμένῳ  
 καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς  
 ἔγνων· πτερῶν γὰρ ροῖβδος' οὐκ ἄσημος ἦν.  
 εὐθύς δὲ δείσας ἐμπύρων ἐγευόμην 1005

999. *ἐς* — *θᾶκον* — *ἵζων*. Cf. on Oed. C. 100, *καὶ περ σεμνὸν ἐζόμεν | βᾶθρον τὸδ'*. Eur. Andr. 43, *εἰς ἀνάκτορον | θάσσω τὸδ' ἐλθοῦσ'*. Arist. Ran. 200, *κάθις' ἐπὶ κόπην*. Ibid. 204, *ἵζω 'πὶ κόπην*. But Eur. Alc. 451, *ἐπὶ κόπη* — *ἵει* (Charon). *θᾶκον* E. pr. L. M. Aug. Br. &c. *θᾶκον* A. Ald. Cf. on Arist. Ran. 1522. *θᾶκον ὀρνιθοσκοπὸν*. In one word *οἰωνοσκοπεῖον*. Pausan. ix. 16. 1, *Θηβαίοις ἐστὶν οἰωνοσκοπεῖον Τειρεσίῳ καλούμενον*. Wund. Eur. Ph. 853, *οἰωνίσματ' ὀρνίθων μαθὼν | θάκοισιν ἐν ἱεροῖσιν, οὐ μαντεύομαι*. Bacch. 347, *ἐλθὼν δὲ θάκουσ' τοῦδ', ἵν' οἰωνοσκοπεῖ* — *ὀρνιθοσκοπὸς* Reiske n. ms.

1000. *ἵν' ἦν*. Qu. *δοῦν*. *λιμήν*. 'Haven, receptacle, resort.' Schol: *δρμος καὶ ἔδρα*. Tricl: *συναγωγὴ*. A sort of preserve is perhaps meant, where birds were kept for the purpose of augury. Schneid. thinks *λιμήν* may have been a technical term, like the Etruscan 'templum.' Boeckh compares the 'templum' of the Roman augurs. Aesch. Pers. 255, *πλούτου λιμήν*. Eur. Or. 1075, *μέγας πλούτου λιμήν*. Cf. on Oed. R. 420.

1001. *ἀγνώτ'*. 'Unknown,' unusual. Oed. R. 681. Phil. 1008. *κακῶ*. 'Unfavourable, inauspicious, ill-omened.' Schol: *ἐπὶ κακῶ*.

1002. *κλάζοντας*. As if not *φθόγγον ὀρνίθων*, but *φθεγγόμενους ὀρνίθας*, its equivalent in point of sense, had preceded. The construction according to the sense. Tricl: *δεὸν εἰπεῖν κλαζόντων, πρὸς τὸ ὀρνίθων, κλάζοντας εἶπε πρὸς τὸ σημαίνετον*. τὸ γὰρ ἀκούω φθόγγον ὀρνίθων ἀντὶ τοῦ ὀρνίθας. A similar construction occurs in Phil. 497, *τὰ τῶν διακόνων — ποιοῦμενοι — ἡπείγον*. Aesch. Prom. 144, *φοβερὰ δ' ἐμοῖσιν ὕσσοις ὁμίχλα | προσῆξε πλήρης δακρύων | σὺν δέμας ἐσιδούσῃ*. Where *ἐσιδούσῃ* is written, as though *ἐμοί, not ἐμοῖσιν ὕσσοις*, had preceded. Eur. Iph.

A. 899, *οὐκ ἐπαιδευθῆσμαι γε προστισεῖν τὸ σὺν γόνυ, θνητὸς ἐκ θεᾶς γεγῶτα*. El. 1243, *οὐ γὰρ ἐστὶ σοὶ πόλις | τήνδ' (πόλεως τῆσδ'?) ἐμβατεύειν, μπτέρα κτείναντα σὴν*. Med. 810, *σοὶ δὲ συγγνώμη λέγειν | τὰδ' ἐστὶ, μὴ πάσχουσας ὡς ἐγὼ κακῶς*. Aesch. Eum. 867 f. *τοιούτ' ἐλίσσθαι &c.* Cho. 410 f. *πέπαιται &c.* Arist. Av. 47, *ὁ δὲ στόλος νῶν ἐστὶ παρὰ τὸν Τηρέα | τὸν Ἑστωα, παρ' ἐκείνου πυθέσθαι δεομένοι (—νῶ?)*. Such irregularities of construction are familiar to the very best writers. *οἴστρω*. 'Fury, vehemence.' Gl: *μανία*. *βεβαρβαρωμένῳ*. 'Confused, indistinct, unintelligible.' Lit. 'made barbarous.' Schol: *ἐρμηνευθῆναι μὴ δυναμένῳ, ἀλλὰ ἀσφει*. Gl: *ἀτάκτῳ*. Wunder thinks it may signify 'wild, savage,' Lat. 'efferrato.'

1003. *φοναῖς*. *φονὰς* Both. Hart. 'In slaughter.'

1004. *πτερῶν γὰρ* —. This he adds to explain how he perceived that which, being blind, he could not see with his eyes.

*ροῖβδος*. *ροῖζος* Liv. b. Gl: *ἤχος οὐχ ἡσυχος, ἀλλὰ σφοδρὸς καὶ φεφώδης*. 'Ροῖβδος is used of the rushing motion of wind Arist. Nub. 407. Cf. 1021, *ἀπορροιβδεῖ βόας*. Aesch. Eum. 404, *ροιβδοῦσα κόλπον αἰγίδος*. Perhaps the correct forms in this sense are *ροῖζος* and *ροῖζέιν*. 'Ροῖζος is used of the whizzing of an arrow Il. xvi. 361. Oppian. Hal. ii. 352; of a shepherd's whistling Od. ix. 315; of the rushing sound of wind Plut. ii. 18 B; of the hissing of a serpent Apoll. Rh. iv. 138. 1453. 'Ροῖζημα of the whirring noise of birds on the wing Arist. Av. 1182. 'Ροῖζειν, 'to whistle,' Il. x. 502.

1005. *ἐμπύρων ἐγευόμην*. 'I made a trial of burnt-sacrifices.' Br: 'experiebar, periculum faciebam.' Schol: *ἀπεπειρώμην τῆς διὰ πυρὸς μαντείας*. Cf. Tr. 1103, *ἄλλων τε μόχθων μυρίων ἐγευσάμην*. Eur. Hipp. 667, *τῆς σῆς ἢ τόλμης εἶσσαι γεγευμένος*. Arist. Ran.

βωμοῖσι παμφλέκτοισιν ἐκ δὲ θυμάτων  
Ἥφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῷ  
μυδῶσα κηκὶς μηρίων ἐτήκετο  
καῦτφε κἀνέπτει, καὶ μετάρσιοι  
χολαὶ διεσπείροντο, καὶ καταρρνεῖς"  
μηροὶ" καλυπτῆς ἐξέκειντο" πιμελῆς.

1010

462, οὐ μὴ διατρίψῃς, ἀλλὰ γέβσει τῆς  
θύρας : ἐμπύρων. Eur. Iph. T. 16,  
εἰς ἔμπυρ' ἦλθε. Andr. 1113, τυγχάνει  
δ' ἐν ἐμπύροις. Ph. 968, ὅστις δ' ἐμπύρῳ  
χρήται τέχνη, | μάταιος. Aesch. Sept.  
25, πυρὸς δίχα. Hesych : Ἐμπύρια. μαν-  
τεία, παρὰ Βοιωτοῖς. Soph. El. 405, τῷ  
φέρεις τὰδ' ἔμπτωρα :

1006. παμφλέκτοισιν. 'All-devouring,  
all-consuming.' El. 1139, παμφλέκτου  
πυρὸς, and on Oed. R. 969.

1007. Ἥφαιστος οὐκ ἔλαμπεν. A clear  
bright flame, burning upward to a point,  
was looked upon as a good omen in sacri-  
fices; whereas a dull, dark and smoky one  
betokened evil. In Seneca Oed. 309,  
Teiresias asks : 'Utrumne clarus ignis et  
nitidus stetit, | rectusque purum verti-  
cem coelo tulit, | et summam in auras  
fusus explicuit comam? | An latera cir-  
cum serpit incertus vias, | et fluctuante  
turbidus fumo labat?' Val. Fl. viii. 247.  
On the contrary in Apoll. Rh. i. 437,  
σέλας πάντοσε λαμπρόμενον θυέων ἔπο.  
Val. Fl. i. 205. Cited by Valck. ad  
Phoen. 1261. Cf. Aesch. Pr. 498, καὶ  
φλογὸς σήματα ἐξωμμάτωσα.

1008. μυδῶσα κηκὶς. 'A damp or  
moist vapour.' Gl : κηκὶς. ὕγρα καὶ  
λειπῶδες ἀνάδοσις. Cf. Oed. R. 1278,  
μυδῶσας σταγόνας. Aesch. Cho. 266,  
κηκίδι πισσῆρει φλογός. According to  
Musgrave, κηκὶς, which usually means  
'vapor fuliginosus, non limpidus,' here  
seems to signify 'adepts liquefactus.'  
Compare the verb κηκίειν, 'to spurt  
forth,' Phil. 697. 784. μηρίων ἐτή-  
κετο. 'Oozed out from the thighs.'  
Wunder wrongly, I think, connects κηκὶς  
μηρίων. The μηρία were the thigh-bones,  
which, enveloped in fat, and with gall laid  
upon them, were consumed in the fire.  
V. Aesch. Pr. 494. Gl : ἐτήκετο. κατ-  
έρρει.

1009. καῦτφε. 'And smouldered.'  
Schol : τύφειν ἐστὶ τὸ ἥρεμα ὑποσφύχειν.  
Gl : ἔτυφε. χωρὶς ἀνάψεως ἔκαλετο. He-  
sych : τύφεισθαι. μαραινέσθαι, ἡσυχῇ ἐκ-  
καίεσθαι, χωρὶς φλογὸς καπνὸν εἶναι.  
Plut. Sol. τυφομένην ἄδρου πυρὸς ἐτι

ζῶσαν φλόγα. κἀνέπτει. 'And  
spat or spurted forth.'

1010. χολαί. The gall and the bones  
of the victim were burnt in the fire, as  
we gather from Incert. ap. Clem. Alex.  
p. 851, τίς ὦδε μῶρος — ὅστις ἐλπίζει  
θεοὺς | ὁστῶν ἀσάρκων καὶ χολῆς πυρου-  
μένης — χαίρειν; Aesch. Pr. 498, χολῆς  
λοβοῦ τε ποικίλῃν εὐμορφίαν, | κνίσῃ τε  
κῶλα συγκαλυπτά. Eur. El. 827, λοβὸς  
μὲν οὐ προσῆν | σπλάγχχοις, πύλαι δὲ καὶ  
δοχαὶ χολῆς πέλας | κακὰς ἔφαινον τῷ  
σκοποῦντι προσβολὰς. In Aristotle χολή  
means not the gall itself, but its recep-  
tacle or bladder, Hist. A. ii. 15. With  
whom agrees Pollux, as Musgrave ob-  
serves, who himself proposes δοχαί. The  
gall, laid upon the thigh-bones, instead  
of being consumed, as it should, in the  
flame, burst with the heat and was scat-  
tered all about. διεσπείροντο. 'Were  
sputtered about.' Tr. 782. El. 748,  
πῶλοι διεσπάρησαν. 1291. Herod. iii. 68,  
διέσπειρε ἡμέας, ἄλλην ἄλλη τάξας.

καταρρνεῖς. 'Hanging down, drooping.'  
Lat : 'decidentes, defluentes.' Formed as  
περιρρνήης. Schol : καταρρεῖμενοι, καθ-  
υγραίνόμενοι, ἐκ τοῦ λίπους τῆς καλυπτού-  
σης αὐτοὺς πιμελῆς ἐξέπιπτον. Tricl :  
δέον δὲ εἰπεῖν μεταρσίως, καὶ καταρρνεῖσιν  
τῆς πιμελῆς, μετάρσιοι εἶπε πρὸς τὸ χολαί,  
καὶ καταρρνεῖς πρὸς τὸ μηροί. 'The μη-  
ροί themselves καταρρνεῖς, because that  
on or from which any thing flows is itself  
described as flowing: thus βέεν αἵματι  
γαῖα, 'tigna perpluunt,' &c." SCHN. Qu.  
καταρρνοῖς (to agree with πιμελῆς), 'set-  
tling or running down, melting.'

1011. μηροί. 'The thigh-bones,' with-  
out the flesh (ὁστᾶ ἕσσαρκα), usually called  
μηρία or μῆρα, which were cut out for  
sacrifice; not the thighs themselves. For  
which sense of the word Musgrave refers  
to Pollux ii. 185. Arist. H. A. i. 13.  
Hom. Il. α'. 460, μηροὺς τ' ἐξέταμον  
(Schol. μηροὺς, τὰ μηρία ὁστᾶ), and to  
Hippocrates, who however sometimes has  
τὸ ὅστεον τοῦ μηροῦ. Wunder explains  
in like manner, referring to Pausan. i.  
24. 2, θύσας δὲ αὐτὸν (τὸν κρινὸν), τοὺς



τοιαῦτα παῖδὸς τοῦδ' ἐμάνθανον πάρα  
φθίνοντ' ἀσήμεων ὀργίων μαντεύματα.  
ἐμοὶ γὰρ οὗτος ἡγεμῶν, ἄλλοις δ' ἐγώ.  
καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις. 1015  
βωμοὶ γὰρ ἡμῶν ἐσχάροι τε παντελεῖς  
πλήρεις ὑπ' οἰωνῶν τε καὶ κινῶν βορᾶς  
τοῦ δυσμόρου πεπτῶτος Οἰδίου γόνου.  
κατ' οὐ δέχονται θυσταδάς λιτὰς ἐτι

μηρὸς κατὰ νόμον ἐκτεμὼν τῶν Ἑλλήνων  
ἐς αὐτοὺς καιομένους ὀρᾷ. Qu. καὶ καταρ-  
ρυοὺς μῆρ' ἐκ καλυπτῆς ἐξέκειτο (ἐξ-  
εχεῖτο?) πιμελῆς. καλυπτῆς. 'Cover-  
ing, enveloping' (the limbs of the victim).  
Cf. Iliad. α'. 460. Schol. Eur. Ph. 1290.  
On verbal adjectives used actively see  
on Oed. R. 968. Matth. § 220. 2.  
Schol.: ἐκ τοῦ λίπους τῆς καλυπτοῦσης  
αὐτοὺς πιμελῆς ἐξέπιπτον. Wunder with  
Boeckh wrongly understands it passively,  
in the sense of 'placed around.' Lat.  
'circumdati, circumvoluti' (adipis), as  
the Greeks said καλύπτειν τί τινα,  
'circumdare aliquid alicui.' (Eur. Ion.  
1522, καὶ περικαλύψαι τοῖσι πράγμασι  
σκότον.) Gl: ἤγουν ἐξέπιπτε τῶν μη-  
ρῶν ἢ κεκαλυμμένη πιμελή. Cf. Aesch.  
Fr. 496, κνίσθη τε κῶλα συγκαλυπτὰ.  
Hom. Od. μ'. 360, μηρὸς τ' ἐξέταμον  
κατὰ τε κνίσσῃ ἐκάλυσαν, | δίπτυχα  
ποιήσαντες. γ'. 457. Il. α'. 460. β'.  
423. ἐξέκειντο. 'Protruded from,  
lay bare of.' Gl: ἐγυμνοῦντο.

1012. Doederlein Minut. Soph. p. 8,  
places a comma after πάρα [as in Brunck],  
and considers the following line to be  
added in apposition to τοιαῦτα. Cf. on  
Aj. 453. Ph. 38.

1013. φθίνοντ' —. 'Faint (lit. wasting,  
failing) prognostications from the (thus)  
uncertain sacrifice.' Cf. on Oed. C. 1200.  
In sacrifices it was considered a bad omen  
when any of the prognostications were  
dull or dubious. Cf. on Eur. Ph. 1291.  
With φθίνοντα — μαντεύματα cf. Oed.  
R. 906, φθίνοντα — θέσφατα. ἀσή-  
μων. 'Indistinct, uncertain, ambiguous,'  
or else 'unfavourable,' i. q. κακοσήμεων  
(so Gl. Cf. on 980). Wunder under-  
stands by ἀσήμεων not 'uncertain or ob-  
scure,' but 'ill-omened,' Lat. 'infausta.'  
Cf. 1021, εὐσήμεους — βόας. Aesch. Fr.  
662, χρησμοὺς ἀσήμεους δυσκρίτως τ' εἰρη-  
μένους. Schol.: ἀσήμεων τῶν ἐμπύρων  
δυντων. Bergk conjectures ἀσήμεως.

ὀργίων. 'Sacrifices.' Tr. 765. Aesch.  
Sept. 180, φιλοθῶτων — ὀργίων. μαν-  
τεύματα. 'Prognostications.'

1015. ταῦτα — νοσεῖ. 'Is thus trou-  
bled.' Cf. on Oed. R. 289. τῆς σῆς  
ἐκ φρενός. 'By reason of thy disposi-  
tion' and conduct. νοσεῖ πόλις. Cf.  
1140 f. Oed. R. 60. 169. 636. 1061. Oed.  
C. 598. 766, &c. Eur. Iph. A. 411,  
'Ἑλλάς δὲ σὺν σοὶ κατὰ θεὸν νοσεῖ τινα.'  
1016 f. Cf. 1041. Lysias 191, 10.

1016. ἐσχάροι. Schol.: αἱ ἐστίαι.  
'Ἐσχάρα is a 'hearth-altar,' βωμὸς a  
'raised altar.' Phot.: 'Ἐσχάρα. ἢ ἐπὶ  
γῆς ἐστία στρογγυλοειδής —. ὁ δὲ βω-  
μὸς τὸ ἐν ὕψει ἐστὶ πρὸς θυσίαν οἰκοδό-  
μημα. Fr. 36, καὶ βωμιαίων ἐσχάρας λα-  
βάν. Arist. Av. 1232, βουθῆτοισι ἐν  
ἐσχάραις. παντελεῖς. 'All,' Lat.  
'omnes,' as explained by Br. Erf. Matth.  
&c. Or 'entirely.' Schol.: αἱ τὰ τελεία  
τῶν ἱερῶν δεχόμεναι ἢ δλαι ἢ δι' ὅν  
πάντα τελειοῦνται. Tricl: παντελεῖς, ἐν  
αἷς πᾶσαι αἱ θυσῖαι τελιοῦνται. Musgrave  
thinks it may mean 'sanctissimae,' as  
Jupiter is called πατὴρ παντελῆς Aesch.  
Sept. 120. The word is used in a differ-  
ent sense Oed. R. 901. Qu. πανταχοῖ  
(or — ἦ).

1017. πλήρεις — βορᾶς. 'Are filled  
(and so polluted) with flesh (lit. food)  
brought thither by the birds and dogs,'  
or 'Are filled with the food of birds,' &c.  
Cf. 1040 f. 1080 f. Connect πλήρεις  
with βορᾶς. Cf. 1219, τὰδ' ἐξ ἀθῆμων  
δεσπότην κελύσμεσιν —. Schol.: οἱ  
κύνες καὶ οἱ ὄρνιθες διασπάρσαντες τὸ τοῦ  
Πολυνείκου σῶμα ἐπὶ τοὺς βωμοὺς ἐπέ-  
μισαν, καὶ οὕτως ἐμόλυναν ἅπαντας. Gl:  
βορᾶς. σπαρδξῆως εἰς βορᾶν.

1018. θυσταδὰς τοῦ δυσμόρου γένου  
Οἰδίου πεπτῶτος (who has fallen and  
lies unburied).

1019. θυσταδὰς λιτὰς. 'Sacrificial  
prayers.' Schol.: τὰς διὰ θυσιῶν γινόμεναι  
λιτὰς. Aesch. Sept. 269, θυσταδὰς βοῆς.

θεοὶ παρ' ἡμῶν οὐδὲ μηρίων φλόγα, 1020  
οὐδ' ὄρνις" εὐσήμους ἀπορροιβδεῖ" βοὰς,  
ἀνδροφθόρου βεβρω̃τες αἵματος" λίπος.  
ταυτ' οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ  
τοῖς πᾶσι κοινόν ἐστι τοῦ ξαμαρτάνειν  
ἐπεὶ δ' ἀμάρτη, κείνος" οὐκέτ' ἔστ' ἀνὴρ 1025  
ἄβουλος οὐδ' ἄνολβος, ὅστις ἐς κακὸν  
πεσὼν ἀκῆται μῆδ' ἀκίνητος" πέλῃ".  
αὐθαδία τοί" σκαιότητ' ὀφλισκάνει.  
ἀλλ' εἴκε τῷ θανόντι, μῆδ' ὀλωλότα  
κέντει. τίς ἀλκῇ" τὸν θανόντ' ἐπικτανεῖν ; 1030

1021. *ὄρνις*. With the last syllable short, as in El. 149. Fr. 578. The gen. in this case is, not *ὄρνιθος*, but *ὄρνις* (as *πόλις* &c.). εὐσήμους. 'Clear, distinct.' Cf. 1013. ἀπορροιβδεῖ βοὰς. Qu. *ἐτι ροιζει βοὰς*. Cf. on 1004. Hom. Il. x. 502. Hes. Th. 835. Or *ἐτι βύζει* (Arist. Ran. 684). Or οὐδ' *ὄρνις εὐσήμους ἀπορροιβδεῖ* *ἐτι*. Schol: ἀπ' *ἡχῆς*, ἀφίησιν. Triclinius notices that ἀμαθεῖς *times* took *ὄρνις* for *ὄρνιθες*. This line has neither caesura nor quasi-caesura: instances of which are not very uncommon. Cf. 518, πορθῶν δὲ τήνδε γῆν δ' ἄντιστάς *ἐπερ*. 555, σὺ μὲν γὰρ εἴλου ζῆν, ἐγὼ δὲ κατθανεῖν. Oed. R. 968, κεῖθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε &c. 1155, δύστηνος, ἀντὶ τοῦ; τὶ προσχρήζων μαθεῖν; 1290, ὡς ἐκ χθονὸς βίψων ἑαυτὸν, οὐδ' *ἐτι*. 1513, οὐ καιρὸς ἀεὶ ζῆν, βίον δὲ λφόνος. Tr. 761, λείας ἀπαρχὴν βοῦς· ἀπὰρ τὰ πάνθ' ὁμοῦ. Oed. C. 610, φθίνει μὲν ἰσχυρὸς γῆς, φθίνει δὲ σῶματος. Phil. 1009. 1369. Aj. 1129. Oed. R. 979. Oed. C. 607.

1022. ἀνδροφθόρου — αἵματος. I. e. αἵματος ἀνδρὸς φθαρέντος. βεβρω̃τες *Liv. b. vulg.* and so Eust. p. 229, 12. βεβρω̃τος *Ald.* βεβρω̃τες (*supr. o.* and without accent) *L.* βεβρω̃τες is to be referred to *ὄρνιθες*, implied in what has preceded: the construction according to the sense, as in 1002. Dobree defends against Bentley *ὄρνις* — βεβρω̃τες, comparing Arist. Nub. 988—9. Schol: βεβρω̃τες. ἀπὸ τοῦ ἐνικοῦ ἐπὶ τὸ πλῆθυν-τικὸν μετέβη. I should rather suspect some error. Qu. ἀνδροφθόρου γε σῶματος βεβρω̃ς (or βεβρω̃ς γε σῶματος) λίπος. Or οὐδ' *ὄρνις* — βεβρω̃τα σῶματος λίπος. Or thus, οὐδ' *οὖν ἐτι ροιζοῦσιν εὐσήμους*

βοὰς | ἀνδροφθόρου βεβρω̃τες ὄρνιθες λί-  
πους. There certainly seems to be some error. We can understand what λίπος σῶματος is, but no commentator has yet told us what λίπος αἵματος, 'the fat of blood,' means (Fr. 464, λίπος τ' ἐλαίας, qu. λίπος τ' —). Not to mention that so sudden a change from singular (if indeed *ὄρνις* be singular) to plural would be unnatural. Σῶμα and αἷμα are elsewhere confounded. V. ad 121. λίβος for λίπος is suggested by Blomf. in Gl. Cho. 25.

1023—8. Cf. Aesch. Pr. 1037, ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται | λέγειν· ἔνωγε γὰρ σε τὴν αὐθαδίαν | μεθέιντ' ἔρευνᾶν τὴν σοφὴν εὐβουλίαν. | πείθου· σοφῇ γὰρ αἰσχυρὸν ἐξαμαρτάνειν.

1025. ἐπεὶ δ' ἀμάρτη. V. Matth. § 521, n. 1. Brunck, against the mss., gives ἐπὴν δ' ἀμάρτη. I suspect κείνος.

1026. ἄνολβος. Is this correct? We seem to require some epithet more in accordance with ἀβουλος: but cf. 1209, ὅμοι ἐμῶν ἄνολβα βουλευμάτων.

1027. ἀκεῖται the mss. Herm. Schn. ἀκῆται Dind. Wund. Bgk. ἀκίνητος. 'Unmoved, obstinate.' ἀτήντος *L.* ἀνίητος *Liv. b.* Perhaps ἀνίητος, or ἀνίητος. πέλει *E. T. Livv. Aug. Herm. Schn.* πέλει (*supr. η*) *L.* πέλη most mss. and *Ald. Dind. Wund.* Qu. μένη or μένει.

1028. σκαιότητ' ὀφλισκάνει. 'Incurs the charge of folly.' Eur. Hec. 327, ἀμαθίαν ὀφλήσομεν. Med. 581, πλείστην ζημίαν ὀφλισκάνει. 1227, μεγίστην μοῖραν ὀφλισκάνειν. Alc. 1096, μοῖραν ὀφλισκάνεις. Ion. 443, ἀνομίαν ὀφλισκάνειν. Iph. T. 488. Alcmae. Fr. v. For τοι qu. γὰρ.

1030. τίς ἀλκῇ — ; 'Where is the

εὖ σοι φρονήσας εὖ" λέγω· τὸ μανθάνειν δ'  
ἡδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.

ΚΡ. ὦ πρέσβυ, πάντες ὥστε τοξόται σκοποῦ  
τοξεύετ' ἀνδρὸς τοῦδε, κοῦδ' ἔ' μαντικῆς"  
ἄπρακτος" ὑμῶν εἰμι, τῶν γένους ὑπο†

1035

bravery to kill over again a dead man?' Similarly 753, τίς δ' ἔστ' ἀπειλή πρὸς κενὰς γνώμας λέγειν; A proverbial expression. Cf. 1288, αἰαί, ὁλωλότ' ἄνδρ' ἐπεειργάσω. Phil. 946, ἐναίρων νεκρὸν. Il. ω'. 54, κωφὴν γὰρ δὴ γαῖαν δεικίξει μενεαίνων. Diog. L. ii. 135, νεκροὺς αὐτὸν ἐπισφάττειν ἔλεγεν. For τίς ἀλκή qu. τίς εὐχή, 'what boast or glory is it?' cf. 1 Ep. Pet. ii. 20, ποῶν γὰρ κλέος εἰ ἁμαρτάνοντες καὶ κολαφίζόμενοι ὑπομενεῖτε;

1031. εὖ σοι φρονήσας. 'Wishing thee well.' Cf. Oed. R. 1066. El. 334, οἱ αὐτοῖς φρονῶ. For εὖ — εὖ cf. on 904. Qu. τὰδ' εὖ φρονήσας σοι λέγω, or εὖ σοι φρονήσας τὰδε λέγω, or εὖ σοι φρονῶν τὰδ' εὖ λέγω.

1032. εἰ κέρδος λέγοι. 'If what he may say is for his good.' Cf. 1326, κέρδη παραινέις. φέροι (with gl. λέγοι) Aug. φέροι E. T. V. Br. λέγει Ald. A. & c. Hart. λέγοι L. Dind. Wund. Don. Schn. λέγοι (γρ. φέροι) Liv. b. For the optative cf. on Oed. R. 314. Perhaps λέγῃ might be preferable.

1033. ὥστε τοξόται. Cf. 1084, ὥστε τοξότης. Aesch. Ag. 611, ἔκυρσας, ὥστε τοξότης ἄκρος, σκοποῦ.

1034. τοξεύετ' ἀνδρὸς τοῦδε. 'Ye aim at this man (me).' Cf. 1084, τοιαῦτά σου, λυπεῖς γὰρ, ὥστε τοξότης | ἀφῆκα θυμῷ καρδίας τοξεύματα. Hom. Il. ψ'. 854, ἥς ἀρ' ἀνώγει | τοξεύειν. Od. θ'. 218, εἰ τοξαζοῖατο φωτῶν. χ' 27, κακῶς ἀνδρῶν τοξάζειαι. Eur. Tro. 645, ἐγὼ δὲ τοξεύσασα τῆς εὐδοξίας. Ion. 1431, εἰς τοῦθ' ἰκοίμην τοῦδε τοξεύω, τέκνον. Pind. N. ix. 55, ἀκοντίζων σκοποῦ ἀγχίστα Μοισᾶν. Similarly Aj. 154, τῶν γὰρ μεγάλων ψυχῶν ἱεὺς | οὐκ ἂν ἁμάρτοις. Eur. Bacch. 1096, αὐτοῦ χερμάδας — ἔρριπτον. Cycl. 51, βίψω πέτρον τάχα σου. Il. ν'. 516, τοῦ δὲ βαδῆν ἀπίοντος ἀκόντισε δουρὶ φαεινῷ. V. Matth. § 350. For this figurative use of τοξεύειν compare also Aesch. Suppl. 455, καὶ γλώσσα τοξεύσασα μὴ τὰ καίρια. Eur. Hec. 601, καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην. Suppl. 456, καὶ ταῦτα μὲν δὴ πρὸς τὰδ' ἐξηκόντισα. Ion. 256. Aesch. Cho. 1020, τόξω γὰρ οὐκ οὐκ πημάτων

ἐφίξεται. Menand. Stob. Fl. 36, 12, αἰσ-  
χρὸν γ' ὅταν τις — γλώσσῃ ματαῖον ἐξ-  
ακοντίσῃ λόγους. Lucian Tox. p. 109,  
ἄσκοπα τετοξέυκαμεν. Juven. vii. 156.

τοῦδε, κοῦδ' ἔ'. Read τοῦδ' ἐπὶ οὐδ', which would be written τοῦδ' ἐπ' οὐδ'. κοῦδ' ἔ' —. 'Nor yet am I free from being tampered with by divination at your hands.' Heath: 'neque ab arte vestra divinatrice vobis sum intentatus: ab hujus generis hominibus venditus fui et expor-  
tatus jam pridem.'

1035. ἀπρακτος vulg. 'Not tampered with.' Lat: 'non tentatus.' Cf. Oed. R. 125, εἴ τι μὴ ζῶν ἀργύρῳ | ἐπράσσει' ἐνθένδ'. Compare also the verb πραγματεύεσθαι, 'negotiarī,' and πρηκτῆρες, 'negotiators' ('merchants') Hom. Od. θ'. 162. Hermann supposes this put inversely for κοῦδ' ἔ' μαντικῆς ἀπρακτος ἔ' ἔστι κατ' ἐμοῦ. Just such an inversion as we have Oed. R. 998, καὶ ἐμοῦ | μακρὰν ἀπωκεῖθ' ἢ Κόρινθος ἐξ ἐμοῦ. Stephens however contends that ἀπρατος is the true reading, comparing the foll. ἐμπολῆμαι κάκπεφόρτισμαι. 1063, ἐς μὴ 'μολήσωμεν ἰσθί τὴν ἐμὴν φρένα. Phil. 978, οἶμοι, πέπραμαι. Which correction is approved of by Cant. Hart. Wakef. S. C. clxxxv. Cf. Aesch. Cho. 126, πεπραμένοι (πεπραγμένοι vulg.) γὰρ νῦν γέ πως ἀλώμεθα | πρὸς τῆς τεκούσης. "Creon himself πράσσεται ὑπὸ μάντεων," says Schneid. But is a person ever said πράσσειν by another? Qu. μαντικῆς ἀπρατος. I. e. οὐ πεπραμένος ὑπὸ μαντικῆς, as Stephens explains. Or μαντικῆς ἀπρατος ὁμῶν. Cf. El. 344, κείνης διδακτῆ Ph. 417, οὐμπολητὸς Σίσυφος. Matth. § 345, n. Oedipus prefers a similar charge against Creon and Teiresias in the Oed. Rex. Schol: ὁμῶν. ὅφ' ὁμῶν τῶν μάντεων, καὶ τῶν συγγενῶν.

τῶν δ' ὅκαλ γένους vulg. I. e. ὅκαλ δὲ γένους τῶν ('of them'). τῶν ὅκαλ γένους Br. Herm. τῶν δ' ὅκαλ γένους Schn. τῶν δ' ὅπ' ἐγγενῶν Hart. τῶν ὅπ' ἀργύρου (i. e. 'by whom for money') Don. (coll. 1055, τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος). Schneid. conjectures: τῶν δ' ὅπ' ἐν γένει (coll.

ἐξημπούλημα κακπεφόρτισμαί" πάλαι.  
κερδαίνειτ', ἐμπολάτε τὰπὸτ' Σάρδεων  
ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν  
χρυσόν τάφω δ' ἐκείνον οὐχὶ κρύψετε,  
οὐδ' εἴ" θέλουσ' οἱ Ζηνὸς αἰετοὶ βορὰν  
φέρειν νῦν ἀρπάζοντες ἐς Διὸς θρόνον·  
οὐδ' ὥς μίασμα τοῦτο μὴ τρέσας ἐγὼ

1040

659 f. Oed. R. 1016. 1430). I would read τῶν γένους ὅπο, 'by the tribe of whom,' τῶν (i. e. ὅν, cf. on 1137) being referred to μάντις contained in μαντικῆς. Cf. on Tr. 260. Ottema refers it to ὑμῖν. It is at least impossible that ὅπο τῶν γένους can mean ὅπο τῶν ἐγγενῶν.

1036. ἐξημπούλημα. 'I have been sold.' Cf. Phil. 978, οἱμοὶ πέπραμαι κατόλωλ'. Arist. Ach. 374, λανθάνουσ' ἀπεμπολόμενοι. κακπεφόρτισμα κακπεφόρτισμα (supr. κ) L. and Schol. κακπεφόρτισμα V. καὶ πεφόρτισμα Hart. Schol.: πεπραγματέναι, προδέδομαι, φόρτος γεγέννηται. "Ἐποίησαντό με φόρτον." Καλλίμαχος. Schneid. compares the compounds ἐκδρακοντούσθαι, ἐκλιθούσθαι, ἐκβαρβαρούσθαι &c., and explains, 'am altogether made a φόρτος of,' instead of the simple verb, merely to accord with ἐξημπούλημα. With ἐκφορτίζειν cf. ἐξεμπολᾶν. But I am inclined to prefer κακπεφόρτισμα. Cf. Tr. 537, κόρη γὰρ — παραιοδέγμαι, φόρτον ὥστε ναυτίλος, | λαβητὸν ἐμπούλημα τῆς ἐμῆς φρενός. Compare our expression 'to take in' (as merchandise, to be sold). Translate: 'I have been made merchandise of by them.' Blomfield ad Cho. 126 renders: 'bought and sold' (i. e. betrayed).

1037. τόν. τὰ (supr. ὅν) L. πρὸς E. M. Dreed. a. Eust. p. 368, 30. 1483, 27. Br. πρὸ A. L. Ald. Musgrave explains πρὸ Σάρδεων 'prope Sardes,' coll. Aesch. Suppl. 627. Pind. P. i. Isthm. iv. For τὸν πρὸ (or πρὸς) read τὰπὸ (τὰ πρὸ L.), i. e. τὸ ἀπὸ. Confirmed by Philostr. Vit. Apoll. i. 12, πάντα — τὰ ἀπὸ Ἰνδῶν καὶ Σάρδεων. Creon suspects Teiresias has been bribed. Cf. 1055. Σάρδεων. Aesch. Pers. 45, αἱ πολύχρσοι Σάρδεις.

1038. ἤλεκτρον. 'Electrum,' i. e. 'silver-gold.' A metal composed of certain parts of gold and silver, so called no doubt from the resemblance of its colour to 'amber,' Lat. 'succinum.' For that ἤλεκτρον originally and properly means

'amber' (Lat. 'succedaneum'), and not the metallic mixture of silver and gold, is shown by Buttmann in his Mythologus ii. 337—63. As to the derivation of the word, Donaldson ingeniously suggests it may have been from ἔλκειν, and compares a somewhat similar one given in the Etym. M. παρὰ τὸ ἐλεῖν τὰ ἐκτός· τριβόμενον γὰρ ἀρπάξει τὰ πελάζοντα φρύγανα. In like manner ἡλακότη might appear to be formed from ἔλκειν (ἐξ οὗ τὸ νῆμα ἔλκουσιν). Put here loosely for χρυσὸν acc. to Eust. p. 150, 18. According to Pliny, H. N. xxxiii. 23, 'ubicunque quinta argenti portio est, (i. e. with four parts of gold,) electrum vocatur.' Eust. ad Od. iv. 73, explains ἤλεκτρον by μίγμα χρυσοῦ καὶ ἀργύρου. "In all (qu.) native gold there is present more or less silver: whence Herod. i. 50, distinguishes the λευκὸς from the ἀνεφθός χρυσός." SCHN. Cf. Ovid. Met. xv. 315, 'Electro similes faciunt aureoque capillos.' Virg. Aen. viii. 402. Voss. ad Virg. Ecl. vi. 62. ἤλεκτρον is mentioned between gold and silver as an ornament of walls in Hom. Od. iv. 73. The word appears to come from the same root as ἡλέκτωρ 'the shining sun' (Il. vi. 513. xix. 398. H. Ap. 369), and perhaps ἥλιος ἡέλιος. τὸν Ἰνδικὸν χρυσόν. "The treasures of Sardis (πολύχρσοι) and India, whose wealth of gold was early known in Hellas, as in fact gold dust formed part of its tribute to Persia, Herod. iii. 94, are often put together; thus Philostr. V. Apoll. i. 12, φιλοσοφεῖς τὴν ἀρρητον φιλοσοφίαν μὴ συγχαρῶν τοῖς φαύλοις δεῦρο ἤκειν, μηδ' ἂν πάντα σοὶ τὰ ἀπὸ Ἰνδῶν καὶ Σάρδεων ζυμώσωσιν." SCHN.

1039 f. κρύψετε, — θρόνους. vulg. κρύψετε. — θρόνους, Schaeff. Ben.

1040. οὐδ' εἰ. οὐδ' ἢ L. θέλουσ'. θέλωσ' conj. Bergk. θέλουσι (om. oi) Ven. A monstrous hypothesis, referring to 1016 f. Cf. on 486 f. SCHN. οἱ Ζηνὸς αἰετοί. Pind. P. iv. 4, χρυσέων Διὸς αἰετῶν πάρεδρος. SCHN.

1042. οὐδ' ὥς — μὴ — παρῶ τφ. So

θάπτειν παρῶ τῳ κείνων εὖ γὰρ οἶδ' ὅτι  
θεοὺς μαιίνειν οὔτις ἀνθρώπων σθένει.  
πίπτουσι δ', ὧ γεραιῇ Τειρεσία, βροτῶν 1045  
χοῖ πολλὰ δεινοὶ πτώματ' αἰσχροῖ, ὅταν λόγους  
αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.

TE. φεῦ

ἄρ' οἶδεν ἀνθρώπων τις, ἄρα φράζεται—

KP. τί χρήμα; ποῖον τοῦτο πάγκοινων λέγεις;

TE. ὅσῳ κράτιστον κτημάτων εὐβουλία; 1050

KP. ὅσῳ περ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.

TE. ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφυς.

KP. οὐ βούλομαι τὸν' μάντιν ἀντειπεῖν κακῶς.

TE. καὶ μὴν λέγεις, ψευδῇ μέ' θεσπίζειν λέγων.

KP. τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος. 1055

TE. τὸ δέ γε τύραννον αἰσχροκέρδειαν\* φιλεῖ.

Oed. C. 848, οὐκ οὐκ ποτ' ἐκ τούτων γε μὴ σκήπτρου ποτὲ | ὁδοιπορήσης.

1043. παρήσω vulg. The fut. indic. after οὐ (or οὐδὲ) μὴ is ungrammatical. The copyists, not understanding this, have perseveringly corrupted almost every passage, where they had a chance. The true reading, I doubt not, is παρῶ τῳ. Cf. on Phil. 381. Or perhaps οὐδ' — τοῦτό γ' ἂν — παρήν, or τοῦτο δὴ — παρήσω. Παρίεναι here means 'to permit,' as in Arist. Eq. 340, οἶμοι διαπραγῆσομαι. — Καὶ μὴν σ' ἐγὼ οὐ παρήσω. εὖ γὰρ οἶδ' —. Creon assigns this as a reason for his not apprehending the vengeance of the gods, that it is not in the power of man to pollute them themselves, however their temples or altars may be defiled.

1045. πίπτουσι — πτώματ'. So 1201, λούσαντες ἄγρην λουτρῶν.

1046. χοῖ πολλὰ δεινοί. 'Even those who are very (in many things) clever.' So Oed. C. 1514, αἱ πολλὰ διατελεῖς βρονταί. Phil. 252, ὧ πολλὰ ἐγὼ μοχθηρός. Similarly, it seems, πᾶν' ἐπιστήμων Tr. 338. ὅταν λόγους αἰσχροὺς —. Cf. Oed. C. 774, σκληρὰ μαλθακῶς λέγων. Eur. Hipp. 505, ταίχρα δ' ἦν λέγης καλῶς. WUND.

1048. 'Does a certain one (not any one) of men know, does he consider?' Teiresias speaks vaguely, as seers are wont to do, but he means Creon. His remark is rudely and derisively interrupted by

Creon, who asks him what common-place it is he means.

1049. πάγκοινων. 'Common-place, matter of universal experience.' In reference to Teiresias' exclamation ἄρ' οἶδεν ἀνθρώπων τις &c. The seer uses τις in one sense (cf. on 751), the king in another and the more usual one.

1050. εὐβουλία. ἡ ὑβουλία Br. Ott. The same thought as in 683 f.

1052. νόσου πλήρης. Ph. 520, ὅσα πλησθῆς τῆς νόσου.

1053. τὸν μάντιν. 'The man who is a seer.' Matth. § 275. But perhaps we should read οὐ βούλομαι γὰρ μάντιν. ἀντειπεῖν κακῶς. 'To speak evil of in return.' Qu. ἀνταυδᾶν κακῶς.

1054. καὶ μὴν —. 'And yet, notwithstanding.' καὶ νῦν [as in 316] is suggested in Cl. Journ. xvii. 60. φεῦδὲ με. Qu. ψευδῇ γε. Perhaps με is from a gloss. λέγων. λέγειν L.

1055. Cf. Eur. Iph. A. 520, τὸ μαντικὸν πᾶν σπέρμα φιλότιμον κακόν. The art of divination was much practised at this time in Athens by a set of men of vain and mercenary character. Wunder refers to Arist. Av. 904—1055. Pac. 1045 f. Plat. Rep. p. 364 B, C. Isoc. Acgin. § 5—7. φιλάργυρον. With reference to 1032. Cf. 1077. γένος. 'Race.' I. q. σπέρμα (Eur. Iph. A. 520, just quoted). So γέννημα ἐχθρῶν Matth. Ev. iii. 7.

1056. τὸ δ' ἐκ τυράννων vulg. τὸ δ'

- KP. ἀρ' οἶσθα ταγοὺς ὄντας ἂν λέγῃς λέγων;  
 TE. οἶδ'. ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν.  
 KP. σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλῶν.  
 TE. ὄρσεις με τὰκίνητα διὰ φρενῶν'' φράσαι. 1060  
 KP. κίνει, μόνον δέ'' μὴ 'πὶ κέρδεσιν'' λέγων''.  
 TE. οὕτω γὰρ ἦδη καὶ δοκῶ τὸ σὸν μέρος.  
 KP. ὥς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα.

αὐτὸν τῶν τῶν Hart. conj. Bergk. Read τὸ δὲ γε τύραννον (sc. γένος) —, 'Yes, and that of princes,' &c. Cf. 1169, τύραννον σχῆμα. Neue quotes Aj. 1350, τὸν τοι τύραννον εὖσεβεῖν οὐ βέβηκον, and the trite saying, ἡ γὰρ τυραννὶς ἀδικίας μήτηρ ἔφυ. αἰσχροκέρδειαν. αἰσχροκερδῶν (?) Dind. Cf. Lys. 121, 43. Plat. Legg. 754 E. "In this sense Creon is αἰσχροκερδής, inasmuch as in opposition to the holy rites of humanity he upholds his own edict." SCHN. Cf. 313 f. The αἰσχροκέρδεια of Creon in this matter is not very apparent. Qu. αὐτοβουλῶν, or the like.

1057. 'Knowest (considerest) thou that whatever thou may'st say, thou sayest of those that rule?' Schol: οἶδας (οἶσθα R.), φησί, βασιλέας ὑβρίζων. Tricl: ἀρα γινώσκεις οὐ τοὺς τυχόντας ὑβρίζων, ἀλλὰ βασιλεῖς; ταγοὺς. This rather uncommon tragic word occurs also in Aesch. Prom. 96. Sept. 58. Pers. 23. 480. Arist. Eq. 159. ἀ'ν λέγῃς Br. 'ἀν — Ald. Dred. ἀ λέγεις Aug.

1058. ἐξ ἐμοῦ. 'By me, by my help and advice.' Cf. 993 f. It was at Creon's suggestion that Creon's son Megareus, called by others Menoeceus, had sacrificed himself for the good of his country. V. Eur. Ph. 918 f. With sharpness Teiresias turns the question to good account.

ἔχεις σώσας. Lat. 'salvam tenes.' Cf. 1068 and on Oed. R. 577.

1059. φιλῶν. Sub. εἰ. Cf. Oed. C. 1000, σὺ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἄπαν καλὸν | λέγειν νομῶν.

1060. ὄρσεις με. 'You will rouse, incite, provoke me,' &c. Pind. N. ix. 8, ἀνὰ δ' αὐλὸν ὄρσασιν. Schol: τὰ ἀρρητὰ με δημοσιεύειν ἀνακινεῖς (ἀναγνώσεις?).

τὰκίνητα. 'Words that should not be uttered.' I. q. τὰ ἀρρητὰ. Oed. C. 1526, ἀδ' ἐξέγιστα μὴδὲ κινεῖται λόγῳ. 624. διὰ φρενῶν φράσαι. 'To utter through my mind or thoughts.' This is hard and can scarcely be right. Qu. δι' ὀδόντων φράσαι (as in Homer Il. δ'. 350, ποῖν σε ἔπος φέγειν ἔρκος ὀδόντων; &c.).

Or τῇ γλώσσῃ (or ἀπὸ γλώσσης) φράσαι. Or τῷ θυμῷ, 'for anger.' Schneid. and Linwood with little probability connect τὰκίνητα διὰ φρενῶν, 'what hitherto has been close shut up in my own bosom,' coll. 639, διὰ στέρνων ἔχειν. Aesch. Sept. 575, βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος.

1061. μόνον δὲ μὴ — λέγων. Sub. κίνει. Qu. μόνον γε (or δὴ) — λέγων (the restrictive particle is highly suitable here), or μόνον δὲ μὴ — λέγε. 'Speak out, provided thou do so not for gain,' in the interest of those you serve. 'πὶ κέρδεσιν. Qu. 'πὶ κέρδει σφ'.

1062. οὕτω γὰρ ἦδη καὶ δοκῶ —. Supply ἐπὶ κέρδεσιν λέγειν (or λέγειν). 'You suggest right, for so methinks I shall not speak, as far as thou art concerned,' I shall not speak for thy good. Uttered with true prophetic ambiguity. Usually a mark of interrogation is added at the end of the line, and so Schol. Br. Wund. Boeckh, Don. Schol: οὕτω νομίζεις ὅτι ἐπὶ κέρδεσιν λέγω; As if this were his meaning: 'Thinkest thou that I am now addressing thee with a view to extract gain from thee? That such is far from being the case I will show thee.' So Boeckh, Wund. and Don. explain. According to this view, it would be better to read σοι than καί. Others, as Dind. Herm. Schn., take the passage affirmatively. A similar passage occurs in Arist. Pl. 888, οὐκ ἐπ' ἀγαθῷ γὰρ ἐνθ' ἔσθ' οὐδενί. | — μὰ τὸν Δί' οὐκ οὐκον τῷ γε σφ', σάφ' ἴσθ' εἶτι. ἦδη. οἶδα, it seems, L. pr. τὸ σὸν μέρος. 'As far as concerns you.' Oed. R. 1509. Oed. C. 1366. Tr. 121.

1063. 'Be assured thou shalt not make a traffic of my mind (determination).' Or 'deceive my mind.' ἐμπολήσων. Schol: ἐξαπατήσων. So we say 'to sell.' Tr. 538, λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός. Arist. Ach. 374, κἀνταῦθα λαμβάνουσ' ἀπεμπολόμενοι. Cf. on 1036.

- TE. ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι  
τροχοὺς" ἀμιλλητῆρας" ἡλίου τελῶν", 1065  
ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχνων ἕνα  
νέκυν νεκρῶν ἀμοιβὸν ἀντιδοὺς ἔσει,  
ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω"  
ψυχὴν ἀτίμως τ' ἐν τάφῳ κατοικίσας\*.  
ἔχεις δὲ τῶν κάτωθεν" ἐνθάδ' αὖ θεῶν" 1070

1064. Cf. Trach. 1107, ἀλλ' εὖ γέ τοι τόδ' ἵστε —.

1065. τροχοὺς. 'Courses, revolutions.' Gl: περιόδους. — λέγει δὲ τὰς ἡμέρας καὶ νύκτας. Schol: ἡλίου δρόμους — ὃ ἐστὶν ἡμέρας. Benedict corrects τρόχους (i. e. δρόμους), I think rightly. V. Valck. ad Ammon. and Ellendt Lex. in v. ἀμιλλητῆρας. 'Rival, speeding in rival course,' and so 'fleeing.' Schol: τοὺς ἀλλήλους διαδεχομένους. Gl: ὥσπερ ἐξ ἀμιλλῆς περιόντας. Hermann explains τροχοὺς ἀμιλλητῆρας to be equivalent to τροχῶν ἀμιλλας. Musgrave proposes ἀμιλλητῆρος, 'aurigae,' as in Nonn. xlvii. 201, βόες αἰθερίοιο πυραυγέος ἡνιοχῆος. τελῶν. 'That thou wilt accomplish (see pass).' The future participle. But how can a person be said ἡλίου τροχοὺς τελεῖν? to do that which the Sun itself does. I would therefore, with a slight change, read ἡλίον τελεῖν, 'that the sun will accomplish not many fleeting courses' &c.

1066. ἐν οἷσι. 'At the expiration of which, after which, when, before.' So Oed. C. 619, μυρίας δ' ὀμβρίας | χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰὼν, | ἐν οἷς &c. El. 1365 f. Eur. El. 654, δέχ' ἡλίους, ἐν οἷσιν ἀγνέυει λεχά. Phoen. 313, χρόνῳ σὺν ὅμῃ μυρίαίς ἐν ἡμέραις προσείδον.

σπλάγχνων. Compare ὁμόσπλαγχνος (511).

1067. νέκυν νεκρῶν ἀμοιβὸν. Haemon for Ant. and Pol. ἀντιδοὺς ἔσει. 'You will have given in exchange.' So Oed. R. 928, οὐ σιωπήσας ἔσει —;

1068—9. Translate: 'because thou hast forced below a soul that belongs to the upper world, and hast ignominiously confined it in a tomb.'

1068. ἀνθ' ὧν. 'Because.' Gl: διότι. Concisely put for ἀντὶ τούτων ἃ, 'for this that, because.' Cf. Luke Ev. xix. 44, εὐαφιοῦσί σε — ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου. So ἀντὶ τοῦ 'wherefore?' Tr. 707. The phrase is more fully expressed 237, τί δ' ἐστίν, ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν. Similar is

the use of ἀνθ' οὗ, οὐνεκα (οὗ ἔνεκα) οὐνεκα (οὗ ἔνεκα). ἔχεις — βαλὼν κάτω. 'Thou hast cast down, forced below.' Cf. on Oed. R. 577.

τῶν ἄνω — ψυχὴν. 'A soul belonging to the upper (gods),' i. e. Antigone, who was still alive, and therefore a subject of the 'dii superi.' For τῶν ἄνω is to be connected with ψυχὴν (as πάλεος ἄνδρες 289). Gl: ἀπὸ τῶν ἄνω. Wrongly. Supply θεῶν from what follows. Cf. 1072. Unless we read θεῶν for κάτω (perhaps a gloss on βαλὼν), αὖ τῶν ἄνω θεῶν κάτω. Cf. 1075, θεῶν (sc. τῶν ἄνω).

1069. ψυχὴν τ' ἀτίμως vulg. Read — ψυχὴν, ἀτίμως τ' (as Bergk also proposes). A similar error Oed. C. 1165. Or perhaps thus: ψυχὴν ἀτίμως, καὶ τάφῳ —. Schneid. thus: — βαλὼν κάτω, | ψυχὴν ἀτίμως ἐν τάφῳ κατοικίσας. Wakef. S. C. excv: ψυχὴν γ' — κατοικίσας. κατ' ἴκισας vulg. Br. Herm. Dind. Wand. Hart. κατοικίσας E. Schn. Ben. Seidl. Wakefield l. c. κατοικίσας Donaldson (who thinks some copyist substituted κατ' ἴκισας for κατοικίσας, having caught at the κάτω in the prec. line. For κατοικίσας cf. 852. 868). κατοικίσας is clearly right: for, as Musgrave remarks, there is no opposition between the two verses, but in both the punishment of Antigone only is spoken of. The two participles βαλὼν and κατοικίσας are connected by the conjunctive particle, and ἔχεις μὲν and ἔχεις δὲ answer to each other.

1070. Construe: ἔχεις δὲ ἐνθάδ' αὖ νέκυν τῶν κάτωθεν θεῶν (opp. to τῶν ἄνω ψυχῆν) ἁμοιβὸν &c. I. e. 'and on the other hand keepest here (above) a dead body belonging to the gods below.' Musgrave wrongly connects τῶν — θεῶν with ἁμοιβὸν, 'deorum inferorum regimeine destitutum.' So also Wunder, who renders: 'communione cum inferis prohibitum' ('deprived of intercourse with the gods below'), and Schneid., who compares 25, τοῖς ἐνερθεῖν ἐντιμὸν νεκροῖς. But the injury in question is one inflicted, not as

ἄμοιρον, ἀκτέριστον, ἀνόσιον' νέκυν'.  
 ὧν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἄνω  
 θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.  
 τούτων σε λωβητῆρες ὑστεροφθόροι  
 λοχῶσιν Ἄιδου καὶ θεῶν Ἑρινύες, 1075  
 ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.  
 καὶ ταῦτ' ἄθρησον εἰ κατηργυρωμένος  
 λέγω. φανεῖ γὰρ οὐ μακροῦ χρόνου τριβὴ\*  
 ἀνδρῶν γυναικῶν σοῖς δόμοις κωκύματα. 1079

a dead body, but on the gods below: this explanation therefore cannot hold. Qu. *ἔχεις δὲ τῶν κάτωθεν* (or *κάτω τιν'*, as τῶν ἄνω 1068) *ἐνθάδ' αὖ ἥων* | *ἄμοιρον* —. Or perhaps *θεῶν* is a gloss on τῶν κάτωθεν, and for it some participle as βαλὼν or λιπὼν should be substituted. Or νέκυν in next v. may be faulty. τῶν κάτωθεν. Cf. on 521.

1071. ἀνόσιον. 'Deprived of the customary rites of burial,' to whom no *δσια* have been paid. Schol: *μὴ τυχόντα τῶν δσιων νῦν*. Eust. p. 22, 41 explains it by *ἔταφον* (ἀνόσιος πάλαι ποτὲ ἰδῆλου τὸν ἔταφον). An unusual signification of the word. ἀνοσίως Wakef. l. l. (so ἀτίμως 1069.) Qu. *ἐκβαλὼν*.

1072. ὧν —. 'To which neither hast thou right,' &c. Schol: *ἐξουσία δέδοται*. *λέγει δὲ τῶν νεκρῶν*. Or possibly the meaning may be: 'In which things (to do which things, to leave Polynices unburied, &c.) neither have you any right' &c. Cf. 48.

1073. ἐκ σοῦ βιάζονται τάδε. Sc. *οἱ κάτωθεν θεοὶ* (from 1070). 'They are thus (injured) forced by you,' to behold one of their own subjects sacrilegiously kept from them, and ignominiously deprived of the customary rites of sepulture. Or we may, with less probability, supply as a nom. *οἱ ἄνω θεοὶ*. 'They are forced in this matter (to keep within their realms the body of the deceased).' Cf. 66, *ὡς βιάζομαι τάδε*. Fr. Thyest. iii. 1, *μὴ βιάζεσθαι θεούς, στέργειν δὲ μοῖραν*. Aesch. Sept. 1042, *αὐδῶ πόλιν σε μὴ βιάζεσθαι τόδε*.

1074. τούτων. 'For this, in return for this, therefore.' Sub. *ἀντὶ*. Cf. 458. 931. Oed. R. 1478. Matth. § 364.

λωβητῆρες. The masculine form, as σωτήρ (Oed. R. 81, σωτήρι τύχη) &c. ὑστεροφθόροι. 'Avenging late, slow avengers, exacting late vengeance.' Schol:

*αἱ ὑστερον μέλλουσαι βλάψαι*. Cf. Aesch. Ag. 58, *ὑστερόποιον Ἑρινύν*. Oed. C. 1370 f. Hor. Od. iii. 2. 32, 'Raro antecedentem scelestum—deseruit pede poena claudo.' Also below 1103—4.

1075. λοχῶσιν. 'Lie in wait for.' Ἄιδου καὶ θεῶν. 'Of Hades and the (other infernal) gods.' Hermann understands *θεῶν* of the gods above (τῶν ἄνω). The usual meaning of the phrase would be, 'of Hades and the rest of the gods.' So *ὦ Ζεῦ καὶ θεοὶ* Arist. Pl. 1, &c. Ἑρινύες L. Ἑρινύες vulg. 'The avengers.'

1076. ληφθῆναι. Supply *ἔσσε*. 'That thou mayest be caught in the self-same troubles.' Cf. 1067.

1077. κατηργυρωμένος. 'Bribed with money.' Schol: *ἀργύρῳ πεισθείς*. Pind. P. xi. 63, *μισθῷ — παρέχειν φωνῶν ὑπάργυρον*. Compare the similar compound *καταχρυσῶν*, 'to bespatter with gold.' Said with reference to 1055, *τὸ μαντικὸν γὰρ πᾶν φιλόργυρον γένος*. 1034.

1078. 'For the lapse of a little time will cause, or produce, wallings of men and women in thy house.' I. e. 'after a little lapse of time will take place,' &c. Poetically expressed. Wunder compares Oed. C. 609. Aj. 646 f. 717. Possibly the construction may be, *κωκύματα γὰρ φανεῖ* (will make it clear whether I do so), *οὐ μακροῦ χρόνου τριβή*, as in Scripture, 'For yet a little while and I will shake, &c.' So Herm. Dind. and others seem to explain.

1079. ἀνδρῶν γυναικῶν. 'Of men and women.' A not uncommon *asyndeton*. Schol: *λείπει δ καὶ καὶ γυναικῶν*. Cf. Kust. ad Arist. Ran. 157, *θιάσους ἐδδαίμονας* | *ἀνδρῶν γυναικῶν*. Lycophr. Al. 683, *ἀνδρῶν γυναικῶν εἰδῶτα ξυνουσίας*. Aesch. Eum. 1027, *λόχος | παίδων γυναικῶν*. So *ἄνω κάτω* Eur. El. 838. Cf. on Oed. C. 481. The seer speaks with studied obscurity; but it is clear he



ἐχθραὶ' δὲ πᾶσαι συνταράσσονται πόλεις  
 ὄσων σπαράγματ' ἢ κύνες καθήγισαι\*

means the wailings of Haemon for his betrothed (1206), and of Eurydice for her son (1302).

1080 f. "Thus far Teiresias has prophesied what Creon shall suffer for his misdeeds within the circle of his own family; now he extends the impending calamity to the entire state. For here too, as in Oed. R., and elsewhere, the people also suffers for the sins of its rulers. Cf. 1015 (where T. alludes distantly to what is here declared openly in detail) and 1140 f. Hence opposed to σοῖς δόμοις we have here πᾶσαι πόλεις, the state in its whole extent, as in 1141, πάνδαμος πόλις." SCHN.

1080—3. Erf. Herm. and Wund. think these lines contain a prediction of the expedition of the Epigoni or the descendants of those who fell at Thebes, and were forbidden the rites of sepulture. Wunder and Dind. agree with Boeckh in considering them spurious, as they contain remarks that are neither suitable in themselves, nor agree with the rest of Teiresias' speech. And they suppose them made up partly of 1016—7, and perhaps Phil. 955, οὐ πτηνὸν θρῆνιν οὐδὲ θῆρ' ἀρειβάτην. Donaldson on the contrary sees no reason to doubt their genuineness, and thinks the oracular obscurity of the passage is quite in keeping with the lines that precede. The chief difficulty, he considers, lies in the use of the epithet ἐστιούχος. The allusion he doubts not is to the expedition, by which the Argives, aided by Theseus, exacted the burial of their dead; and not to the Epigoni, who came ten years afterwards.

1080. ἐχθραί. ἐχθραῖς ('odiis') Musgr. Perhaps ἐχθρα (ἐχθραι), 'from (or in) hatred.' But there is no need of any change. Wunder explains ἐχθραῖ 'plenae in te odio.' Hermann takes it proleptically, ὥστε γίνεσθαι ἐχθραί. Schneid. absurdly explains ἐχθραῖ (ταῖς) Ἐρινύσιν, from 1075). Boeckh understands it, as a general statement: 'All cities, in which birds and wild beasts carry fragments of corpses to the altars, are roused to animosity' (consequently Thebes is so): ἐχθραῖ being a secondary predicate (ὥστε εἶναι). Tricl: δέον δὲ ἐχθρῶς εἰπεῖν, ἐχθραῖ εἶπε πρὸς τὸ πόλεις. συνταράσσονται vulg. 'Are simultaneously (or in concert) roused.' Or, 'are troubled together (with you and your house).' Bergk

with much reason proposes συνταράζονται. And so clearly from his note read the Schol: ἐχθραί. ἢ Θηβαίοις ἐχθραί, ἢ τοῖς θεοῖς. αἱ πόλεις δὲ, φησὶν, ἐν ἑρμῇ, ἐπαναστήσονται σοι. Tricl: ἀπορήσειε δ' ἂν τις πῶς εἶπε συνταράσσονται καὶ οὐ συνταραχθήσονται: οὕτω γὰρ ἐπαράχθησαν, ἀλλ' ἐμελλον &c.

1081. δσων. Sc. πόλεων. To be construed with κύνες, as rightly explained by Schneid: 'in which (of citizens belonging to which) dogs have given to the mangled bodies the sacred rites of interment.' "Sarcastically denoting the desecration of the dead, whom men ought to have religiously interred, but instead of this have left the last offices to dogs," &c. Wunder with δσων understands ἀνδρῶν ('quorum laceris membris canes justa persolvunt'). Triclinius connects δσων καθήγισαν (i. e. καθ' ὅσων ἤγισαν, ἤγουν μεμιασμένους ἔφερον. ἔγος γὰρ τὸ μῦθος). A very improbable mode of interpretation.

σπαράγματ'. 'Fragments' of the uninterred and exposed dead body of Polynices: for I do not think there is any allusion to more than one body. Cf. 1198, κυνοσπάρακτον σώμα Πολυνεΐκου. καθήγισαν the mss. Dind. καθήγισαν Toup Emend. iii. 234. Burt Musgr. Br. Wund. Don. Schol. Schol: μετὰ ἄγους ἐκόμισαν (!). Hesych: Καθαγίσω. συντελέσω, καὶ καθιερώσω. παρὰ δὲ Σοφοκλεῖ ἐκ τῶν ἐναντίων ἐπὶ τοῦ μιαιφίνειν τέτακται. Which gloss perhaps refers to this place. Cf. Arist. Lys. 238, φέρ' ἐγὼ καθαγίσω τήνδε (τὴν κύλικα) — (where the Schol: καύσω, καθιερώσω). Av. 566, νήττη πυρὸς καθαγίσειν. Herod. vii. 54, θυμὸν κατὰ τε παντοῖα—καταγίζοντες. Arist. Pl. 681, ἔπειτα ταῦθ' ἤγισεν ἐς σάκμα τινά. Oed. C. 1495, βούθυτον ἐστὶν ἀγίσων. But Eur. Or. 40, πρὶ καθήγισται (qu. καθήγισται) δέμας. Hesych: Ἀγνίσαι (qu. ἀγίσαι): ἀποθῆσαι (Fr. 119). 'Ἀγνίζειν usually means 'to purify,' Aj. 653, &c. Wunder explains καθαγίσειν 'consecrate, justa (mortuis) persolvere,' here used rather sarcastically, coll. Gorg. ap. Longin. iii. 2, γῦπες ἐμψυχοὶ τῶφοι. Soph. EL 1487. Compare also Aesch. Sept. 1020, πετεινῶν ὑπ' οἰανῶν | ταφεῖς ἀτμίως ταῖσι πύλαιον λαβεῖν. Soph. EL 1487 f. Lucr. v. 991, 'pabula viva feris praebat dentibus haustus . . . viva videns viro sepeliri viscera busto.'

ἢ θήρες, ἢ τις πτηνὸς οἰωνὸς, φέρων  
 ἀνόσιον ὀσμὴν" ἐστιοῦχον ἐς πόλιν.  
 τοιαῦτά σου", λυπεῖς γὰρ, ὥστε τοξότης  
 ἀφῆκα" θυμῷ καρδίας τοξεύματα 1085  
 βέβαια, τῶν σὺ θάλπος οὐχ ὑπεκδραμεῖ.  
 ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα  
 τὸν θυμὸν οὗτος ἐς νεωτέρους ἀφῇ,  
 καὶ γνῶ τρέφειν" τὴν γλῶσσαν ἡσυχαιτέραν\*  
 τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ἢ νῦν φέρεϊ". 1090

1083. ἀνόσιον ὀσμὴν. Perhaps ὀσμὴν ἀνοσίαν. ἐστιοῦχον ἐς πόλιν. Schol: ἐπὶ τὴν ἐστίαν τῆς πόλεως. Idem: ἐστιοῦχον. τὴν ἔχουσιν ἐστίαν (—as?) καὶ βωμούς. Donaldson compares Aesch. Pers. 515, ἡκουσιν ἐκφυγόντες οὐ πολλοὶ τινες | ἐφ' ἐστιοῦχον γαῖαν. Sept. 73, δόμους ἐφ' ἐστίους ('native abodes'). Add Aesch. Fr. Orith. i. εἰ γάρ τιν' ἐστιοῦχον βόμαι μόνον (δόμον? δόμων Dobr.). Eur. Andr. 283, ἐστιοῦχον αὐλῶν. From this expression Don. thinks we may infer that the bodies in question lay unburied in some foreign land. Schneid. thinks ἐστιοῦχον ἐς πόλιν can hardly be right after πᾶσαι πόλεις, and conjectures ἐς φλογούχον ἐστίαν (or ὀμφαλόν). Dobree likewise remarks that πόλιν is very tame here after πόλεις in 1080. As the mention of some 'sacred' place appears necessary, he suggests ἐς σποδὸν (above 1007. Oed. R. 21). Perhaps δόμον, or πέδον, or πυρᾶν, or φλόγα. Or, if the sense will allow of it, ἐπτάπυργον ἐς πόλιν (Thebes). The epithet ἐστιοῦχον, as Musgrave observes, is not added without good reason, for the ancients held nothing more sacred than their ἐστία or 'hearth.' Qu. ἐς φλογούχον ἐσχάραν.

1084. 'Such arrows, since you vex me, like a Bowman, have I in my wrath let fly against you from my bosom, arrows unerring, and of which you will not escape the sting.' Schol: τοιαῦτα κατὰ τῆς καρδίας σου τοξεύματα ἀφῆκα μετὰ θυμοῦ. Hermann and Boeckh perhaps rightly connect καρδίας τοξεύματα (i. e. ἐπη καρδίας δηκτήρια). So Aesch. Eum. 310, ὅρα δὲ πληγὰς τὰςδε καρδίας σέθεν. For the genitive σου, which must depend on ἀφῆκα (i. q. ἐτόξευσα), cf. 1034. Qu. τοιαῦτά σοι — ἀφῆκα. With a sarcastic allusion to Creon's words 1033 f. σου. σοι Aug. Erf. Qu. σοῦ.

1085. ἀφῆκα. Qu. ἀφεῖκα (perf.). θυμῷ. 'From anger, in anger.' τοξεύματα. Cf. on 1034. Pind. Isthm. iv. 47, πολλὰ — γλῶσσά μοι τοξεύματ' ἔχει περὶ κείνων κελαδέειν. Eur. Hec. 603, τοιαῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην.

1086. θάλπος. 'Pain, sting.' Lit. burning or scorching heat, as of the sun (Tr. 145). Hence used of an angry inflamed wound. El. 888, θάλπει τῷδ' ἀνηκίστῃ πυρί. Tr. 1082, ἔθαλψεν ἔτης στασμός ἀρτίως. Aesch. Pr. 690, ἢ Διὸς θάλπει κέαρ | ἔρωτι. 649, Ζεὺς γὰρ ἱμέρου βέλει | πρὸς σοῦ τέθαλπται. 879, καὶ φρενοπληγεῖς μανίαι θάλπουσιν. Hor. Od. ii. 8. 14, 'Cupido | semper ardentes acuens sagittas.' ὑπεκδραμεῖ. Eur. Phoen. 887, ὡς δὲ θεοὺς ὑπεκδραμοῦμενοι. Med. 524.

1087. ὦ παῖ, σὺ δ'. Cf. Aj. 1409 and on Oed. C. 332.

1089. γλῶτταν L. ἡσυχαιτέραν vulg. ἡσυχαιτέραν Schaef., who cites Thom. M. p. 426, ἡσυχαιτέρον, οὐχ ἡσυχώτερον. Etym. M. c. 31, 18. Aesch. Eum. 218, ἡσυχαιτέραν. Add Xen. Cyr. i. 4. 4, ἐχρήτο — τῇ φωνῇ ἡσυχαιτέρᾳ. Ibid. ἡσυχαιτέρος. So ἀσμενάτατα, &c. Dind. compares ἡσυχώτερον cited without the name of the writer by Antiatt. p. 98, 19.

1090. τὸν νοῦν τ'. τὸν νοῦν δ' Ben. ἢ. ὦν Br. Vauv. Hart. To which

Dind. and Wund. also incline, as the common reading appears to yield no good sense. ἄς νῦν φέρεϊ conj. Musgr., who also ingeniously proposes, τόνον τ' ἀμείνω τῶν φρενῶν ἢ νῦν φέρεϊ, coll. Aristid. T. i. p. 339, τὸν τόνον τῆς γνώμης καὶ τὴν βόμην. Phil. Jud. p. 372, ψυχῆς τόνον. Eur. Hipp. 118, σπλάγχχον ἐττονον. He does not however condemn the common reading, τὸν νοῦν — τῶν φρενῶν, 'judicium mentis,' and he

ΧΟ. ἀνὴρ, ἀναξ, βέβηκε δεινὰ θεσπίσας.

ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ

τὴνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,

μή πώ ποτ' αὐτὸν ψεύδος ἐς πόλιν λακεῖν.

ΚΡ. ἔγνωκα καὶ τὸς καὶ τὰς παράσσομαι φρένας

1095

τό τ' εἰκαθεῖν γὰρ δεινὸν, ἀντιστάντα τε\*

ἄτη πατάξαι θυμὸν ἐν δεινῷ πάρα'.

refers to the interpp. on Plaut. Epid. iv. 1. 4. Schneid. conjectures:—τῶν φρενῶν, ἢ νῦν, φέρειν. Boeckh also connects τὸν νοῦν τῶν φρενῶν, 'the sense of his mind' (as Oed. R. 524, γνῶμη φρενῶν. Eur. Fr. Inc. 27, θεὸς ἐξαφαιρείται φρενῶν | τὸν νοῦν τὸν ἐσθλόν). Which arrangement enables us to refer ἢ νῦν φέρει (τρέφει?) to both the tongue and the temper. Don. also is inclined to take τὸν νοῦν τῶν φρενῶν together, as in Il. xviii. 419, τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσὶν, ἐν δὲ καὶ αὐτῇ. Add Cratinus ap. Synes. Epist. 129, μεμνημένοι — νοῦ τ' ἐκείνου καὶ φρενῶν. Hom. Od. δ'. 813, αἶ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν. φέρει. 'Carries.' Cf. Trach. 323, διοίσει γλώσσαν. Aesch. Sept. 604, γέροντα τὸν (μὲν?) νοῦν, σάρκα δ' ἡβῶσαν φέρει. Brunn quotes Plaut. Asin. ii. 2, 'qui ad heri fraudationem callidum ingenium gerunt.' Amph. v. 1, 'haec sola sanam mentem gestat meorum familiarium.' Perhaps τρέφει, as in prec. v. The verbs τρέφειν and φέρειν are often interchanged. Cf. on Trach. 108.

1091. ἀνὴρ. ἀνὴρ the mss. Cf. 766, ἀνὴρ, ἀναξ, βέβηκεν ἐξ ὀργῆς ταχύς.

1092. Observe the very harsh change of number at so short an interval (ἐπιστάμεσθα — ἀμφιβάλλομαι). Should we read ἐπίσταμαι δέ γ' (or σάφ)? Or thus: ἐπιστάμεσθα δ' ἐξ ὅτου λευκὴν τρίχα | τὴνδ' ἐκ μελαίνης ἐσμέν (or ἔχομεν) ἡμφισμένοι (or ἀντηλλαγμένοι, or ἐξηλλ.). Or — ἀμφιβαλλόμεσθα δὴ. But we find a similar change of number 1194, τί γάρ σε μαλθόσοιμ' ἄν, ὦν εἰς ὕστερον | ψεύσται φανοῦμεθ'. ἐξ ὅτου — I. e. from youth to old age.

1093. ἀμφιβάλλομαι τρίχα. 'Wear' (lit. put upon me). Rhianus iv. 12, λευκὴν ἀμφίσεσθε κόμη.

1094. Cf. Oed. R. 299. ἐς πόλιν. 'To (addressed to) the state.' Cf. 1247. El. 606. 642. Oed. R. 93, ἐς πάντας αἶθα. λακεῖν. 'Uttered.' Tr. 824. Arist. Pl. 39. Ran. 97.

1096. Schol: τὸ μὲν ὑποχωρεῖν δεινόν.

τὸ δὲ ἀντιστάντα βλαβῆναι. Cf. Arist. Lys. 713, ἀλλ' αἰσχροὺς εἰπεῖν καὶ σιωπῆσαι βαρύν. εἰκάθειν vulg. Don.

εἰκαθεῖν Elmal. Dind. Wund. &c.

ἀντιστάντα δὲ vulg. ἀντιστάντα τε

Dobr. Adv. ii. 83 (coll. Arist. Lys. 713).

We must then suppose ἀντιστάντα τε —

πατάξαι put concisely for τό τε ἀντι-

στάντα — πατάξαι, as perhaps in Oed. C.

808, χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ (al.

τὸ) καίρια. But I much doubt whether

such a construction can be defended.

Schneid. cleverly remarks: "The anti-

thesis was not strictly contemplated from

the beginning; the τε should have been

followed by another τε or a καί, but in-

stead of this δὲ comes in (Aj. 836), to

mark the second member more strongly.

On the other hand, in the similar sentence

Aesch. Ag. 206, we have the strict form

of antithesis, where Menelaus says, βαρεῖα

μὲν κῆρ τὸ μὴ πιθέσθαι, βαρεῖα δ', εἰ τέκ-

νον δαίξω." SCHN. For the particles τε

— δὲ thus placed in opposition Wunder

refers to Matth. § 626. Perhaps however

we should read ὑπείκαθεῖν γὰρ (or μὲν)

δεινὸν &c. ('ὑπείκαθεῖν occurs El. 361.

ὑπείκειν 713. 716. Oed. R. 625. Oed. C.

1184. Ph. 1046. Aj. 371. 670.)

δεινόν. δειλὸν Br. Cf. on 326.

1097. ἄτη πατάξαι θυμόν. 'To afflict

my mind with calamity.' Triclinius ex-

plains: πατάξαι τὸν θυμὸν αὐτοῦ ἐν

βλάβῃ, τούτῃστι τὸ διὰ μάχης ἐλθεῖν με

αὐτῷ καὶ τὴν ἀναίδειαν καὶ θρασύτητα

αὐτοῦ — τιμωρήσασθαι. A strange expres-

sion. Is θυμὸν correct? (Arist. Ran. 54,

πόθος | τὴν καρδίαν ἐπάταξε &c.) Should

we not rather read ἄτη πατάξαι 'μαυρόν'?

With ἐν δεινῷ cf. Oed. C. 586, ἐν βρε-

χει (i. q. βραχείαν) — χάριν. 1581. El.

673. Doederlein (Minut. Soph. p. 8)

compares Theocr. xxii. 213, Τυνδαρίδαι

πολεμιζέμεν οὐκ ἐν ἐλαφρῷ. Tacit. Ann.

iii. 54, 'in levi habitum.' But ἐν δεινῷ

πάρα is a very singular and unintelligible

expression. We should probably correct

thus: — αὐ (or ἐτι) δεινοῦ πέρα (i. e.

- ΧΟ. εὐβουλίας δεῖ, παῖ Μενοικέως Κρέον.  
 ΚΡ. τί δήτα χρή δρᾶν; φράζε· πείσομαι δ' ἐγώ.  
 ΧΟ. ἔλθων κόρην μὲν ἐκ κατάρυχος στέγης 1100  
 ἄνες, κτίσιν δὲ τῷ προκειμένῳ τάφον.  
 ΚΡ. καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρεικαθεῖν;  
 ΧΟ. ὅσον γ', ἄναξ, τάχιστα· συντέμνουσι γὰρ  
 θεῶν ποδώκεις τοὺς κακόφρονας" βλάβαι.  
 ΚΡ. οἴμοι· μόλις μὲν, καρδίας δ' ἐξίσταμαι" 1105

'more than δεινόν'). For *πέρα* Musgrave, neglected as usual, had already proposed *πέρα*, 'ultra, magis.'

1098. Κρέον. λακεῖν L. M. (from 1094.) & Κρέον Hart.

1099. πείσομαι. πείθομαι Liv. b.

1100. κατάρυχος στέγης. Cf. 774, πετρώδει — ἐν κατάρυχι. Where κατάρυξ is used as a substantive. Cf. 920, θανόντων κατασκαφῆς. Aesch. Pr. 461. κατάρυχος δ' ἔναιον.

1101. ἄνες. 'Set free, or at large.' Cf. on 579. Hesych: Ἀνήσιν. ἐξ, ἀπολύει. Thuc. iv. 27, ἀλλ' ἡ σφῶν ἀνέντων ἄνδρας. Perhaps ἄφες.

1102. καὶ ταῦτ' — 'And do you really advise this and think I ought to yield?' Fr. 253, ἐταίρους (τὰς συμβουλίας). Wund: 'et utile censet obsequi.' For καὶ in the beginning of an interrogative sentence see on El. 1481, καὶ μάντις ὦν ἄριστος ἐσφάλλου πάλαι; καὶ δοκεῖς παρεικαθεῖν. Qu. καὶ δοκεῖς μ' ἂν εἰκαθεῖν; Or καὶ δοκεῖς δεῖν μ' εἰκαθεῖν; Or καὶ ταῦτ' ἐπαινεῖς μοι παρ' αὐτῆς εἰκαθεῖν. Or καὶ ταῦτ' ἐπαινεῖς προσδοκῶν (or ἐπαινῶν προσδοκῆς) μ' ἂν εἰκαθεῖν; Kayser ad Oed. R. 485 explains δοκεῖς here by 'probas.' But there can be little doubt that the passage is corrupt. Musgrave attempts to get over the difficulty by stopping after ἐπαινεῖς, and connecting it with παρεικαθεῖν, 'et haec suades concedere et censeres?' παρεικαθεῖν Elmsl. &c. παρεικαθεῖν the mss.

1103. συντέμνουσι — τοὺς κακίφρονας. 'Speedily overtake (overtake by short cuts or roads) the evil-disposed.' Or 'make short work with' &c. Schol: συντόμως κατακίπτουσι καὶ βλάπτουσι. The accusative of the personal object is added, observes Schneid., in accordance with the sense; the usual object being δῶδν, 'to cut short a way.' Don: "I. e. συντέμνουσι τὴν δῶδν εἰς τοὺς κακ., 'over-

take them by a short cut.'" A remarkable pregnant expression, similar to ἀνύτειν Aisch. 805, of which I know no other instance. Wunder also understands δῶδν, as in the phrase just quoted, and renders: 'corripunt viam, celerrime accedunt.' Cf. Paul. Ep. Rom. ix. 28, λόγον συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ.

1104. θεῶν ποδώκεις — βλάβαι. 'The swift-footed judgments' (lit. hindrances, plagues, i. q. ἀται) of the gods. Βλάβαι is here used in its primitive meaning, on which see Don. New Crat. p. 549. The Erinnyes are meant (1074 f.). ποδώκεις. 'Swift of foot.' So Ate is described as σθεναρή τε καὶ ἀρτίπος Il. ix. 505. τοὺς κακόφρονας. I. e. τοὺς ἀβούλους (1024 f.). The antepenultimate lengthened, as in Trach. 751, φιλοφρόνως. Eur. Iph. A. 391, ἔμοσαν τὸν Τυνδάρειον ἔρκον οἱ κακόφρονες | φιλόγαμοι μηνηστήρες. Bacch. 13, πολυχρόστους. Qu. κακόφρονας βροτοῦς, or τοὺς κακοὺς βροτῶν, or τοὺς κακὰ φρονοῦντας.

1105. μόλις — ἐξίσταμαι. Schol: μόλις μεθίσταμαι τῆς προτέρας γνώμης. 'I abandon my resolution (or the purpose of my heart), though with difficulty, to act as you advise: for we must not contend in unequal contest with necessity.' Καρδίας ἐξίσταμαι τὸ δρᾶν is equivalent to πείθομαι τὸ δρᾶν, as Wunder explains, who compares Eur. Iph. A. 479, καὶ τῶν παλαιῶν ἐξαφίσταμαι λόγων. καρδίας. καρδίαι L. καρδίᾳ Liv. b. καρδία V. These two lines are thus written in Aug: οἴ μοι· μόλις μὲν, καρδίας δ' ἐξίσταμαι. | τὸ δρᾶν ἀνάγκη, κοῦχι δυσμαχητέον. Which Brunck approves of, and Erfurdt adopts. Qu. μόλις μὲν, ἀλλ' ὅμως ἐξίσταμαι, or μόλις μὲν ὁρτίως ἐξίσταμαι. Or μόλις μοι (μου) καρδία μεθίσταται | τὸ δρᾶν. The passage seems faulty. Cf. Arist. Nub. 1363, καὶ γὰρ μόλις μὲν, ἀλλ' ὅμως ἠνεσχόμην. Trach. 63, δοῦλη μὲν, εἰρήκεν δὲ —. Eur. Phoen. 1480, φίλος γὰρ ἐχθρὸς

τὸ δρᾶν ἀνάγκη δ' οὐχὶ δυσμαχητέον.

ΧΟ. δρᾶ νυν τάδ' ἐλθὼν μῆδ' ἐπ' ἄλλοισιν τρέπε.

ΚΡ. ὦδ' ὡς ἔχω στείχοιμ' ἄν ἴτ' ἴτ', ὁπάονες

οἱ τ' ὄντες" οἱ τ' ἀπόντες, ἀξίνας χεροῖν

ὀρμᾶσθ' ἐλόντες εἰς ἐπόψιον τόπον." 1110

ἐγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη,

αὐτός τ' ἔδησα καὶ παρὼν ἐκλύσομαι.

ἐγένετ', ἀλλ' ὅμως φίλος. Plato Rep. x. 607. βία μὲν, ὅμως δ' ἀπέχονται. Eur. Ph. 1427. Cf. on Oed. R. 749. Lucian. Enc. Dem. 27, μόλις μὲν, ἐπιτυχάνει δὲ τῷ βιβλίῳ. Id. D. D. 8, ἄκων μὲν, κατόλισω δέ. Matth. Gr. § 622, 3. Tibull. iii. 6 56, 'Perfida, sed, quamvis perfida, cara tamen.' Cic. de Fin. v. init., 'Me — species quaedam commovit, inanis scilicet, sed commovit tamen.'

1106. τὸ δρᾶν. As if πείθομαι had preceded. See prec. note. ἀνάγκη. ἀνάγκη Ald. Dresd. Gl: ἀνάγκη. ἐστὶ. Another Gl: δυσμαχητέον. φιλονεικητέον. Tr. 492, θεοῖσι δυσμαχοῦντες. Oed. C. 191, καὶ μὴ χρεῖα πολεμῶμεν.

1107. δρᾶ νυν Dind. Wund. &c. δρᾶ νυν vulg. ἐπ' ἄλλοισιν τρέπε. I. e. ἐπίτρεπε ἄλλοις (cf. Oed. C. 1777), 'entrust to others' the execution of them. Brunk: 'neve aliis committe.' Rightly. Schaefer is quite mistaken here, who explains it 'nor alter thy purpose,' as in Gl: μὴ μεταβουλεύου. ἄλλοισιν Dind. Wund. &c. ἄλλοισι the mas. τρέπε. τρέπου E. Schaefer.

1108. ἴτ' ἴτ' Dresd. a. Erf. Dind. ἴτ' E. T. V. ἴτ' L. οἱ τ' A. οἱτ' Ald. οἱ δ' — Br. ἴτ' ὁπάονες (with gl. ἔλθετε) three others. Cf. on Oed. R. 1480. Compare 1214, ἀλλὰ, πρόσωποι, | ἴτ' ἄσπον ὠκέϊς.

1109. οἱ τ' ὄντες οἱ τ' ἀπόντες. I. e. οἱ τε παρόντες —. Cf. on El. 305, τὰς οὐσας τέ μοι | καὶ τὰς ἀπούσας ἐλπιδας διέφθορεν. So Plaut. Trin. 360, 'comedit quod fuit quod non fuit.' Similar expressions are given by Lob. ad Phryn. p. 754. Qu. οἱ τ' ἐνθάδ', οἱ τ' ἀπόντες. The order is carried out 1199—1202.

ἀξίνας. Musgrave would understand this of 'mattocks' or 'spades,' Lat. 'ligones,' quoting the Schol. Nicand. Ther. 386, σμίνον δὲ — τὴν ἀξίνην ἢ σκάπτους &c. Cf. on 249. It seems to me to mean here rather 'pickaxes.' They are ordered to take these, in order to

effect an entrance into the sepulchral chamber of Antigone; not, as some think, to cut down wood to burn the body of Polynices.

1110. εἰς ἐπόψιον τόπον. Schol: φανερόν διὰ τὸ ὕψος. φησὶ δὲ τὸν τάφον. Oed. C. 1600, εἰς ἐπόψιον | πάγον μελούσα. By a comparison of vv. 411, 1197 it has been reasonably inferred that by the raised eminence here alluded to is meant the spot near which the dead body lay exposed. At the end of this line Hermann, with whom agree Dind. Wund. and Bergk, is of opinion that some verses have been lost, in which Creon must have designated more fully the particular spot in question, as well as given directions about the interment of Polynices and the release of Antigone. In confirmation of which view they refer to the account of the messenger 1196 f. But there is no necessity to suppose any such lacuna. We must recollect, as Don. observes, that the king is represented as speaking in great haste and trepidation; and the remark he presently makes about the liberation of Antigone is characterized by a studied conciseness. ἐπόψιον. ἀπόψιον K. ἀποψύχον Hart. Qu. εἰς κατασκαφὰς νεκρῶν (cf. 920). τόπον. Perhaps πάγον. Cf. 411. Also Oed. C. 1601, εἰς ἐπόψιον πάγον.

1111—4. Bergk for some reason doubts the genuineness of these lines. 1111. δόξα — ἐπεστράφη. δόξα — ἐπεστράφη L. M. and so read Schol. 'My opinion (or determination) has been thus changed.' Cf. Oed. R. 910, δόξα μοι παρεστάθη | ναυὺς ἰκέσθαι &c.

1112. αὐτός τ' —. 'As I myself bound her, so will I in person set her at liberty.' Cf. 332. Oed. C. 1375, τοιάσδ' ἀπὸς σφῶν πρόσθε τ' ἐξαντήκ' ἐγὼ, | νῦν τ' ἀνακαλοῦμαι —. Wunder explains it metaphorically: 'quod impediivi expedium, i. e. quod peccavi corrigam.' Cf. 40. The literal interpretation he rejects, because according to this view no mention would

δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους  
ἄριστον ᾗ σώζοντα τὸν βίον τελεῖν.

ΧΟ. πολυώνυμε, Καδμείας νύμφας ἄγαλμα στρ. α'. 1115  
καὶ Διὸς βαρυβρεμέτα  
γένος, κλυτὰν δς ἀμφέπεις Ἰταλίαν, μέδεις δὲ

be made, as ought to be, of Creon's doing what was right for Polynices. Cf. 1100—1. Probably rightly. Cf. Phil. 1224, λύσων δ' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ. Below 1260, αὐτὸς ἁμαρτάν. 'Like as I myself tied the knot, so will I (myself) loose it,' i. e. what I have myself done wrong, I will myself repair. Creon could hardly be said to have 'bound' (δῆσαι) Antigone. But the literal interpretation is not to be lightly rejected. The middle ἐκλύσομαι, because the act to be repaired is Creon's own. I do not imagine there is any allusion here to Polynices. The grand object now is to secure the life of Antigone; about the interment of Polynices there need be no violent hurry. παρὼν. 'In my own person.' Cf. Phil. 373.

1113. δέδοικα γὰρ μὴ —. Schol.: δέδοικα γὰρ μὴ οὐκ ἔστι καλὸν τὸ νομοθετεῖν κατὰ, ἀλλ' ἄριστόν ἐστι τὸ πεθεσθαι τοῖς ἀρχαίοις νόμοις. Oed. R. 747, δεινὸς ἀθυρῶ μὴ βλέπων ὁ μάντις ᾗ. Fr. 106, ἀλλ' ὅρα μὴ κρεῖσσον ᾗ | — κρατεῖν, ᾗ — κλύειν. Cf. on Tr. 551.

1115 f. The Chorus, having learnt from the remarks of Teiresias (1015 f. 108 f.) that the rash conduct of Creon was likely to bring troubles upon the state, instead of the usual stasimon, give vent to their feelings in a joyous hyporchema (tragic dancing-song, or emmeleia), such as we find in Oed. R. 1086. Aj. 693. They invoke the tutelary god of Thebes to come to the assistance of the state (1140 f.), and deliver it from the pollution it has contracted by the neglect of the interment of Polynices (1144). "Agreeably with the character of such ὕμνοι κλητικὸι, the localities which were pre-eminently distinguished by the Bacchic cultus are mentioned by name, with special reference to their connexion with Athens." SCHN.

πολυώνυμε. 'Far-famed, renowned.' Others, with the Schol., explain it, 'having many names' (e. g. Bacchus, Iacchus, Lyaeus, Euius, Dithyrambus). Cf. Pind. Isthm. iv. 1, μᾶτερ Ἀλλοῦ πολυώνυμε θεῖα. Soph. Fr. 678, Κύπρις — ἐστὶ πολλῶν ὀνομάτων ἐπώνυμος. Aesch. Fr. 210, καὶ Γαῖα, πολλῶν ὀνομάτων

των μορφῇ μία. In answer to this we have the infinitive (for the imperative) μολεῖν (μόλε;) 1142, but προφάνηθι 1150.

Καδμείας Dind. Wund. Schn. Hart. Καδμείας vulg. Καδμίδος conj. Bgk. For the diaeresis in Καδμείας Wunder compares 1135, Θηβαίτας. 971, Φινειδαῖς 982, Ἐρεχθιδᾶν. Aesch. Suppl. 61, Τηρείας. Eur. Hec. 479, Ἀργείων. And so often Τρώϊος and Τρωῖα. V. Elmsl. ad Med. 806. Καδμείας νύμφας. I. e. Semele. See Blomf. ad Aesch. Prom. 140.

1116. ἄγαλμα. 'The delight.' Lat. 'deliciae.' Cf. 704. ἄγαλμα means πᾶν ἐφ' ᾧ τις ἀγάλλεται (Schol. Dresd.). Children are often called the ἀγάλματα or delight of their mothers. Aesch. Ag. 216, δόμων ἄγαλμα (Iphigenia). Eur. Iph. T. 263, Νηρέως ἀγάλματα. Arist. Vesp. 312. V. Markl. ad Eur. Sup. 367. Rubnk. ad Tim. h. v. καὶ — γένος. Qu. καὶ — γένος. Cf. 1149, καὶ Ζηνὸς γένεθλον.

1117. βαρυβρεμέτα γένος. Perhaps βαρυβρεμέταο καὶ. Cf. on 1128.

1118. κλυτὰν — Ἰταλίαν. Southern Italy of course is meant, that part of it especially called Graecia Magna, which was largely colonized by Greeks,—a region famous for the produce and quality of its corn (Fr. 529) and the cultivation of the vine, whence it is here spoken of as sacred to Bacchus. Schol.: Ἰταλίαν. διὰ τὸ πολυάμπελον τῆς χώρας. Wex refers to Varro i. 2. Lucian Navig. 23. Etym. M. p. 5:5, 39. Plato likewise thus designates that part of Southern Italy. There does not appear to be any allusion here to any Bacchic rites as observed in Italy; for of the existence there of such in the time of Sophocles we have, I believe, no account. We can therefore dispense with R. Unger's conjecture Ἰκαρίαν, which island, as we learn from Strabo xiv. p. 439, was with the rest of the Cyclades considered sacred to Bacchus by reason of its productiveness of the vine; and still more with that of Bergk, Κιββαλίαν (for Ἀκιδάλιαν!). "The Athenians may have been reminded here of their own recently founded colony Thurii, where it would

παγκοίνοις Ἐλευσινίας

1120

Δηοῦς ἐν κόλποις,

ὦ\* Βακχεῦ, Βακχᾶν \*ματρόπολιν Θήβαν

ναιετῶν" παρ' ὑγρῶν"

appear from Diodor. xii. 10 that the cultus of Dionysus was not wanting."

Schn. κλυτάν. Qu. κλεινάν. Cf. v. ant. 1129, στείχουσι—. ἀμφέπεισι. 'Frequentest, protectest.' Neue compares El. 651. Pind. P. v. 68. ix. 71.

1119. παγκοίνοις V. Aug. Dresd. a. Schol. Erf. Sch. Dind. prob. Br. παγκοίνοισι E. L. Schol. in lemm. παγκοίνου vulg. Gl. Dresd: πανθήμοις. Schol: ἐν οἷς πάντες συνάγονται διὰ τὰς πανηγύρεις (expl. of παγκοίνοις). ἡ διὰ τὸ τὴν θεὸν πάντας τρέφειν (expl. of παγκοίνου). So Pindar Ol. vi. 108 calls Olympia πάγκοινον χώραν. And Hades is called πάγκοινος El. 138. Qu. παγκλείνοισι or παγκλείνοισι. The worship of Bacchus, under the name of Iacchus, as is well known, was associated with that of Demeter in the Eleusinian mysteries. V. Arist. Ran. 316 f. Musgr. ad Eur. Ion. 1093.

1120—1131. The metre apparently Glyconic, — — — — — Qu. — — — — — (Cretic). Cf. on 1131.

1120. The shortening of the middle syllable in Ἐλευσινίας, if such be the case here, is worthy of notice. Boeckh refers us to Hom. H. in Cer. 105. 266. Antimach. Fr. 55. Eratosth. Fr. Merc. xv. 15. Antipater Thessal. Epigr. 57. Herm. El. D. M. p. 44. Bergk conj: παγκοίνοισι Παριδῶς Δηοῦς (coll. Herodian. π. μ. λ. 35).

1121—2. Δηοῦς — | ὦ Βακχεῦ — vulg. Δηοῦς — | ὁ ματρόπολιν — Dind. Who considers the former of these lines a molossic (cf. on Oed. C. 1560), the latter a glyconic. The same metres are united, he remarks, above 844 f.

1121. Δηοῦς. δηιοῦς L. κόλποις. 'Recesses, hollows, valleys, lowlands.' Schol: πεδίοις. Musgrave cites Pind. Ol. xiv. 23, κόλποις πάρα Πίσας. Eur. Ion. 1093. Add Ol. ix. 93, Νεμέας κατὰ κόλπον. P. ix. 5, ἐκ Παλίου κόλπου. iv. 40, Ἀργεῖον κόλπον.

1122. ὦ Βακχεῦ (ὦ supr. in Dresd. a.) the mss. vulg. Schn. Βακχεῦ (supr. ὦ) Dresd. Tricl. Erf. Herm. Dind. Wund. Don. Hart. ὦ Βακχεῦ Βακχᾶν, μητρ. vulg. ὦ Βακχεῦ, Βακχᾶν μητρ. Br. Schol: τῶν Βακχῶν Βακχευτῶν. Gl: ὦ Βακχεῦ

μαινάδων ἔφορε. But Triclinius connects Βακχᾶν with ματρόπολιν Θήβαν. I doubt however if these words are correct.

ματρόπολιν vulg. Schn. ὁ ματρόπολιν (or ματρ.) Erf. Herm. Dind. Wund. Hart. Don. Dindorf compares Aj. 704, ἄναξ Ἀπόλλων ὁ Δάλιος — ἐμοὶ ξυνεῖη &c. Musgrave had already proposed to add the article here. Bacchus is called the ἐπώνυμος of Thebes Oed. R. 210. ματρόπολιν vulg. ματρ. Dind. Schn. Wund. Bgk. &c. Schol: τὴν πόλιν τῆς μητρός σου.

1123. ναιῶν the mss. ἐν ναιῶν Herm. ναιετῶν Dind. Wund. Schn. Don. Perhaps ἀμφέπων. Cf. the metre of v. ant. 1134.

παρ' ὑγρῶν — βέεθρων vulg. (παρ' om. Liv. a.) — παρ' ὑγρῶν — βέεθρων T. Dresd. Turn. Br. παρ' ὑγρῶν — βέεθρων Herm. Erf. Dind. Wund. Schn. Don. Bgk. παρ' ὑγροῖς — βέεθροις Hart. παρ' ὑγρῶν — βέεθρῶν τ' Bened. Musgrave conj: ἀνάγων, παρ' ὑγρῶν | Ἰσμηνοῦ βέεθρον. Heath divides thus: παρ' ὑγρῶν Ἰσμηνοῦ βέεθρον | ἀγρίου τ' —. Benedict rightly, I think, condemns παρ' ὑγρῶν — βέεθρων as 'contra linguae usum.' However cf. on 966. Qu. ναιῶν παρ' ὑγροῖς | Ἰσμηνοῦ βέεθροις, ἀγρίου τ' &c. Or ναιῶν παρ' ὑγρ' Ἰσ-μηνοῦ βέεθρ', ἀγρίου τ' &c. Or ἀνέχων (for ναιῶν) —. But as the corresponding verses in the antistrophe 1134 f. are corrupt, it is impossible to determine here the true reading. The contracted form βέεθρων or βέεθροις in a choral ode seems rather suspicious. The solute form is, I believe, always used in choral pieces; the contracted one βέεθρον in iambics (e. g. Ant. 712. Eur. El. 794). So Oed. C. 687, βέεθρων. Above 105, Διρκαίων ὑπὲρ βέεθρων. Eur. El. 863, παρ' Ἀλφειοῦ βέεθροις. Iph. T. 1257, ὑπὲρ Κασταλλίας βέεθρων. Alc. 460, ἐκ Κωκυτοῖο βέεθρων. Ph. 663. We find however λουτρά (chor.) Tr. 634. Moreover either the dat. or the accus. after παρὰ would seem to be required here, as in El. 183, ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνδρῶσιν. Phil. 726, Σπερχεῖοι τε παρ' ὄχθαις. The passage appears still to need correction. ὑγρῶν. 'Softly-gliding.' Qu. ἀγνῶν, the constant epithet of rivers, springs, and water in general; if the metre will allow of it.

Ἴσμηνοῦ ρείθρων", ἀγρίου τ'  
ἐπὶ σπορᾷ δράκοντος 1125  
σέ δ' ὑπὲρ διλόφοιο πέτρας στέροψ ὄπωπέ" ἀντ. α'.  
λιγνὺς, ἔνθα Κωρύκται  
στείχουσι" Νύμφαιτ Βακχίδες, Κασταλίας τε νᾶμα  
καί σε Νυσαίων" ὀρέων" [1130

1124. ἀγρίου. ὠμοῦ ("metri caussa") Erf., who considers ἀγρίου a gloss on ὠμοῦ. Cf. v. ant. 1135. Schol.: παρὰ τὸν τόπον, ἐν ᾧ ἐσπάρησαν οἱ ὀδόντες τοῦ δράκοντος. "As in like manner Διδς γοναί was the name of a place." SCHN.

1125. ἐπὶ σπορᾷ δράκοντος. I. e. 'in the place where the dragon's teeth were sown.' Dind. explains it of the Thebans themselves. Cf. 1164, εὐγενεὶ τέκνων σπορᾷ.

1126 f. "The poet passes first to the Bacchus-worship in Delphi and on Parnassus, where Bacchus, from Thebes, was said to have established his cultus; Aesch. Eum. 24, cf. on 965." SCHN.

1126. διλόφοιο Dind. Wund. Schn. Don. Hart. διλόφου the mss. vulg. Cf. on 100. 'Double-crested, double-peaked.' Lat. 'bicipitis.' Parnassus is meant. Eur. Bacch. 306, ἐτ' αὐτὸν ὕψι κατὰ Δελφίσι πετραῖς | πηδῶντα σὺν πύκταισι δικόρυφον πλάκα. Ph. 233, ἰὼ λάμπουσα πέτρα πυρὸς | δικόρυφον σέλας ὑπὲρ | ἔκρων Βακχείων Διονύσου. Ion. 716, ἴνα Βάκχιος ἀμφιπύρους ἀνέχων | πύκτας λαίψηρά πηδᾷ | νυκτιπόλοις ἅμα σὺν Βάκχαις. 1125 f. Hypsip. Fr. i., Διόνυσος, δὲ θύρσοισι καὶ νεβρῶν δοραῖς | καθαπτὲς ἐν πύκταισι Παρνασσὸν κάτα | πηδᾷ χορεύων παρθένους σὺν Δελφίσι. Seneca Oed. 227, 'gemina Parnassi nivalis arx.' Elmsl. ad Eur. Bacch. 306. 559.

1127. στέροψ — λιγνὺς. 'The dazzling gleam of torches.' The usual meaning of λιγνὺς is 'smoke, soot.' Lat. 'fuligo.' Trach. 794. Aesch. Sept. 494, λιγνὺν μέλαιναν. Arist. Th. 288. Lys. 320. Av. 1241. Eur. Ph. 237 (with Schol.). Ion. 1125. "On the summit of the 'biceps Parnassus,' flames, it was believed, were occasionally seen, which were supposed to be the gleaming of the torches borne by the divine attendants of the god, as they moved around him in the nightly dance. Cf. Eur. Phoen. 233." SCHN. Schol.: σὲ ὀρᾷ ὁ λαμπρὸς καπνός" ἀντὶ τοῦ, σοὶ θύσαι κατὰ Παρνασσὸν γίγνεται. Which is hardly a satisfactory explanation. δῆσκε. Musgr.: 'videt, praesentem ha-

bet, certa fide ut deum agnoscit.' The glaring flame of torchlight is said by a licence to do that, which it enables others to do. Qu. ἐπέμψε, 'is wont to escort,' (cf. 1133). Or ὕπερθε, or ἔνωθε, or ἔνωκτα.

1128. Κωρύκται. The Corycian cave was on Mount Parnassus. Aesch. Eum. 22, σέβω δὲ νύμφας, ἔνθα Κωρυκίς πέτρα, κοίλη, φιλορνίς, δαιμόνων ἀναστροφά. Herod. viii. 36. Paus. x. 32. 5. Apoll. Rh. ii. 713. Ovid. Met. i. 320. See the commentators on Aesch. Eum. 22. Elmsl. ad Bacch. 559. Νύμφαι. κόραι supr. in Aug. Dresd. Erf. prob. Wunder Em. Trach. p. 89. Cf. on Oed. R. 1108. Κόραι would certainly agree better with the metre. Cf. v. str. 1117.

1129. στείχουσι the mss. στίχουσι (!) Dind., who cites Hesych: Στίχουσι. βαδίζουσι, πορεύονται. Στίχουμεν. πορευθῶμεν, βαδίσωμεν. [Idem: Περιστιξαί ἀπὸ τοῦ στίχειν.] Which improbable correction is adopted by Wund. Schn. Hart. Don. Bgk. The form στίχειν, which Schneid. calls a primitive one, appears to me very problematical. I would rather transpose, στείχουσι Νύμφαι. Or perhaps ναίουσι (αἱ). Cf. 1123, and on v. str. 1118. Βακχίδες. I. e. Βάκχαι, 'bacchanalians.' Pausan. p. 878, ἱερὸν δὲ αὐτὸ (the Corycian cave) Κωρυκίαν τε εἶναι Νυμφῶν καὶ Πανὸς ἡγήνηται. Musgrave cites Arist. Probl. p. 215, σίβυλλα καὶ βακχίδες. Ovid. Trist. iv. 1. 41, 'Utque suum Bacchis non sentit saucia vulnus.'

1130. Κασταλίας. Κασταλείας (supr. i) L. Sc. πηγῆς or κρήνης. With Κασταλίας τε νᾶμα I suppose we must understand ἔστι, or the like; for we cannot supply στείχει, nor yet can we connect it with πέμπει. The connexion is not very clear.

1131. σε. Triclinius bids us construe σε with πέμπει (1133). νυσαίων L. M. νισαίων A. νυσσίων Ald. Aug. Dresd. a. νυσίων E. Νυσίων Br. The middle syllable in Νυσαίων may well be shortened. The metre — — — — — (Chor.)? Qu. καὶ σε Νυσίων ὀρέων (or



κισσήρεις ὄχθαι  
 χλωρά τ' ἄκτα πουλυστάφυλος† πέμπει'  
 ἄβρότων ἐπετών\* \ 1135  
 εὐαζόντων'' Θηβαίας  
 ἐπισκοποῦντ' ἄγνιάς  
 τὰν ἐξ ἀπασᾶν\*

στρ. β.

δειρᾶδων), ᾶ, ᾶ, ᾶ, ᾶ, ᾶ (Cretic). Cf. on 1120. The Schol. understands this of Nyssa, a mountain of Phocis. There were several other places of this name in different parts. Erfurdt, Wunder, Schneid., and others, more properly consider the Euboean Nyssa to be here meant, coll. 1145. Wunder quotes Steph. Byz. v. Νύσαι' δεκάτη (Νύσαι δὲ ἄκτῃ) ἐν Εὐβοίᾳ, ἔνθα διὰ μιᾶς ἡμέρας τὴν ἑμπελὸν φασὶν ἀνθεῖν καὶ τὸν βότρυν πεπαινεσθαι. Eust. ad Dionys. p. 224, 34, ed. Bernh. Schol. ad Eur. Phoen. 227 (237 Valck.). Cf. Fr. 239. "The ivy-covered heights are meant of the Euboean Nyssa [Nyssa], where was a miraculous vine, which blossomed in the morning, formed the unripe berries by noon, and in the evening bore the full-ripe clusters. Fr. 239." SCHN. From Schol. Cf. Aj. 699, Νύσια (?) Κνώσι' ὀρχήματ'. Fr. 782, ὅθεν κατεῖδον τὴν βεβακχιωμένην | βροτοῖσι κλεινὴν Νύσαν (al. Νύσαν), ἣν ὁ βούκερως | Ἰακχος αὐτῷ μαῖαν ἡδίστην νέμει. Qu. οὐρέων or δειρᾶδων, if, as is probable, the middle syllable in Ἐλευσινίας is to be scanned as long in v. str. 1120.

1132—3. For the metre cf. on 1121.

1133. χλωρά —. Here 'verdant, green.' Cf. Oed. C. 673, χλωραῖς ὑπὸ βάσσαις. πολ. vulg. πουλυστάφυλος Liv. a. (qu.) Heath. Br. Cf. on 843. See note on 1131. πέμπει. 'Exports.' Can this be right? Qu. πέμπουσ', or τιμῶσ'.

1134. ἄβρότων most mss. ἀμβρότων L. Ald. ἄβρότων ἐπέων εὐαζόντων vulg. Schneid.: 'amid the joyous din of immortal song.' "Because the festal trains of the Bacchantes moved through the wide streets of Thebes (Eur. Herc. 726, ξεσταὶ ἐπαπύλου πόλεως ἀναχορεύσαι' ἄγνιάι). An oracle in Dem. Mid. 52 enjoins the Athenians εὐρυχόρους κατ' ἄγνιάς | ἰσθάναι ὠραίῳ Βρομίῳ χορόν. Eur. Bacch. 81, ἴτε Βάκχαι, Βρόμιον καταδουσαι Φρυγίων ἐξ ὁρέων Ἑλλάδος εἰς εὐρυχόρους ἄγνιάς." SCHN. Wunder explains ἄβροτα ἔπη 'voices sanctae, voces

in sanctis editae.' Masgrave compares ἀθανάτων στόματος (i. e. ἐνθέου) in Pind. P. iv. 11. Add Pind. P. iv. 299, εἰς παγὰν ἀμβροσίῳ ἐπέων. Oed. R. 158, ἑμβροτε (qu. ἔβροτε) Φάμα. But ἐπέων is assuredly corrupt, for only persons could be said εὐάζειν. Hartung consequently gives ἄβρότων ἐπετών ('followers, attendants,' Pind. Pyth. v. init.). Qu. ἄβρότων προπόλων, or ἄβρότους στόμασιν σ' (or ἐπεσὶν σ', or μέλεσιν σ'). εὐαζόντων. I. e. 'about-ing voice (εὐοί),' celebrating Bacchus. Schol.: ὑμνοῦντων μετ' εὐφημίας εὐοι λεγόντων, ὅς ἐστιν ὕμνος Διονύσου. Tricl.: θέλων ὕμνων εἰς σὲ φερομένων. Triclinius considers these words parenthetical. Qu. εὐάζει τὸν, or εὐάζουσ' ἑν. Or εὐάζουσα σὲ τὸν —. But both reading and metre are very uncertain. A molossus (Θηβαίας) appears to answer to a choriambus in the strophe, unless we suppose a diaeresis in Θηβαίας (as in Aesch. Suppl. 60).

1135. Θηβαίας vulg. Θηβαίδας Musgr. Θηβαίας Herm. Dind. Wund. Don. Schn. Hart. Qu. Καδμείας, of which Θηβαίας may have been a gloss.

1136. ἐπισκοποῦντ'. 'Visiting, watching over' (as a tutelary deity). Cf. 1144, νυχίων φθεγμάτων ἐπίσκοπε. ἐπισκοποῦντα γνιάς v. l. in L. (cf. on Arist. Av. 996.) Pind. P. xi. 147, λευκίπποι, Καδμείων — ἄγνιάς. Oed. C. 715.

1137. τὰν ἐκ πασᾶν (ἐξ ἀπασᾶν Tricl.) τιμᾶς | ὑπερτάτων πόλεων the mss. Hart: τὰν ἐξ ἀπασᾶν τιμᾶς ὑπερθε πόλεων. I have given what appears to me the most probable correction. For ὑπερτιμᾶν cf. 284 above. τὰν. To be referred to Θήβην or πόλιν, contained in Θηβαίας 1135. Cf. on 1035. Oed. C. 942. Matth. § 435. ἐκ πασᾶν the older mss. and Eust. p. 601, 36. Br. ἔξ ἀπασᾶν (and ὦ for ἰὼ in v. ant.) Tricl. Dresd. Turn. Erf. ἔκπαλλα (i. e. 'pre-eminently,' Oed. C. 716) Dind. Wund. Schn. Don. Donaldson thinks Dindorf's conjecture not only ingenious, but convincing. Cf. on next v.

ὑπερτιμᾶσθ' πόλεων  
ματρὶ σὺν κεραυνίᾳ·  
καὶ νῦν, ὥς βιαίαις

1140

ἔχεται πάνδαμος\* πόλις ἐπὶ νόσου",  
μόλε\* καθαρσίῳ ποδὶ Παρνασίαν  
ὑπὲρ κλιτὺν, ἥ στονόεντα πορθμὸν.

1145

ὦ\* πῦρ πνεόντων

ἀντ. β'.

χοράγ' ἄστρον, νυχίῳ

1138. ὑπερτίταν πόλεων the mss. ὑπὲρ πασῶν πόλεων Dind., who in support of this construction quotes Pind. Ol. x. 86, ἔδικε πέτρῳ χεῖρα κυκλώσας ὑπὲρ πάντων. Nem. ix. 130, ὑπὲρ πολλῶν. Isthm. ii. 53. Schneid. thinks the copyists were offended at ὑπὲρ with the gen. And indeed the construction of ὑπὲρ is very doubtful and suspicious. Qu. πάρος πασῶν (or πρὸ πασῶν τῶν) πόλεων, or ὑπὲρ πάσας πόλεις. Or thus: τὰν τιμᾶς ὑπὲρ-|τατ' ἐκ πασῶν πόλεων (cf. on v. ant. 1146). Cf. on prec. v.

1139. κεραυνίᾳ. Schol: κεραυνοβλήτῳ. Eur. Bacch. 6, δρῶ δὲ μητρὸς μῆμα τῆς κεραυνίας.

1140. καὶ νῦν. καὶ νυν (with gl. δὴ) Līv. a. νῦν δ' Hart. 'Now also,' as often before. Cf. Oed. R. 165 f.

1141. ἔχεται πάνδημος πόλις | ἐπὶ νόσου, μολεῖν | καθαρσίῳ — the mss. πάνδημος ἔχεται — Br. ἔχεται πανδήμιος (!) πόλις — Erf. Herm. Hart. ἔχεται πάνδημος ἀμὰ πόλις ἐπὶ νόσου, | μολεῖν καθαρσίῳ — Boeckh. Dind. Wund. Schn. Don. (Cf. Oed. R. 695, δς γ' ἐμὰν γὰρ φίλαν ἐν πόνοισι | ἀλόουσαν κατ' ὀρθὸν οὐρίσας. Oed. C. 842, πόλις ἐναίρεται, πόλις ἐμὰ, σθένει.) Schneid: 'retinetur in morbo.' Qu. ἔχεται πάνδαμος πόλις ἐπὶ νόσου. (Herod. vii. 233, ὅπ' ἀναγκαίης ἐχόμενοι. ix. 15.) Or ἔχεται πάνδαμος πόλις ἐμὰ (cf. Oed. C. 842) νόσῳ (dim. dochm.). Cf. Phil. 1097, ἔχει τύχῃ τῷδ'. Aj. 272, ἥδεθ' οἷσιν εἴχεται ἐν κακοῖς. 1145, ἐν κακῷ χειμῶνος εἴχετο. Herod. ix. 37, ἐν τούτῳ τῷ κακῷ ἐχόμενος. ix. 98. iv. 131. i. 190. And without the preposition Phil. 1097, ἔχει τύχῃ τῷδ'. Herod. i. 35, συμφορῇ ἐχόμενος. iii. 50, θυμῷ ἐχόμενος. i. 141, ὀργῇ ἐχόμενος. Luke Ev. iv. 38, συνεχομένη πυρετῷ μεγάλῳ. We find indeed the phrase ἔχουσθαι ἐπὶ τινοῦ in Herod. vi. 11, ἐπὶ ἐυροῦ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα. Arist. Lys. 31, ἐπ' ὀλίγου γὰρ εἴχετο (γ' φχεῖτ' ἔρα?). But

such a construction would hardly be suitable here. I do not well see how to make this verse harmonize with the corresponding one. Cf. on v. ant. 1150. πάν-

δημος vulg. Wund. πάνδαμος Dind. Schn. Cf. 7, πανδήμῳ πόλει. El. 982.

1142. ἐπὶ νόσου vulg. Qu. ἐπὶ νόσου with Musgr. Hart. (cf. on 337), or ἀπὸ νόσου (ἔχεται), 'is held' or 'possessed by a malady,' or ἐμὰ νόσῳ. Cf. on prec. v., and on 1150. νόσου. Cf. 1015, νοσεῖ πόλις. μολεῖν vulg.

'Come.' Infinitive for the imperative, as e.g. in the popular song of the Elean women, ἐλθεῖν ἥρως Διόνυσος. Schn. Schol: λείπει θέλησον. Or, he adds, the infinitive for the imperative. Cf. Matth. § 546. I give with Hartung μόλε. Qu. μόλε μόλ' ἀρσίῳ (or rather αἰσίῳ, or - - -) ποδί. Cf. on v. ant. 1151.

1143. καθαρσίῳ. 'Purifying, saving.' Because a μῆλαμα rests upon the state.

Παρνησίαν vulg. Wund. Παρνασίαν Aug. Erf. Dind. Schn. Which is preferable. Παρνησσίαν Herm. The usual mode of writing the word is with a single σ. Moreover they said Παρνάσιος to distinguish it from Παρνήσιος, 'of Mount Parnes.' See Blomf. ad Aesch. Cho. 555. Schol: οἶον, διὰ γῆς ἡ δι' ὕγρᾶς.

1145. στονόεντα πορθμὸν. 'The roaring strait' that separates Euboea from Boeotia. Schol: τὸν ἡχώδην.

1146. ὦ. ἰὼ Ald. Schol. Hart. πνεόντων. πνεόντων Br. Qu. ἰὼ πυρπνῶν (or πυρφόρων). Cf. on 1137. Cf. Pind. Ol. vii. 71, πῦρ πνεόντων ἀρχὸς Ἰπκῶν (the sun). Fr. 112, πῦρ πνέοντος — κεραυνοῦ. Tricl: καλεῖ δὲ πῦρ πνέοντα ἄστρα τὰς λαμπράδας, ἅς ἐν νυκτὶ αἱ βάκχαι κατέχουσι.

1147. ἄστρον χοραγὲ Tricl. Dread. Turn. Erf. χοραγὲ ἄστρον Ald. χοράγ' ἄστρον Br. Dind. Wund. Schn. Schol: τῶν πυρπνῶν ἄστρον ἐπίσκοπε. Idem:

φθεγμάτων ἐπίσκοπε,  
παῖ Ζηνὸς γένεθλον,  
προφάνηθ', ὦναξί, σαῖς ἅμα περιπόλοις"  
Θυάσω,\* αἱ σε μαινόμεναι πάννυχοι

1150

καὶ γὰρ αἰθέριος τιμᾶται, ὡς καὶ Εὐριπίδης ἐν Βάκχαις (1076) φησὶν αὐτὸν ἐν αἰθέρι κατοικεῖν. Why the poet calls Dionysus ἄστρον χοραγόν, is not very clear. The Schol. says, κατὰ τινα μυστικὸν λόγον. Lobeck Aglaoph. p. 218 f. is of opinion that it is merely in conformity with poetic custom, which is used to represent nature exulting and agitated on occasion of the presence of any deity, and the celebration of his rites. So, he instances, in Eur. Bacch. 117, the Bacchanalian Chorus, announcing the arrival of the deity, says, αὐτίκα γὰρ πᾶσα χορεύσει. Eur. Ion. 1078, ὅτε καὶ Διὸς ἀστερωπὸς ἀνεχόρευσεν αἰθήρ, χορεύει δὲ σελάνα &c. (Of the solemn rites of the same god.) Claudian. de Laud. Stil. i. 84, 'Tunc et Solis equos, tunc exultasse choreis | astra ferunt, mellisque lacus et flumina lactis | erupisse solo.' "As Bacchus roams with his Thiasos by night under the beaming stars, the imagination conceives these also as bearing their part in the festal dance, forming so to say a chorus in heaven: whence Bacchus is represented by the poets as leader of the 'astricae choreae;' in like manner as the earth thrills at the advent of a god, the sea dances, and the creatures of the sea roll and tumble about for joy. But some, even ancient, interpreters, find here a covert μυστικὸς λόγος. —In Menander, Rhet. ix. 329, Apollo, identified with Dionysus, is thus addressed: πᾶσαν πόλιν καὶ χώραν καὶ πᾶν ἔθνος διέπει καὶ καθάπερ τὸν οὐρανὸν περιχορεύεις ἔχων περὶ σεαυτὸν τοὺς χοροὺς τῶν ἀστρον." SCHN. "Sol Bacchi nomine colebatur in mysticis sacris: inde est quod Virgilius init. Georg. ait: 'Vos o clarissima mundi | lumina, labentem coelo quae ducitis annum, | Liber et alma Ceres.'" Donaldson recognizes in this Emmeleia, the whole of which speaks in a mystic or Eleusinian strain, a clear identification of the functions of Iacchus with those of Phoebus as sun-god, and as the deity who presided over healing and moral purity. The very epithet πολυνύκτωρ at the beginning of the ode he thinks is a sufficient proof of the Theocrasia in it. The dithyrambic or circular chorus, which was peculiar to Bacchus, he also thinks was intended to

represent the apparent course of the sun; in favour of which opinion he adduces a writer in Boisson. Anecd. iv. 458, ἐκκληται δὲ ἡ μὲν στροφή, καθὰ φησι Πτολεμαῖος ἐν τῷ περὶ στατικῆς ποιήσεως, διὰ [τὸ] τοὺς φέοντας κύκλῳ κινεῖσθαι περὶ τὸν βωμὸν, σημαίνοντας τὴν τοῦ ἡλίου κίνησιν. Musgrave with Tricl. explains ἀστρον of 'torches,' coll. Eur. Hel. 1145, δόλιον ἀστέρα λάμψας. Musae. 306. νυχίων Br. Dind. &c. καὶ νυχίων the mss. νυχίων φθεγμάτων ἐπίσκοπε. 'Presiding over nocturnal shoutings or acclamations.' Cf. 1134. Schol: τὰν ἐν νυκτὶ εὐφημιῶν καὶ ὕμνων. ἐν νυκτὶ γὰρ αἱ Διονυσιακαὶ χορεῖαι γίνονται. ὅθεν καὶ νυκτέλιος, καὶ Εὐριπίδης (Bacch. 486). νύκτωρ τὰ πολλὰ σεμνότητ' ἔχει σκότος. Tricl: ὕμνων τῶν βακχικῶν ἐπειδὴ κατὰ τὴν νύκτα ἐγίνοντο.

1148. ἐπίσκοπε, καὶ —. Hart: ἐπίσκοπ', ὃ Διὸς γένεθλον. Qu. ἐπίσκοπ', ἡ-ὡ Ζηνὸς γένεθλον.

1149. Διὸς the mss. Ζηνὸς Both. Dind. Wund. Schn. Don. Cf. on El. 1097. καὶ Ζηνὸς γένεθλον. I. e. Διὸς γένεθλος καὶς. See on Oed. R. 1216. SCHN. Hermann also and Wunder consider this equivalent to ἐκ Ζηνὸς γεγώς καὶς, and therefore connect these words.

1150. προφάνηθι Ναζίαις the mss. Schn. προφάνηθ' ὃ Ναζίαις Dind. Wund. Don. Hart: προφάνηθι Ναζίαις ἅμα περιπόλοις Θυάσω. Bergk's clever conjecture, προφάνηθ', ὦναξ σαῖς, is highly probable, and the line thus corresponds with v. str. 1141. But the verse should perhaps consist of a double dochmius. Cf. on 1141. Qu. δεῦρ' ἴθι Ναζίαις σαῖς ἅμα περιπόλοις (or προσπόλοις). For προφάνηθι cf. Aj. 696. Ναζίαις. Ναζίαισι Liv. a. ζὺν Ναζίαισι Tricl.

1151. Θυιάσω the mss. (Θυιάδ' Liv. a. ?). σαῖς θυάσι Tricl. (for the sake of the metre). Θυίαισιν (?) Boeckh. Wund. Schn. Don. Bruck gives: Ναζίαις | Θυιάσιν ἅμα περιπόλοις, αἱ πάννυχοι σε μαινόμεναι —. Hermann: Ναζίαις | ἅμα περιπόλοις σαῖσιν (om. Θυιάσιν) —. Hesych: θυιάς, βακχίς. οἱ δὲ μαινάς. For the form Θυία Boeckh cites Strab. x. p. 468. Διονύσου δὲ (πρόσπολοι) Σεληνοῖ τε καὶ Σάτυροι καὶ Βάκχαι Ἀθηναί τε καὶ Θυῖαι. So Μαινάδες and Μαῖραι, observes

χορεύουσι τὸν ταμίαν Ἰακχον.

ΑΓΓΕΛΟΣ.

Κάδμου πάροικοι καὶ δόμων Ἀμφίωνος, 1155  
οὐκ ἔσθ' ὅποιον στάντ' ἄν ἀνθρώπου βίον  
οὐτ' αἰνέσαιμ' ἄν οὔτε μεμψαίμην ποτέ.  
τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει"

Schneid. But this form seems open to much suspicion. Qu. τροφοῖσιν or νόμφαισιν. I now prefer Θυάσιν (cf. on v. str. 1142). Etym. M. p. 457, 19, Θυάδες. αἱ βάκχαι, παρὰ τὸ θύω τὸ ὀρμῶν καὶ πλεονασμῷ τοῦ ἰ Θυιάδες, Θυιάσιν ὠμοβόροις Ἰκελοί (Apoll. Rh. i. 636). Θυάς is written also in Suid. Zonar. and Eust. ad Il. α'. p. 114, 43. In like manner we find δπύω and δπυνώ (cf. in Odys. α'. 798). Cf. Blomf. in Aesch. Sept. 494. 836. In Latin 'Thyias,' Virg. Aen. iv. 301, 'qualis commotis excitata sacris | Thyias.' Hor. Od. iii. 15. 10. ii. 19. 9. Similarly Eur. Ion. 716, Ἰνα βάκχιος, ἀμφιπόρους ἀνέχων πέδας, λαίψηρὰ κηδὲς νυκτιπόλοις ἅμα σὺν βάκχαις (qu. ἅμα βάκχαισιν).

1152. περιπόλοις. προσπόλοις Tricl. 'Attendants.' I. q. ἀμφιπόλοις. Schol: ταῖς ἱερείαις, ταῖς σαῖς ἀκολούθοις. αἶ σε — χορεύουσι. 'Who celebrate thee in dance.' They compare Pind. Isthm. i. 7, καὶ τὸν ἀκείρεκόμαν χορεύων. Eur. Iph. A. 1037. Ion. 1085. πάννυχτοι χορ. So Hom. Il. xi. 279, πανήμεριον πολεμίζειν. Od. iv. 356, πανημερίη νηὺς ('sailing the whole day'). Cf. 152, χοροῖς παννυχτοῖς.

1153. I have with Dind. and Wund. removed the comma usually placed after χορεύουσι.

1154. τὸν ταμίαν. 'Their master, or lord.' Musgrave compares Pind. P. v. 62, ταμίᾳ Κυράνας. Critias ap. Athen. i. 22, Κάρες ἄλδς ταμίαι. The word often occurs in Pindar, Isthm. v. 54, ταμίας — κύμων. N. vi. 27, οἶκον ταμίαν στεφάνων. Ol. xiii. 7, πλούτου. xiv. 9, ἐργων. N. x. 52, ἀγώνων. Fr. 4, Μοισῶν.

1155 f. The catastrophe approaches. A messenger enters and announces, what could not well have taken place on the stage, the violent deaths of Antigone and Haemon. Upon this further trouble for Creon ensues, in the suicide of his wife Eurydice, who from grief is unable to survive the death of her son. Κάδμου —

I. e. πάροικοι δόμων Κάδμου καὶ Ἀμφίονος. For δόμων belongs equally to Κάδμου and Ἀμφίονος: if indeed the reading be cor-

rect. Cf. Aesch. Ag. 598, φράζων ἄλωσιν Ἰλίου τ' ἀνδράσταςιν (f. κἀνδράσταςιν). Theb. 74, ἐλευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν —. Eur. Or. 406, Πυλάδης ὁ συνδρῶν αἷμα καὶ μητρὸς (μ. α. κ.?) φόνον. Suppl. 1092, ὅστις φυτεύσας καὶ νεανίαν τεκὼν (τ. ν. ?) | ἄριστον —. Ion. 1275, ἀλλ' οὔτε βωμὸς οὐτ' Ἀπόλλωνος δόμος | σώσει σ'. Oed. R. 417. Oed. C. 1399. V. Elmsl. ad Her. 131. Κάδμου πάροικοι. Cf. on Oed. R. l. "Cadmus had built the Cadmeia; but Amphion and Zethus πρότοι Θήβης ἔδος ἔκτισαν ἑπταπόλιν, Od. xi. 263. Whence Thebes is often called the city of Cadmus and Amphion. Seneca Herc. F. 270, 'Cadmea proles civitasque Amphionis, | quo decidistis?' Stat. Theb. x. 797, 'Cadmum atque Amphionem supra | conditor (Menoeceus).'" SCHN.

Zethus and Amphion, having expelled Laius, erected a city near the fountain of Dirce, and reigned there. Zethus married Thebe, after whom the city was named; and Amphion Niobe. V. Apollod. iii. 5. Hor. Od. iii. 11. 2, 'movit Amphion lapides canendo.'

1156. 'There is no life of man so conditioned that I can either praise or censure it.' For, as Horace says, Od. i. 34, 'Valet ima summis | mutare et insignem attenuat Deus, | Obscura promens,' &c. Wunder explains thus: οὐδὲς γὰρ βίος ἐστίν, οὔτε στὰς, ὃν ἄν αἰνέσαιμι, οὔτε (πεσών), ὃν ἄν μεμψαίμην ποτέ. For the ellipse of πεσών he refers to his note on El. 72, for οὔτε — οὔτε to 4 above. ὅποιον στάντ'. 'However situated, conditioned.' Schol: ὅπωςδὴ ποτε βεβιωκότα εἶτε καλῶς εἶτε ἄνακτως. Eur. El. 403, ἴσως γὰρ ἄν μόλις προβαίνουσ' ἢ τύχῃ σταλῇ καλῶς. Med. 332, ὅπως — παραστώσιν τύχαι. Qu. οὐκ ἔσθ' ὅποιον ἐντ' (or ὅποιε στάντ') —.

1158. Juven. vii. 197, 'Si Fortuna volet, fies de rhetore consul; | Si volet haec eadem, fies de consule rhetor.' Hor. Od. iii. 29. 49. i. 34. καταρρέπει. 'Casts down.' Here transitive, as in Theognis 157, Ζεὺς γὰρ τοι τὸ τέλειον ἐπιρρέπει ἄλλοτε ἄλλως. Aesch. Eum.

τὸν" εὐτυχοῦντα τὸν τε δυστυχοῦντ' αἰεὶ  
καὶ μάντις οὐδεὶς τῶν καθεστώτων" βροτοῖς". 1160  
Κρέων γὰρ ἦν ζηλωτὸς, ὡς ἐμοί", ποτὲ,  
σώσας μὲν" ἐχθρῶν τήνδε Καδμείαν χθόνα,  
λαβὼν τέ" χώρας παντελὴ μοναρχίαν  
εὐθυνε, θάλλων εὐγενεὶ τέκνων σποράῃ.  
καὶ νῦν ἀφεῖται πάντα· τὰς γὰρ" ἡδονὰς 1165  
ὅταν προδῶ τις,† ἀνδρ' ἐτ'† οὐ τίθημ' ἐγὼ

848, οὐ τὰν δικαίως τῇδ' ἐπιρρέποισ (ἐπισκήπτοις ?) πόλει | μῆνιν τιν'—. In like manner βρίθειν is used in an active sense (Pers. 352, τάλαντα βρίσας οὐκ ἰσορρόπων τύχη). Wex compares the Latin 'ruere,' Ter. Adelph. iii. 2. 21, 'ceteros ruere' (where v. Ruhnck.). Cic. ad Att. ii. 14. ii. 15, 'seu ruet seu eriget rempublicam.' Schol. (without any heading): πίπτει, καταβάλλει. γρ. δὲ [καὶ] καταρρέπει (—ειν L. R.), ὃ ἐστὶ πίπτειν ποιεῖ. He therefore knew of two readings, one καταρρέπει, the other, as Elmsley conjectured, κατατρέπει. Thiersch conjectures κἀνατρέπει ('overthrows'). Qu. κάτω τρέπει (or στρέφει). Or, as the repetition of τύχη is not particularly called for, καὶ πάλιν κάτω τρέπει, or καὶ κάτω τρέπει πάλιν.

1159. τὸν εὐτυχ. τὸν τ' εὐτυχοῦντα Bened. αἰ. This belongs equally to ὁρθοῖ and καταρρέπει, as observed by Schol. rec.

1160. Cf. Aj. 1419, πρὶν ἰδεῖν δ' οὐδὲς μάντις | τῶν μελλόντων, ὃ τι πράξει. Oed. R. 501. Eur. El. 400, βροτῶν δὲ μαντικὴν χαίρειν ἔω. Hipp. 1056. Aesch. Sept. 790, μάντις εἰμὶ τῶν κακῶν. Virg. Aen. x. 502, 'Nescia mens hominum fati sortisque futurae.' τῶν καθεστώτων βροτοῖς. 'Of what is decreed for mortals.' Gl: τῶν συμβαινόντων, γινομένων. Or, 'of settled fortune.' Qu. τῶν ἐφεστώτων, 'of what is at hand, or impending.' Or τῶν πεπωμένων. βροτοῖς. Perhaps βροτάς.

1161. ζηλωτὸς. Gl: μακιαριστός. Oed. R. 1526. ὡς ἐμοί. 'As it seemed to me, in my eyes, according to my view.' Supply (with Schol.) ἐδόκει, or δοκεῖν, or κριτῇ, or the like (Bekk. Anecd. p. 74). V. Suid. h. v. Matth. § 388, a. Cf. on Aj. 395, ἰὼ — ἐρεβος φαεινότερον, ὡς ἐμοί. Phil. 1031. Eur. Alc. 817, ὡς γ' ἐμοί χρῆσθαι κριτῇ. Qu. ὡς οὐδὲς, 'as none besides,' or ὡς ἰδεῖν.

1162. σώσας μὲν. Qu. σώσας γὰρ (with Hart.), or σώσας γ' ἂν, or ρυσάμενος

(σώσας being a gloss). The gen. after σώσας, as we find it after ρύεσθαι, ἐλευθεροῦν &c. Cf. Phil. 919, σώσαι (σε) κακοῦ — τοῦδ'. Eur. Or. 777, σωθῆναι κακῶν. Hipp. 705. Alc. 786, κακῶν γὰρ μυρίων ἐρρέτο (με). Arist. Lys. 342, πολέμου καὶ μαριῶν ρυσάμενος Ἑλλάδα. Aelian V. H. xi. 4, τὴν πατρίδα ρύσασθαι τῆς δουλείας. Καδμείαν. Qu. Καδμείων.

1163. λαβὼν τε vulg. Read λαβὼν δὲ, with Steph. Ed. Lond. i. Br. Cf. on Tr. 1012. The sentence here assumes the definite form, as if not σώσας μὲν, but ὃς ἔσωσε μὲν had preceded. Cf. on Oed. R. 452.

1165. ἀφεῖται. 'Has been lost.' Lat. 'amissa sunt.' τὰς γὰρ ἡδονὰς —. Qu. τὰς δ' ἄρ' —. This passage is quoted by Athen. vii. 5, and xii. 12. Schol: ολον, οὐ νομίζω (τὴν ἐκείνον τὸν ἄνδρα, ὃν ἂν προδῶσιν αἱ ἡδοναί. Gl. A: ὅταν αἱ ἡδοναὶ παρέλθωσιν. Hart: καὶ γὰρ ἡδοναὶ | οὐς ἂν προδῶσιν, ἄνδρας οὐ τίθημ' ἐγὼ (del. 1167). τὰς — ἡδονὰς. 'The

real pleasures of life,' true happiness or enjoyment, arising from peace of mind and a good conscience, in contradistinction to the troubles which Creon had brought upon himself. Heath: 'solidam vitae felicitatem.' This expression must have been carelessly misunderstood by Hieronymus of Rhodes in Athenaeus (xii. 510 B. and xii. 547 C. coll. vii. 280 B. C.), when from hence he holds up Sophocles as a votary of pleasure in a bad sense (as in Mimnerm. Fr. i. 1, τίς δὲ βίος, τί δὲ τερπνὸν ἄνευ χρυσέης Ἀφροδίτης; | τεθνάην, ὅτε μοι μηκέτι ταῦτα μέλοι. Hor. Epod. i. 6. 65) and the precursor as it were of Epicurus. Compare Simonides Fr. 57, τίς γὰρ ἄδονᾶς ἅτερ | θανάτων βίος ποθεινὸς ἢ ποτα τυραννίς; τὰς δ' ἅτερ οὐδὲ θεῶν ζαλωτὸς αἰών. Imitated, it would seem, by Antiphanes ap. Stob. Fl. lxiii. 12, εἰ γὰρ ἀφελοὶ τις τοῦ βίου τὰς ἡδονὰς, | καταλείπει' οὐδὲν ἕτερον ἢ τεθνηκέναι.

1166. ὅταν προδῶσιν, ἄνδρ' οὐ τίθημ' ἐγὼ Ald. and the older mss. ὅταν προ-

ζῆν τούτον, ἀλλ' ἔμφυχον ἡγοῦμαι νεκρόν.  
 πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα,  
 καὶ ζῆ τύραννον σχῆμ' ἔχων, ἐὰν δ' ἀπῇ  
 τούτων τὸ χαίρειν, τὰλλ' ἐγὼ καπνοῦ σκιᾶς 1170  
 οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.

ΧΟ. τί δ' αὖ τόδ' ἄχθος βασιλέων ἡκεις φέρων ;

δῶσιν ἄνδρας, οὐ τίθην' ἐγὼ Τ.  
 προδῶσιν. 'Have thrown away, lost.'  
 Schol.: ἀπολέσωσιν. Cf. 322, ἐπ' ἀργύρῳ  
 — τὴν ψυχὴν προδούς. Aj. 588. Eur.  
 Her. 1036, χάριν προδόντες τήνδε. Monk  
 ad Alc. 203. Schneid. conjectures προῶ-  
 σιν (cf. 1165, ἀφείται), observing that the  
 expression would be correct, if it were αἱ  
 ἐλπίδες προδῶσιν ἄνδρας. Eustathius p.  
 955, 17 gives this as the sense of the  
 passage, ὅταν πρόδοτος γένηται τινὶ ἡ  
 ἡδονή, οὐ τίθην' ἐγὼ (ῆν' ἔτι τὸν ἄνδρα  
 τούτον, ἀλλὰ ψευδεσθαι τὴν ζωὴν). He  
 therefore read neither ἄνδρας, nor ἀνδρός.  
 Qu. ὅταν προδῶ τις, ἄνδρ' ἔν' οὐ —, or  
 ἀνὴρ ὅταν προδῶ τις, οὐ —. Which cor-  
 rection is favoured moreover by the fol-  
 lowing singular, τούτων. οὐ τίθην'  
 ἐγώ. 'I do not reckon, account.' Gl:  
 οὐ τίθην' ἐγώ. ἦτοι οὐ λογιζομαι.

1167. This line is omitted in Ald., most  
 mss., and Triclin. It is found however in  
 L., and the Schol. read it. Turnebus  
 also has it, whether he found it in some  
 copy, or inserted it from Eust. p. 957,  
 17 (as Br. thinks), or from Athen. vii.  
 280 B. xii. 547 C. (as Dind. suspects).  
 Eustathius expressly tells us that τὰ ἀκριβῆ  
 ἀντίγραφα had it. Hartung ejects the  
 line. τούτων. 'Such an one.'  
 Schol.: τὸν τοιοῦτον. Cf. 668. Observe  
 the change from the plural ἄνδρες (acc. to  
 vulg.) to the singular, which is common  
 enough. Above 709 we had the opposite  
 change of the singular to the plural.

1168. ἔμφυχον — νεκρόν. Cf. Arist.  
 Ran. 419, νυνὶ δὲ δημαγωγεῖ | ἐν τοῖς  
 ἄνω νεκροῖσι. Seneca Ep. ix. 'hos itaque  
 — ne animalium quidem, sed mortuorum  
 (loco numeremus).' cxii. 'isti vero  
 mihi defunctorum loco sunt.' Matth.  
 Ev. viii. 22, ἄφες τοὺς νεκροὺς θάψαι  
 τοὺς ζώντων νεκροὺς. Similarly Seneca  
 Herc. 105, 'Mortis habet vices | Lente  
 cum trahitur vita gementibus.' πλού-  
 τει — (ῆ). πλουτεῖ — (ῆ) (i. e. sup-  
 pose he is rich &c.) conj. Burt.

1169. (ῆ). 'Live.' The imperative.  
 Schol.: ἀντὶ τοῦ (ῆ)θι, προστακτικῶς. V.  
 Bekk. Anecd. p. 97, 29. τύραννον

σχῆμ'. 'The pomp or show of royalty.'  
 Gl: τύραννον. βασιλικόν. Aesch. Fr.  
 761, τύραννα σκῆπτρα. Eur. Hipp. 843,  
 τύραννον δῶμα. Andr. 3, τύραννον ἐστίαν.  
 Hel. 525, τυράννοις δόμοις.

1170. τὸ χαίρειν. 'Pleasure,' αἱ ἡδο-  
 ναὶ (1165). καπνοῦ σκιᾶς. 'For  
 (at the price of) the shadow of smoke,'  
 than which nothing can be more light  
 or unsubstantial, or consequently more  
 worthless. A proverbial expression.  
 Append. Prov. iii. 44, Καπνοῦ σκιδ': ἐπὶ  
 τῶν λίαν ισχυρῶν, καὶ ἐπὶ τῶν ἀστάτων  
 καὶ ἀφανῶν. Macar. Cent. v. 4, Καπνοῦ  
 σκιὰν δεδοικέναι: ἐπὶ τῶν τὰ μηδενὸς  
 ἔξια φοβουμένων. Cf. Phil. 946, κούκ  
 οἷδ' ἐναίρων νεκρὸν ἢ καπνοῦ σκιδ'.  
 Aj. 126, κούφην σκιδ'. Aesch. Fr. 282,  
 καὶ πιστὸν οὐδὲν (τὸ βρότειον σπέρμα)  
 μᾶλλον ἢ καπνοῦ σκιδ'. Eurpolis Autol.  
 Fr. 51 R, Καπνοῦς ἀποφαίνει καὶ σκιδ'.  
 Eur. Hipp. 954. Plat. Rep. ix. 581 D.  
 Liban. Epist. 200, τοῦτο δὲ, ἦν μὲν ἐθέ-  
 λης, ισχυρὸν ἡμῖν, εἰ δὲ μὴ, καπνοῦ σκιδ'.  
 Arist. Nub. 330, δμῖχλην καὶ δρόσον  
 αὐτὰς ἡγοῦμην καὶ καπνὸν εἶναι. 320,  
 λεπτολογεῖν — καὶ περὶ καπνοῦ στενο-  
 λεσχεῖν. Pindar P. viii. 99, σκιᾶς δύναρ  
 ἀνθρώπος. Similarly Aj. 477, οὐκ ἂν  
 πριαίμην οὐδενὸς λόγου ('at any price, for  
 any consideration') βροτὸν, | ὅστις —.  
 Arist. Nub. 1395, τὸ δέρμα τῶν γερα-  
 τέρων λάβοιμεν ἂν | ἀλλ' οὐδ' ἐρεβίνθου.

1171. οὐκ ἂν πριαίμην ἀνδρὶ. 'I would  
 not buy of (or from) a man.' V. Matth.  
 § 394. 3. Cf. Arist. Ach. 812, πόσον  
 πρίωμαι σοι τὰ χοιρίδια: 815, ὠνήσομαι  
 σοι. Ran. 1229, ἐγὼ πρίωμαι τῷδ':  
 Anacreont. x. 4, πόσον θέλεις, ἔφη, σοι |  
 τὸ τυχερὸν ἐκπρίωμαι: So δέχεσθαι τί  
 τινι (El. 442 f.). Or we may translate  
 ἀνδρὶ 'for a man,' just as we have θνη-  
 τοῖσι in the passage presently quoted.  
 πρὸς τὴν ἡδονήν. 'As compared  
 with (in comparison of, set against) plea-  
 sure.' Fr. 325, ἐστὶ πρὸς τὰ χρήματα  
 | θνητοῖσι τέλλα δεύτερα.

1172. τί δ' αὖ. 'What now?' Oed.  
 C. 1500. Qu. τί αὖ —. ἄχθος βα-  
 σιλέων. 'Heavy burden of sorrow (sad

ΑΓ. τεθνᾶσιν· οἱ δὲ ζῶντες αἴτιοι θανεῖν.

ΧΟ. καὶ τίς φονεύει; τίς δ' ὁ κείμενος; λέγε.

ΑΓ. Αἰμῶν ὀλωλεν· αὐτόχειρ δ' αἰμάσσεται.

1175

ΧΟ. πότερα πατρώας, ἢ πρὸς οἰκείας χερὸς;

ΑΓ. αὐτὸς πρὸς αὐτοῦ, πατρὶ μηνίσας φόνου.

ΧΟ. ὦ μάντι, τοῦπος ὡς ἄρ' ὀρθὸν ἤνυσας.

ΑΓ. ὡς ὦδ' ἐχόντων τᾶλλα" βουλεύειν πάρα.

tidings) concerning the royal family.' Compare the use of the word 'burden' in the writings of the Prophets. For the genitive cf. on Oed. C. 307. For βασιλείων cf. Trach. 316. φέρων. 'Bringing, reporting.' So in Latin, 'ferre.'

1173. τεθνᾶσιν (Haemon)· οἱ δὲ ζῶντες (Creon) — Cf. 1263. αἴτιοι θανεῖν. 'Are the cause of his death.' V. Matth. § 542, b. Schol: τοῖτοισ δὲ τοῦ θανεῖν αἴτιοι ἐγένοντο οἱ ζῶντες. Cf. Trach. 1233, ἡ μοι μητρὶ μὲν θανεῖν μόνῃ | μεταίτιος &c. Herod. ii. 20, τοὺς ἐτησίας ἀνέμους εἶναι αἰτίους πληθύνει τὸν ποταμόν. Thuc. i. 74, ὅς αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο. V. Schaeff. Melet. p. 23.

1174. φονεύει. 'Is the slayer.' The historic present.

1175. αὐτόχειρ. Lit. 'by a suicidal hand,' and so 'by violence.' That this word is susceptible of a larger meaning than 'by his own hand,' is evident from the following question of the Chorus. Accordingly the commentators generally explain the word to mean either 'by one's own hands' ('sua manu'), or 'by the hands of one's relations, friends, or dependents' ('suorum manu'). But it would be difficult to give any reason for such a comprehensive signification of the word. A far more simple mode of explaining the matter is to understand αὐτόχειρ as meaning, 'he who dies a deliberately inflicted death' (or 'by a deliberate act'), in contradistinction to a fortuitous one (cf. 1259—60), the αὐτὸς serving to convey the notion of 'deliberate purpose,' either in the patient or the agent, the latter being any one whosoever. So in Aj. 841, τὼς αὐτοσφαγεῖς | πρὸς τῶν φιλόστων ἐκγόνων ὀλοίατο. Above 172, ὦλοντο — πληγέντες αὐτόχειρι σὺν μίσματι. Eur. Med. 1222, φοινίαν τέκνοις προσβαλεῖν χερ' αὐτοκτόνον. 1248, ἅτις τέκνων δν ἔτεκες ἀροτον αὐτόχειρι μόρῃα κτανεῖς. Aesch. Sept. 681, ἀνδρῶν δ' ὁμαίμοις θάνατος ὦδ' αὐτοκτόνος — (of the mutual slaughter of

the two brothers). 805, ἄνδρες τεθνᾶσιν ἐκ χερῶν αὐτοκτόνων. 734. So again Itys falls by the hands of his mother αὐτοφόνως Aesch. Suppl. 69. For the expression compare also Eur. Or. 1037, αὐτόχειρι θνήσκε — τρώπῃ. Aj. 57, αὐτόχειρ κτείνειν. V. Lobeck. ad Aj. 841. Musgrave therefore translates well enough: 'manu peremptus.' Neue (ad Aj. 841) comments thus: "αὐτοσφαγεῖς et αὐτόχειρες non tantum sunt qui sua manu, sed qui nefario facinore cadunt. Ant. 1175. Aesch. Suppl. 65, αὐτοφόνως ὦλετο πρὸς χερὸς ἑῶεν &c." Schneid: "The wide meaning of αὐτόχειρ (see on Aj. 828), and the possibility of taking αἰμάσσεται as passive or as middle, leave room for the doubt expressed by the Chorus. Xen. Hell. vi. 4. 35, ἀποθνήσκει, αὐτοχειρία μὲν ὑπὸ τῶν τῆς γυναῖκος ἀδελφῶν, βουλῇ δ' ὅπ' αὐτῆς ἐκείνης." Bergk conj: 'Αγ. Αἰμῶν ὀλωλεν — ΧΟ. ἡ πρὸς οἰκείας χερὸς: Although, as he himself confesses, in this play alone there is no other instance of a line divided between two speakers. αἰμάσσεται. Aj. 909, οἶος ἄρ' αἰμάχθης.

1176. Connect πρὸς also with πατρώας χερὸς. Cf. on 212. Oed. R. 734. Arist. Ach. 533, μήτε γῇ μήτ' ἐν ἀγορᾷ. Schol: τὸ χ, ὅτι ἐρωτᾷ πότερα πατρώας ἢ πρὸς οἰκείας χερὸς, ἀκούσας ἤδη ὅτι αὐτόχειρ ἀπέθανεν.

1177. αὐτοῦ. αὐτοῦ L. πατρὶ μηνίσας φόνου. 'Being wroth with his father because of the murder' of Ant. Gl: ὀργισθεὶς ἔνεκα τοῦ φόνου τῆς Ἀντιγόνης. Cf. Eur. Or. 741, ἴσως σοι θυγατέρος θυμούμενος. Arist. Pac. 659, ὀργὴν γὰρ αὐτοῖς ὦν ἔπαθε πολλὰν ἔχει. Hom. Il. π'. 320, κασιγνήτοιο χολωθείς. δ'. 429. Cf. on Oed. R. 698.

1178. Cf. 1074 f. ὡς ἄρ' — ἤνυσας. Neue compares Aj. 367. El. 1185. Oed. R. 1395. Tr. 871. ὀρθὸν ἤνυσας. 'Hast caused to be verified' or realized. Cf. Oed. R. 506, πρὶν ἴδοιμ' ὀρθὸν ἔσθαι. 720. Oed. C. 454. For ὀρθὸν Oed. C. 1424.

1179. τᾶλλα. Qu. τῶνδε. Cf. Aj.

ΧΟ. καὶ μὴν ὄρῳ τάλαιαν Εὐρυδίκην ὁμοῦ 1180  
δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμάτων  
ἦτοι κλύουσα παιδὸς ἢ τύχῃ πάρα”.

ΕΤΡΥΔΙΚΗ.

ὦ πάντες” ἀστοὶ, τῶν λόγων ἐπρὸς θόμην  
πρὸς ἐξοδόν” στείχουσα, Παλλάδος θεᾶς 1185  
ὅπως ἰκοίμην εὐγμάτων προσήγορος”  
καὶ τυγχάνω τε κλῆθρ’ ἀνασπαστοῦ πύλης

281, ὡς ὦδ’ ἐχόντων τῶνδ’ ἐπίστασθαι σε  
χρή. 904, ὡς ὦδ’ ἐχόντος —. But  
Aj. 981, ὡς ὦδ’ ἐχόντων — πάρα στενάζειν.

1180. Εὐρυδίκην. Hesiod Scut. 83  
calls Creon’s wife ‘Ἡνιόχῃ. Soph., in-  
stead of that name, has chosen the equi-  
valent Εὐρυδίκη (cf. Εὐρυθεμία), i. e.  
‘queen,’ as Κρέων means ‘king.’ SCHN.  
ὁμοῦ. ‘Near, at hand.’ Phil.  
1218 (where the Schol. explains by ἐγγύς).  
Aj. 767. Arist. Pac. 513, καὶ μὴν ὁμοῦ  
’στὶν ἤδη. Eq. 245. Menand. ap. Phot:  
ἤδη γὰρ τοῦ τίκτειν ὁμοῦ.

1181. δάμαρτα τὴν Κρέοντος. Cf. on  
Aj. 101. ἐκ δὲ δωμάτων — πάρα.  
So Aj. 720, Τεύκρος πάρεστιν ἔρτι Μυρίων  
ἀπὸ —. Eur. Hec. 34, μήτηρ ἐκ Τροίας  
πάρα. Cic. ad Att. xi. 16, ‘Ex Africa  
jam adjuturi videntur.’ From Wex.

1182. ἦτοι—ἦ. Cf. Aesch. Ag. 671.  
858. Eur. Or. 1508. Hipp. 1193. Hel.  
1191. Elsewhere ἦ τοι — γε, ἦ &c.  
V. Pors. ad Phoen. 1360. κλύουσα  
παιδός. ‘Having heard of (concerning)  
her child.’ So Oed. C. 307, κλύων σοῦ.  
Phil. 439, ἀναξίου μὲν φωτὸς ἐξερήσομαι.  
Il. ρ’. 427, ἐπειδὴ πρῶτα πυθίσθην ἡνιό-  
χοιο | ἐν κοινήσι πεσόντος. Thucydides,  
ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης.  
V. Porson ad Phoen. 1360. Cf. on Oed.  
C. 436. τύχῃ. ‘By chance.’ Schol:  
ἐκ τύχης. πάρα. περὰ Br. Erf.  
coll. 386, I think, rightly. Oed. R. 531,  
ὦδ’ ἐκ δόμων εἰσφορὸς ἐς δὲον περὰ.

1183. ὦ πάντες ἀστοί. Qu. ἀνακτες  
ἀστοί. Cf. on 988, Θήβης ἀνακτες. Or  
ἐγὼ, ἀνδρες ἀστοί. τῶν λόγων L. M.  
V. Dresd. a. Liv. b. Dind. Wund. Schn.  
Don. Hart. τοῦ λόγου γ’ vulg. Br. Gl:  
τῶν λόγων τοῦ ἀγγέλου ἡκουσα, ἔμαθον.  
Schneid.: ‘your conversation’ (cf. 1190).  
Hermann takes τῶν as an interrogative, as  
equal to τίνας. So also Wunder, coll.  
Tr. 984, παρὰ τοῖσι βροτῶν κείμει; Pro-  
bably rightly, for otherwise τῶν λόγων

can hardly be defended.

1184. πρὸς ἐξοδόν στείχουσα. ‘As I  
was going out.’ Cf. Phil. 43, ἢ πλ’ φορ-  
βῆς νόστον ἐξεληλύθεν. Qu. εἰς ἐξοδόν  
στείχουσα. ‘Ἐξοδος was the usual term  
for a woman’s leaving home on any busi-  
ness. Cf. on Arist. Lys. 16, χαλεπή τοι  
γυναικῶν ἐξοδος. But the expression  
πρὸς ἐξοδόν στείχειν seems a strange and  
harsh one. Qu. εἰς προστρόπην (or some-  
thing like) στείχουσα Παλλάδος θεᾶς, —.

Παλλάδος θεᾶς — εὐγμάτων προσ-  
ήγορος. ‘To address my prayers to the  
goddess Pallas,’ the words εὐγμάτων  
προσήγορος (Schol: δι’ εὐχῶν προσαγο-  
ρεύουσα) forming a single notion of a sup-  
pliant (ἰκέτις), on which depends the  
other gen. Παλλάδος θεᾶς. The double  
genitive, of the person and thing, com-  
bined, as in 1205, κόρης νυμφεῖον ‘Αἰδου.  
So they said διδάσκαλος τῶν παιδῶν εἰμὶ  
μαθημάτων (Tricl.). Otherwise εὐγμῶν  
would be an obvious conjecture. Wun-  
der: ‘ut ad Palladem deam preces face-  
rem.’ Who supposes a statue of Pallas  
stood before the palace. Cf. on Oed. R.  
16. In like manner Jocasta is repre-  
sented as about to offer up supplications  
to Apollo in Oed. R. 911—23. Tricli-  
nius doubts whether to construe Παλλά-  
δος θεᾶς with ἐξοδόν, or προσήγορος,  
though he inclines to the latter. The old  
edd. stop thus: στείχουσα Παλλάδος  
θεᾶς, | ὅπως —. Corrected by Camer.  
Heath. Br. &c. Παλλάδος θεᾶς.  
Eur. Tro. 545. So θεὰ Ἥρα ibid. 983.  
(Musgr.) Soph. speaks as an Athenian.  
Cf. on Oed. R. 20. 159.

1185. εὐγμάτων. ‘Prayers.’ Aesch.  
Cho. 456. Perhaps εὐγμῶν, ‘with  
prayers.’ Cf. on prec. v.

1186. τυγχάνω — χαλῶσα. ‘I happen  
to be losing.’ Arist. Lys. 377, εἰ ῥύμμα  
τυγχάνεις ἔχων. Pl. 1040, κατηγοροῦσα  
τυγχάνω. τε (supr. γ) L. Herm.



χαλῶσα, καὶ με φθόγγος οἰκείου κακοῦ  
βάλλει δι' ὧτων ὑπτία δὲ κλίνομαι  
δείσασα πρὸς δμῳαῖσι κάποπλήσσομαι.  
ἀλλ' ὅστις ἦν ὁ μῦθος αὐθις εἶπατε  
κακῶν γὰρ οὐκ ἄπειρος οὓς' ἀκούσομαι.

1190

ΑΓ. ἐγὼ, φίλη δέσποινα, καὶ παρὼν ἐρῶ,  
κοῦδὲν παρήσω τῆς ἀληθείας ἔπος.  
τί γάρ σε μαλθάσσοιμ' ἂν ὦν εἰς ὕστερον  
ψεύσται φανούμεθ' ; ὀρθὸν ἀλήθει' αἰεί.

1195

Wex. Dind. Wund. Schn. Don. Hart. γε vulg. δὲ M. For the particles καὶ — τε — καὶ Wunder compares Xen. An. iv. 6. 2, καὶ ἥδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ καὶ ὁ Χειρίσοφος αὐτῷ ἐχαλεπάνθη ὅτι &c. Cyr. i. 4. 28, καὶ ὁδὸν τε ὅπως πολλὴν διηγνύσθαι αὐτοῖς, καὶ τὸν Μῆδον ἡκεῖν πάλιν &c. Anab. i. 8. 1, καὶ ἥδη τε ἦν ἀμφὶ ἀγορὰν πλῆθυσσαν, καὶ πλεσίον ἦν ὁ σταθμὸς, — ἦν ἡ Παναγοῦς προφαίνεται. Wex quotes Fr. 239, καὶ κλίνεται τε (vulg. γε) κάποπερκοῦται βότρυς, 'et simul ac dies inclinatur una maturescit.' Phil. 671. El. 1314. κληθρ' Erf. &c. κλειθρ' vulg. Eur. Hipp. 808, χαλᾶτε κληθρα, πρόσκοιοι, πυλωμάτων. Hel. 1196 &c. ἀνασπαστοῦ. 'Drawn back, thrown open,' the effect or result of κληθρα χαλῶσα. Cf. on Oed. C. 1200, τῶν σῶν ἀδέρκτων ὁμμάτων τητωμένους. Schneid. rightly: 'loosing the bolt of the door which opened in consequence.' 'As the doors of the ancients opened outwards, in going in one drew them to (ἐκπύρρῃσαι, Oed. R. 1244), and in going out loosed the bolt in order to push them open.' SCHN. Hermann in like manner explains κληθρ' ἀνασπαστοῦ πύλης χαλῶσα to mean χαλῶσα κληθρα πύλης (ὥστε γενέσθαι αὐτήν) ἀνασπαστὸν ('januæ, quæ pessulo retracto aperitur'), comparing the expression ἐπισπᾶν τὴν θύραν Xen. Hell. vi. 4. 36, whence ἐπίσπαστρον or ἐπισπαστήρ (on which v. Valk. ad Herod. vi. 91): but he thinks nothing more is meant than the 'pushing back of the bolt' ('pessuli retractio') of the gate. Wunder also understands it simply of the withdrawal of the bolt. And so Schol. rec: βιαίως τὰ κλειθρα τῶν πυλῶν ἀνέσπασα: οὐ γὰρ ἡδυνάμην φέρειν τὴν ἀκοήν. δέον δὲ εἰπεῖν ἀνασπαστῶς, ἀνασπαστοῦ πρὸς τὸ πύλης εἶπεν. Don: "A drawn-back door is a closed door." Mus-

grave explains: 'quæ in aperiendo intus trahitur,' adding "Portæ sc. feminearum aedium difficiles, nec nisi vi quâdam aperiebantur, ut patet ex Aesch. Cho. 878, γυναικείας πύλας | μοχλοῖς χαλᾶτε, καὶ μάλ' ἡβώντος δὲ δεῖ." Cf. Hom. Od. φ. 47, ἐν δὲ κληθρ' ἦκε, θυρέων δ' ἀνέκοντες ὀχῆτας.

1188. βάλλει δι' ὧτων. 'Strikes on the ear.' Phil. 205, βάλλει μ' ἐν τῇ φθογγῇ. Apoll. Rh. ii. 555, δοῦπος—οὔατ' ἔβαλλε. So οὔατα βάλλει in Homer. Cf. 412. ὅπτια δὲ κλίνομαι — πρὸς δμῳαῖσι. 'And I fall backwards from fear into the arms of my attendants' (lit. lean myself against).

1189. δμῳαῖσι. δμῳαῖσι (supr. ἐς) L. δμῳέσσι Liv. b. Cf. 1249. Qu. δέισατε κάποπληκτος ἐν ταῖς δμῳαῖσι.

1190. αὐθις. 'Again.' For she had already heard, as appears from 1183.

1192. καὶ παρὼν ἐρῶ. 'Will both speak as having been an eye-witness,' as an eye-witness. παρὼν. 'An eye-witness.'

The imperfect part. (= ἐπειδὴ παρῆν). Aesch. Pers. 266, καὶ μὴν παρὼν γε κοῦ λόγους ἄλλων κλύων, | Πέρσαι, φράσαι' ἂν οἱ ἐπορσύνθη κακὰ. Cf. on Oed. R. 835. Oed. C. 1687. Tr. 122. Wunder compares Dem. p. 29, 11, πείσσομαι γὰρ εἰ ἂν παρὼν καὶ ἀκούων σόνουδα. p. 473, 22.

1194. μαλθάσσοιμ'. 'Deceive with soft words.' Schol: ἀπατήσοιμι. Cf. Aesch. Ag. 620 f. Oed. C. 774, σκληρὰ μαλθῶς λέγων. Qu. τί γὰρ τι —. Οἱ γὰρ σε συνθάλοιμ' ἂν &c. Aesch. Fr. 685, μηδὲ μ' οἰκτίσας | ζύνθαλπε μῦθος ψεύδεσιν.

1195. ὀρθὸν ἀλήθεια. So Eur. Or. 232. δυσάρεστον οἱ νοσοῦντες. For the enallage of number cf. 1092—3. ἀλήθει'. ἡ ἀλήθεια the mss. ἡ 'ἀλήθει' Burt. Cf. Aesch. Fr. 162, ἀπλᾶ γὰρ ἐστί τῆς ἀλθείας ἔπη.

ἐγὼ δὲ σὺ ποδαγὸς" ἐσπόμεν πόσει  
 πεδίον ἐπ' ἄκρον, ἐνθ' ἔκειτο νηλεές"  
 κυνοσπάρακτον σῶμα Πολυνείκους ἔτι  
 καὶ τὸν μὲν, αἰτήσαντες ἐνοδίαν θεὸν  
 Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν", 1200  
 λούσαντες ἄγνὸν λουτρὸν, ἐν νεοσπάσιν  
 θαλλοῖς ὃ δὴ 'λέλειπτο συγκατήθρομεν  
 καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς"  
 χάσαντες αὖθις" πρὸς λιθόστρωτον κόρης

1196. ἐγὼ δὲ —. 'Well, you must know, I accompanied' &c. I. e., as Wex explains, ἦν δὲ τὸ πρᾶγμα τοιοῦτο· ἐγὼ ἐσπόμεν. Such is often the exegetic force of δέ. Cf. 685. Arist. Ach. 509. Brunck injudiciously corrects ἔγωγε. ποδαγὸς ἐσπόμεν. How could the same person lead and follow? justly asks Triclinius, though his explanation is absurd. Qu. ἐγὼ δ' ὅπαδός σὺ ξυνοσπόμεν πόσει. Or ἐγὼ δὲ σὺ προπομπὸς ἐσπόμεν πόσει ποδαγὸς the Doric form used by the Tragedians as κυναγός.

1197. πεδίον ἐπ' ἄκρον. πεδίον ἐπ' ἄκρων E. L. (πεδίον). M. T. Aug. Liv. b. 'To the extreme part or margin of the plain.' νηλεές. 'Unpitied.' Schol: ἐλέους μὴ τυχόν. Oed. R. 181. Aesch. Fr. 240, νηλεὺς (νηλέως Elmsl.) | ὧδ' ἐρρύθμισμαι. Elmsley Ed. Rev. xxiii. p. 230, corrects νηλέως (from νηλῆς, not νηλεῆς). Perhaps νηλῆς ὕν. Usually νηλῆς is neuter, as in Pind. P. xi. 22, νηλῆς γυνή, 'a merciless woman.'

1198. Connect ἔτι with ἔκειτο.

1199. καὶ τὸν μὲν —. Connect with λούσαντες 1201. Answered by αὖθις 1204. ἐνοδίαν θεόν. I. e. Hecate, called in Latin 'Trivia.' Schol: τὴν Ἑκάτην ἢ τὴν Περσεφόνην. Fr. 480, ἢ εἰνοδία Ἑκάτη. "Hecate, in Hom. H. 440 f., attendant of Demeter, coalesces partly with Artemis Ἑκάτη, partly with Persephone." SCHN. The goddess is invoked under this name, because Polynices lay unburied on the open ground.

1200. ὀργὰς εὐμενεῖς κατασχεθεῖν. 'To entertain a kindly feeling.' Musgrave: 'animum mitem et propitium habere.' Eur. Tro. 53, ἐπ' ἡνέσ' ὀργὰς ἡπίους. For the plural ὀργαί 'disposition' (Lat. 'animum') cf. also Ant. 957, κερτομίοις ὀργαῖς. 356, ἀστυνόμους ὀργὰς. Aj. 640, συντράφοις ὀργαῖς ἔμπεδος. Or, 'to restrain their feelings so that they should

be propitious.' Cf. El. 1011, κατὰσχευ ὀργήν. 1283, ἔσχον ὀργάν. 754, κατασχεθόντες ἱππικὸν δρόμον. In which sense Brunck explains: 'ut placidi remitterent iras.' And Wunder: 'ut iram benevoli cohiberent (ut ne irati, sed benevoli nobis essent).' Tricl: δέον εὐμενῶς εἰπεῖν, εὐμενεῖς εἰπε πρὸς τὸ ὀργὰς· διότι τὸ τὴν ὀργὴν ἐπέχειν εὐμενεῖά ἐστιν. Cf. on 1080. For the general sentiment cf. Oed. C. 486. κατασχεθεῖν Elmsl. &c. κατασχεθεῖν the mss. I would read instead παρασχεθεῖν, 'to show, or lend,' Lat. 'præbere.' So in Latin 'facilem præbere aurem.' Eur. Suppl. 888, παρασχεῖν σῶμα χρήσιμον. Dem. p. 326, χρησίμους παρέχουσιν αὐτοῦς.

1201. λούσαντες — λουτρὸν. So 1045, πίπτουσι — πτώματα. Tr. 50. νεοσπάσιν. 'Newly pulled or gathered.' Fr. 445, θαλλὸν χιμαίραις προσφέρων νεοσπάδα. Compare ὀλοσπάς (Fr. 919), λιθοσπάς, λυκοσπάς (Hesych: λυκοσπάδες ἵπποι).

1202. θαλλοῖς. 'Boughs or twigs,' specially those of olive (Oed. C. 475), which were used at funerals for burning the dead. V. Demosth. c. Macart. 1074, 22. Cf. in Arist. Eccl. 1031, καὶ κλήμαθ' ὀπρόθου συγκλάσασα τέτταρα. ὃ δὴ λέλειπτο vulg. even the edd. rece. Write ὃ δὴ 'λέλειπτο. Cf. Arist. Vesp. 235, πᾶρ-εσθ' ὃ δὴ λοιπὸν γ' ἔτ' ἐστίν.

1203. τύμβον — χάσαντες. Eur. Iph. T. 683, τύμβον τε χάσον. Alc. 1016, χάμα — τύμβος. Plato com. ap. Plut. Them. p. 128 E, ὃ οὐδ' δὲ τύμβος ἐν καλῷ κεχωσμένος. Hence τυμβόχωστος 848. V. Blomf. Gl. Sept. 947 and 1024. οἰκείας χθονός. I. e. πατρίδας, 'of soil of his native land.' Cf. Oed. C. 406, ἢ καὶ κατασκιώσει Θηβαίᾳ (f. —σιν οἰκείᾳ) κόνει; Hence perhaps we should read here οἰκείας κόνεως.

1204. αὖθις. Qu. εὐθὺς, or εἴτ' αὖ, or

νυμφεῖον Ἄιδου κοῖλον εἰσεβαίνομεν'. 1205  
 φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων  
 κλύει τις ἀκτέριστον ἀμφὶ παστάδα,  
 καὶ δεσπότη Κρέοντι σημαίνει μολῶν  
 τῷ δ' ἀθλίας ἄσσημα' περιβαίνει' βοῆς  
 ἔρποντι μᾶλλον ἄσσον, οἰμῶξας δ' ἔπος 1210

οὔτω. πρὸς — νυμφεῖον — εἰσεβαίνομεν. Schneid. translates: 'we went towards the sepulchral vault in order to enter in,' coll. Oed. C. 125, προσέβα — ἐς ἄλλος. Perhaps εἰσεβαίνομεν is not correct. Qu. εἰσωρμώμεθα (or ἐξ.). λιθόστρων. 'Paved or lined with masonry.' κόρης νυμφεῖον Ἄιδου. A double genitive, as in 1184. Cf. on Phil. 489. Νυμφεῖον Ἄιδου forms one idea, to which κόρης is added. Cf. Eur. Herc. 561, Ἄιδου τάσδε περιβολὰς κόρης.

1205. νυμφεῖον Ἄιδου. Cf. 654. 816. Compare the language of Antigone herself 816, Ἀχέροντι νυμφεῖσιν. Schol: νυμφεῖον. τὸν νυμφῶνα.

1206. φωνῆς. χάμου Hart. ἄπωθεν. The same form is required by the metre Tr. 816. Eur. Iph. A. 983. Iph. T. 108. Her. 674. Arist. Pl. 674. Hence it is reasonable to conclude that ἄποθεν, which is nowhere required by the metre, is not the correct form. ὀρθίων κωκυμάτων. 'Loud wailings.' El. 685, δὲ ἦσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων. Aesch. Cho. 749, ὀρθίων κελευμάτων. Pers. 389, ὀρθιον δ' ἄμα | ἀντηλάλαξε νησιώτιδος πέτρας | Ἠχώ. Eur. Her. 830, ἐπεὶ δ' ἐσήμην' ὀρθιον Τυρσηνικῇ | σάλπιγγι. Iph. A. 94, ὀρθίῳ κηρύγματι. Il. λ'. 10, ἦυσε θεὰ μέγα τε δεινὸν τε | ὄρθι'. H. in Cer. 20, ἰάχησε δ' ἄρ' ὄρθια φωνῇ. Pind. Ol. ix. 109, ὄρθιον ὄρουσαι θαρσύνειν. V. ad Arist. Ach. 16, τὸν ὄρθιον νόμον. Hence ὀρθιάζειν, ὀρθίασμα (Arist. Ach. 1042), &c.

1207. ἀκτέριστον. Schol: τὸν κακοκτέριστον τῆς Ἀντιγόνης τόπον (τύμβον or τάφον?). ἢ τὸν μὴ δεξιόμενον ἐντάφια. παστάδα. The παστάς (contr. from παραστάς, Cratin. ap. Poll. vii. 122, παραστάδας καὶ πρόθυρα βοῦλει ποικίλα) was an open porch or vestibule with pillars, standing out from a wall, the same as στοὰ, ἐξέδρα (Eur. Or. 1415). αἴθουσα (Hom.). The word occurs in Herod. ii. 169, παστάς λιθινὴ ἡσκημένη στύλοισι &c. Xen. Mem. iii. 8, 9. Plutarch. Brut. 55, &c. παρα-στάς = 've-stibulum' (cf.

'pro-stibulum'), just as παρά-φρων = 've-cors,' observes Don.

1208. μολῶν. μαθὼν L. sup.

1209. τῷ δ' — ἔρποντι. The dative, says Schneid., is a construction according to the sense, as with εἰσέρχεσθαι. So Od. vi. 122. Qu. τὸν δ' — ἔρποντα.

ἀθλίας ἄσσημα — βοῆς. Almost equivalent to ἀθλία ἄσσημος βοή. Cf. 1004, βοῖβδος οὐκ ἄσσημος. Tr. 866, οὐκ ἄσσημον — κωκυτόν. Oed. C. 1668, γῶν οὐκ ἄσσημονες φθόγγοι. For ἄσσημα — βοῆς cf. 1265, ἐμὼν ἀνολβα βουλευμάτων. 1229, ἐν τῷ ξυφορᾷ διεφθάρης; Oed. R. 261, κοινῶν τε παίδων κοιὰ (if indeed the passage be sound). Aj. 1144, ἡνίκ' ἐν κακῷ | χειμῶνος εἴχεται'. 314. Eur. Ph. 1500, βοστρυχάδεος ἄβρα παρηίδος (i. e. βοστρυχάδῃ ἄβραν παρηίδα). Virg. Aen. i. 422, 'Strata viarum.' For ἄσσημα Musgrave suggests ἄσημα 'fiatus,' as αὐλῶν πνοή Arist. Ran. 154. Apoll. Rhod. ii. 81, ἐπ' ἄλλω δ' ἄλλος ἄηται δοῦπος.

περιβαίνει. 'Surrounds.' I. q. ἀμφιβαίνει, ἀμφίσταται, which verbs are commonly used of sound. Cf. Oed. C. 1478. Oed. R. 1310. So ἀμφέρχεσθαι and περιέρχεσθαι of sound in Homer Od. ζ'. 122. π'. 6. ρ'. 261. τ'. 444, as Neue observes. Cf. Arist. Vesp. 974, κακὸν τι περιβαίνει με. Eur. Suppl. 609, τόδε μοι θράσος ἀμφιβαίνει. Schaefer's conjecture περισταίνει is adopted by Hart. Cf. 1214, παιδὸς με σαίνει φθόγγος. (The interchange of Σ and Β was natural.) Wunder gives, from conjecture, περιπολεῖ. Qu. περιβάλλει. Eur. Ph. 1467, καὶ χαίρει' ἤδη γὰρ με περιβάλλει σκότος. Herc. 740, αἰαί, στεναγμῶν γὰρ με περιβάλλει νέφος. Or perhaps περιχεῖται (cf. on Phil. 190).

1210. μᾶλλον ἄσσον. 'More near.' ἄσσον, like the Latin 'ocius,' though comparative in form, is used positively as ἔγγυς. This therefore is dissimilar from Aesch. Sept. 673, μᾶλλον ἐνδικώτερος. Suppl. 287, μᾶλλον ἐμπερέστεραι. Eur. Hec. 381, μᾶλλον εὐτυχέστερος. Hipp. 487, μᾶλλον ἀλγίων. Hom. Il. ω'. 243, βῆτεροι γὰρ μᾶλλον &c. Arist. Eccl.

ἴησι δυσθρήνητον ὦ τάλας ἐγὼ,  
 ἄρ' εἰμὶ μάντις ; ἄρα δυστυχεστάτην  
 κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν ;  
 παιδός με σαίνει φθόγγος. ἀλλὰ, πρόσπολοι,  
 ἴτ' ἄσπον ὠκέϊς, καὶ παραστάντες τάφῳ  
 ἀθρήσαθ', ἀρμόν χώματος λιθοσπαδῇ" 1215

1131, μάλλον δλβιότερος. Doederlein Min. Soph. p. 8 unnecessarily connects μάλλον with περιβαίνει, ἄσπον with ἔρποντι.

1211. ἔπος ἴησι δυσθρ. Arist. Ran. 823, ἡσεὶ | ῥήματα γομποπαγῇ. Aesch. Cho. 555, φωνὴν ἥσομεν. Eur. Herc. 1298, φωνὴν γὰρ ἡσει. Hec. 338, πᾶσας φθογγὰς ἰείσα.

1212. ἄρα δυστυχεστάτην — ; Oed. C. 1397, ταῖς παρελθούσαις ὁδοῖς. Aj. 994, ὁδὸς θ' ὁδῶν πασῶν ἀνιάσασα δὴ | μάλιστα τοῦμὲν σπλάγχχνον, ἣν νῦν δὴ ἔϊβην.

1213. τῶν παρελθουσῶν. 'Of past.' I. q. τῶν πᾶρος, πρὶν οἱ πρότερον. Cf. Oed. C. 1397, οὔτε ταῖς παρελθούσαις ὁδοῖς | ξηρήδομαι σοι. We should have expected πασῶν ὁδῶν, but cf. on 100 f. Il. α'. 505, ἡκυμορότατος ἄλλων. Arist. Av. 484.

ὁδῶν. Perhaps πολλὴ (δυστυχεσ-τάτην), or πᾶρος ; or else τὴν νῦν ἀφέρ-πω —. I do not like the union of κέλευ-θον and ὁδῶν (which is perhaps a gloss). But cf. Aj. 994. σαίνει. 'Falls gently on my ear.' Lat. 'blanditur, mulcet, leniter tangit.' Cf. Oed. C. 320. Aesch. Cho. 188, σαίνομαι δ' ὅπ' ἐλπίδος. Eur. Ion. 683, οὐ με σαίνει θέσφατα. Rhes. 55, σαίνει μ' ἐννυχος φρυκτωρία. Hipp. 863, καὶ μὴν τύποι γε σφενδόνης χρυσηλάτου — προσσαίνουσί με. Arist. Eq. 211, τὰ μὲν λόγῳ αἰκάλλει με.

1216. ἀθρήσαθ', ἀρμόν — Heath. Br. Vauv. and most edd. rece. ἀθρήσαθ' ἀρμόν χώματος λιθοσπαδῇ, | δύντες — edd. vet. Schn. Weis. Bened. Translate: 'Survey (examine) the aperture of the tomb made by the removal of the stones.' The aperture is meant which had been made by Hæmon, and which of course remained still unclosed. The mouths of sepulchral caverns it was customary to stop or wall up with stones. Cf. Matth. Ev. xxvii. 60, προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν. xxviii. 2. Luke xxiv. 2. Mark xvi. 4. John xi. 38—41. x. 1. Wunder: 'ubi in commissuram tumuli saxei solu-

tam ad ipsum ostium penetrarit (i. e. ubi soluta ad ipsum ostium tumuli saxei compage in tumulum penetrarit).' Ottema: 'contemplamini saxeæ claustra speluncæ (clausa an aperta sint)' &c. He adds: "Ipsam enim jam ostium indicio esse poterat utrum aliquis intrasset necne. Si compagine essent intactæ, Creontem aures fefellerat." Vauv. explains ἀρμόν &c. of the key stone that had been removed, and not replaced after Hæmon's entrance. The construction of δύναι οἱ δύνειν with an accusative is quite correct. Hom. Il. xxii. 99, πύλας καὶ τείχεα δύω. xi. 36, ἔδω νέφεα. xviii. 140, δῦτε θαλάσσης εὐρέα κόλπον. vi. 19, γαῖαν ἐδύτην. xiv. 63. Od. vii. 18. xvii. 276. Though occasionally a prep. is added. Od. v. 352, ἐς πόντον ἐδύσατο. Il. v. 140. vi. 136. Schaefer's correction therefore on this ground, ἀθρήσαθ' ἀρμόν — λιθοσπαδῇ, δύντες &c., is not required.

ἀρμόν. I. q. ἀρμονίαν. 'A joint, fissure, or opening.' Schol: τὴν ἐκ λίθων ἀρμονίαν τοῦ τάφου. Eur. Hipp. 809, ἐκλύεθ' ἀρμούς, ὡς ἴδω πικρὰν θεάμ. 'Armois occurs also Eur. Iph. T. 263. Med. 1315. Hipp. 825. Erech. Fr. i. 12. Cret. Fr. ii. 9. Schaefer quotes Dion. Hal. v. 7, ἀρμῷ τινι τῆς θύρας διαφανεῖ τὴν ὕψιν προσβαλόν. Plutarch. Alex. c. 3, ἣν (ὕψιν) τῇ τῆς θύρας ἀρμῷ προσβαλόν, κατόπτευσεν &c. Donaldson compares the use of ἀρμονία in Paus. Boeot. 38 (on which see Leake, Morea ii. 379). For specimens of rude doorways he refers to Dodwell's Cyclop. Rem. pl. 4. 8. 11. 40, &c.

ἀρμόν λιθοσπαδῇ. 'The opening of the sepulchral chamber made by the removal of the stone,' or where the stone is removed. So Erfurd rightly explains: 'rimam evulsis saxis factam.' Schol: λιθοσπαδῇ. ὡς λίθου ἀποσπασθέντος, ὅπως εἰσέλθῃ ὁ Αἴμων. ἢ ὑμεῖς ἀποσπᾶντες ἀθρήσατε (λιθοσπαδῇ being put proleptically: cf. on 1186). Since Hæmon had already made an opening, which had not been closed up again, there could be no neces-

δύντες πρὸς αὐτὸ" στόμιον", εἰ τὸν Αἴμονος  
φθόγγον συνίημι, ἥ θεοῖσι κλέπτομαι.  
τάδ' ἐξ ἀθύμου" δεσπότην κελύσματος"  
ἤθρουμέν· ἐν δὲ λοισθίῳ τυμβεύματι  
τὴν μὲν κρεμαστὴν αὐχένος κατείδομεν,  
βρόχῳ μιτῶδει σινδόνος καθημμένην,

1220

sity for one to be made now. λιθο-  
σπαδῇ. λιθοσπαγῇ (as θεόδοτος, διόδο-  
τος) conj. Musgr. Perhaps λιθοσπάδα  
(as 1201, νεοσπάειν). But cf. Phil. 290,  
νευροσπαδῆς ἄτρακτος. Aesch. Eum. 42,  
νεοσπαδὲς ξίφος.

1217. πρὸς αὐτὸ στόμιον. 'To the very  
mouth' of the vault. But is this good  
Greek without the addition of the article?  
Qu. πρὸς ἄκρον στόμιον, i. e. 'to the thresh-  
hold, the margin of the entrance' (so  
1197, πεδίον ἐπ' ἄκρον), or πρὸς ἑσχατον  
στόμ', or rather πρὸς αὐτὸ τὸ στόμ' (the  
blunder probably having arisen from the  
slipping out of τὸ after αὐτὸ). The στό-  
μιον was probably a narrow opening hewn  
out of the side of the hill, forming an  
approach to the actual entrance of the  
vault. Aesch. Cho. 794. 940. Eur. Iph.  
T. 1392. cf. M. Liv. b. Cf. on  
Oed. C. 80. Connect εἰ with ἀθρήσατε.

1218. ἥ θεοῖσι κλέπτομαι. 'Or whether  
I am deceived by the gods.' Schol: ἥ  
ἀπατώμαι ὑπὸ τῶν θεῶν. Cf. on 681, εἰ  
μὴ τῷ χρόνῳ κεκλέμεθα.

1219. τάδ' ἐξ ἀθύμου —. τάδ' ὀξυθύμου  
— conj. ed. Lond. τάδ' οὖν — Heath.  
Construe κελύσματος ἐξ ἀθύμου δεσπότην.  
As if ἐκ δεσπότην κελυσθέντες. Simi-  
larly Oed. R. 310, φθορήσας μήτ' ἀπ'  
οἰωνῶν φάτιν. Aj. 759, βαρεῖαις πρὸς  
θεῶν δυσπραξίαις. El. 124, τὸν πάλαι ἐκ  
δολερᾶς ἀθεώτατα | μητρὸς ἀλόγν' ἀπάταις  
'Αγαμέμνονα. Tr. 941, ἐκ δυοῖν — ὥφραν-  
ισμένους Βίον. Ant. 1017, πλῆρεις ὑπ'  
οἰωνῶν τε καὶ κινῶν βορᾶς. 95, τὴν ἐξ  
ἐμοῦ δυσβουλίαν. Aesch. Sept. 820, βα-  
σιλεῖον ὁμοσπόριον | πέτωκεν αἶμα γὰρ  
ὑπ' ἀλλήλων φόνῳ. 747, κρατηθεὶς ἐκ  
φίλων ἀβουλλίας (ἐκ φίλων ἀβουλίας conj.  
Blomf.). But I have little doubt that ἐξ  
— κελύσματος (proposed by Burton p.  
143, and adopted by Hart.) is the true  
reading. Cf. Aesch. Pers. 403, ἔπαισαν  
ἄλμην βρύχιον ἐκ κελύσματος. Eur. Iph.  
T. 1405. Thuc. vii. 70. ii. 92, ἀπὸ ἐνὸς  
κελύσματος ἐμβοήσαντες. vii. 40, ἐπιφε-  
ρόμενοι ἐκ παρακλύσεως. Sophron. ap.  
Athen. p. 87 A, ἐξ ἐνὸς κελύσματος.  
Arist. Pl. 760, ἐξ ἐνὸς λόγου | ὀρχεῖσθε.

Aesch. Pr. 762, αὐτὸς πρὸς αὐτοῦ κεροφρό-  
νων βουλευμάτων. Schneid. also suspects  
that the true reading may be κελυσμάτων,  
"the ending corrupted into —μασι, from  
the similar endings of the prec. and foll.  
vv. —μαι, —ματι." The Schol. rec. with  
little probability connects ἐξ with ἡθροῦμεν.

1220. ἡθροῦμεν. 'We examined, looked  
attentively.' Cf. 1216. Neue conjectures  
ἑδρῶμεν, thinking that τάδε agrees but ill  
with ἡθροῦμεν. Perhaps ἡθροῦμεν may  
have been a gloss.

ἐν δὲ λοισθίῳ  
τυμβ. 'And at the furthest end of the  
chamber.' Gl: ἐν ἑσχατῷ τῷ τῷ  
τάφου. Cf. El. 900, ἑσχατῆς — πυρᾶς.  
720. Qu. εἰ' ἐν ἑσχατῷ τυμβεύματι.

1221. κρεμαστὴν αὐχένος. 'Suspended  
by the neck.' So Phaedra in Eur. Hipp.  
778, βασίλιν οὐκ ἐτ' ἔστι δὴ | γυνή,  
κρεμαστοῖς ἐν βρόχοις ἡρτημένη. Suicide  
by hanging seems to have been popular  
among the ladies in former times. Besides  
the present case of Antigone, we find this  
mode of death resorted to by Jocasta in  
Oedipus Rex, Deianira in the Trachiniae,  
Phaedra in Eur. Hipp., Amata in Virg.  
Aen. xii. 603, and others. For the con-  
struction cf. Ant. 849, φίλων ἑκλαυτοί.  
1034, μαντικῆς ἄτρακτος. Oed. C. 1722,  
κακῶν — δυσάλωτος. Tr. 1051, 'Ερινίης  
ὄφαντὸν ἀμφίβληστρον. Aj. 910, ἄφρακτος  
φίλων. Phil. 867, ἐλπίδων ἀπιστον ἐπι-  
κούρημα. 1066, φωνῆς — προσφθεγμένη.  
417, οὐμπολητὸς Σισύφου. El. 344,  
κεινῆς διδακτᾶ. Milton Sams. Ag. 1582,  
'Unwounded of his enemies he fell'  
Matth. 5. 331.

1222. βρόχῳ μιτῶδει σινδόνος. 'With  
a corded ('twisted,' πλεκτῆ) noose of fine  
linen.' Cf. 54, πλεκταῖσιν ἀργάνουσιν  
ἐμπλεγμένην. Oed. R. 1264. Trici-  
nius supposes her to have used her zone  
or girdle. μιτῶδει E. M. corr. T.  
μιτῶδι (supr. ρ εἰ) L. μητρώδει M. p.  
μιτρώδει Ald. Compare the epithets διω-  
τος, τρίμιτος, πολύμιτος, and also the  
subst. μίτρα. Herod. ii. 86, κατελεύσονται  
πάν αὐτοῦ τὸ σῆμα σινδόνος βυσσίνι  
τελαμῶσι. vii. 181. καθημμένην.  
'Bound, entwined, fastened.' From καθ-

τὸν δ' ἀμφὶ μέσση περιπετῇ προσκείμενον,  
 εὐνῆς ἀποιμώζοντα τῆς κάτω φθορὰν  
 καὶ πατρός ἔργα καὶ τὸ δύστηνον λέχος". 1225  
 ὁ δ' ὡς ὁρᾷ σφε, στυγνὸν οἰμῶξας" ἔσω  
 χωρεῖ πρὸς αὐτὸν κἀνακωκύσας καλεῖ·  
 ὦ τλῆμον, οἶον ἔργον εἵργασαι· τίνα  
 νοῦν ἔσχες; ἐν τῷ ξυμφορᾶς" διεφθάρης;  
 ἐξελθε, τέκνον, ἰκέσιός σε λίσσομαι. 1230  
 τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,  
 πτύσας προσώπῳ κούδεν ἀντειπὼν, ξίφους

ἀπτω. Schol: τὸν τράχηλον δεδεμένην. Eur. Hypsip. Fr. i. θύροισι καὶ νεβρῶν δοραῖς | καθαρῶς. Cf. on Trach. 1053.

1223. ἀμφὶ μέσση. The same form occurs again in trimeters 1236. Fr. 239, and in choral parts Oed. C. 1247. Tr. 635. So μοῦνος (v. ad Oed. R. 304), ξείνος (Oed. C. 33), νοῦσος &c. So also χεῖρ-ρῶσιν below 1297. Perhaps ἀμφὶ μεσάτῃ περιπετῇ. Cf. Aj. 907.

1224. εὐνῆς — τῆς κάτω. 'Of his betrothed now below.' Br: 'sponsae Orco demissae.' Cf. 890, μετοικίας — τῆς ἄνω. Gl: ἀποκλειόμενον πῶς, θανούσης αὐτῆς, τοῦ ταύτης λέχους ἐστέρηται. In like manner λέχος is used for 'wife.'

1225. λέχος. 'His (destined) bride.' Cf. on Oed. C. 251. Bergk conjectures λάχος. Cf. on 1303.

1226. στυγνὸν οἰμῶξας. Qu. στύγν' ἀνοιμῶξας.

1228. εἵργασαι. Qu. εἰργάσω, to agree with ἔσχες. Cf. on Phil. 928.

τίνα νοῦν ἔσχες. 'What possessed you to do it?' Plato Rep. vi. 492 C, τὸ λεγόμενον, τίνα οἰε καρδίαν ἔσχειν; DON.

1229. ἐν τῷ ξυμφορᾶς. 'By what (kind) of calamity?' Matth. § 442. 3. Cf. Aj. 314, ἐν τῷ πρῶγματος; El. 170. Oed. C. 1138, ἐς τοῦδ' ἡμέρας. Eur. Hel. 1194, ἐν τῷ κείσαι συμφορᾶς; 748, εἰς ἐν λθόντες τύχης. Cf. on 1209 above. Qu. ἐν τῷ ξυμφορᾶ (written ξυμφοραῖ), or ἐκ τοῦ ξυμφορᾶς.

1231. παπτήνας. 'Having looked around.' Cf. Aj. 11. Hom. Il. δ'. 400, παπαίνων ἦρνα Μαχάονα (coll. xvii. 115). Pind. P. iii. 39, παπαίνειν τὰ πόρρω (coll. Ol. i. 183). P. iv. 169. Iliad. ρ'. 674, πάντοσε παπαίνων, ὅστ' αἰετοῖς. — ὡς τότε σοί, Μενέλαε διωτρεφῆς, ὅσσε φαεινὸν | πάντοσε διωίσθηρ. δ'. 200. γ'. 551. χ'. 23. 380. Aesch. Pr.

334, πάπταινε δ' αὐτὸς μὴ τι πημαθῆς ὀδῶ. 1036, πάπταινε καὶ φρόντιζε. Perhaps we should stop thus: τὸν δ', ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς, | πτύσας προσώπῳ. Cf. 653, πτύσας ὡσεὶ τε δυσμενῇ.

1232. πτύσας προσώπῳ. 'Showing scorn of him by his countenance, looking scornfully on him.' Lat. 'vultu respiciens' (patrem, patris dicta). Schol: οἶον ἀποστραφεὶς καὶ σκυθρωπάσας, καὶ ἐκ τοῦ προσώπου καταμεμψόμενος. οὐ κυρίως προσπτύσας τῷ πατρὶ, ἐς καὶ ἡμεῖς ἐν τῇ συνηθείᾳ φαμέν. Gl: προσώπῳ. τῷ αὐτοῦ. So Vauv. explains: 'vultum cum contemptu avertens.' And Dind: 'vultu abominans patrem.' Schneid: 'showing his abhorrence of him with his looks.' Cf. 653. Plat. Euthyd. 257 E. Others wrongly understand προσώπῳ of Creon's face. Musgr: 'patris faciem inspuens.' Bulwer: 'The son stood dumb, and spat upon his face (!)'. Qu. πτύσας πρὸς (or ἐπ') αὐτόν. Cf. Theocr. ii. 39, ὡς μὴ βασκανθῶ δέ, τρις εἰς ἐμὸν ἔπτυσσα κόλπον. ξίφους. δλως Liv. b. and (supr. ξίφους) L. Possibly ξίφους was a mere gloss. Οὐδὲν δλως is a phrase confined to prose writers, as Dind. remarks, who adds that if the poet had wished to write simply κνώδοντας, he might easily have given κούδεν ἀντειπὼν ἔπος. He therefore considers δλως the error of some ancient copyist. ξίφους — διπλοῦς κνώδοντας.

'The double edge of his sword,' i.e. his double-edged sword. Gl: τὸ δίστομον ξίφος. Schol: διπλᾶς ἀκμᾶς. Cf. on Aj. 1025. Schneid. understands the projecting teeth on each side of the sword at the junction of handle and blade, such as were also on hunting-spears. Lat. 'remora gladii.' The Schol. derives κνώδων from κἀνειν τοῖς ὀδοῦσι (!). Aristotle, Poet. c.

ἔλκει διπλοῦς κνώδοντας, ἐκ δ' ὀρμωμένου  
 πατρὸς φυγαῖσιν ἤμπλακ' εἴθ' ὁ δύσμορος  
 αὐτῷ χολωθεῖς, ὥσπερ εἶχ', ἐπενταθεῖς 1235  
 ἤρεισε πλευραῖς μέσσον ἐγχος, ἐς δ' ὕγρον  
 ἀγκῶν' ἐτ' ἐμφρων παρθένῳ' προσπτύσσεται  
 καὶ φυσιῶν ὀξεῖαν ἐκβάλλει' ῥοήν†

xiv. evidently points to this passage (not to 751), where he condemns, as ἀπαθεῖς and unworthy of the Tragic muse, such an abortive attempt as that which Haemon here makes upon Creon. The Schol. thinks that Haemon did not really intend to strike his father (coll. 751), but only that the messenger thought this was his intention. A poor explanation this!

1233. ὀρμωμένου — φυγαῖσιν. Cf. on Phil. 1149. ἤμπλακ'. 'He missed.' Gl: ἀπέτυχε.

1235. ἐπενταθεῖς. 'Having stretched himself over it.' Erf: 'in ensem protentus.' Instead of the middle ἐπεντεινόμενος. So Ajax comes to his end 883, περιπτυχῆς φασγάνῳ.

1236. ἤρεισε — μέσσον. Connect ἤρεισε (ὥστε εἶναι) μέσσον. 'He fixed the sword against his side in the middle,' lit. so as to be in the middle of it. Wund: 'ut medius esset (ensis) inter costas.' Cf. Oed. C. 1112, ἐρείσαν', ὃ παῖ, πλευρὸν ἀμφιδέξιον (i. e. ὥστε εἶναι ἀμφ.) | ἐμφύντε τῷ φύσαντι. Cf. on Oed. C. 919. πλευραῖς. Or πλευροῖς? See Pors.

ad Hec. 814. Orest. 217. μέσσον. Cf. on 1223. ἐγχος. 'The sword,' as Schol. explains: a sense it often bears in tragedy. V. Aj. 95. 287. 658. 907 (coll. with 30. 828. 1034). Oed. R. 1255. Tr. 1034. Eur. Alc. 76 (coll. 74).

ἐς δ' ὕγρον —. 'And falls still sensible into the flexible (still warm) arm of the maiden.' Cf. 1240, κείται δὲ νεκρὸς (Haemon) περὶ νεκρῷ (Ant.). Schneid. rightly: 'he folds himself to the virgin (clasps her to him in a close embrace),' coll. Tr. 767, προσπτύσσεται | πλευραῖσιν ἀρτίκολλος. Lucian D. M. 20, 2, προσπτύσσομαι ἀνδρογύνῃ ὄντι. So προσκολᾶσθαι τι. Wunder, I think, wrongly translates: 'et languescitibus lacertis — virginem complectitur.' Which would require παρθένον, instead of παρθένῳ. But cf. on next v. Compare with this Propert. ii. 8. 21, 'Quid? non Antigonaē tumulo Boeotius Haemon | corrui ipse suo saucius ense latus? | Et sua cum miserae commiscuit ossa puellae, | qua

sine Thebanam noluit ire domum?' ὕγρον. 'Flexible,' not yet rigid or stiff with death. Brunck translates 'flexile, molle brachium,' and aptly compares Eur. Ph. 1448, ἤκουσε μητρὸς κἀπιθεῖς ὕγρον χέρα. (Of the dying Eteocles.) In an epigram ascribed to Plato we read, ὕγρον ἰεὺς ζευκτῶν χεῖλος ὕπὲρ καλόμενον. Wunder explains 'languentem, deficientem,' citing Tibull. i. 1. 60, 'te teneam moriens deficiente manu?' Schneid. cites Plutarch Cat. M. 20, τοῦ ἔλφους ἐκκρουσθέντος καὶ δι' ὕγρότητα τῆς χειρὸς ἐξαλισθόντος. Gl: ὕγρον. ἐξ αἵματος. May it mean, 'delicate, tender,' as in Theocr. Id. i. 55?

1237. Gl: ἀγκῶν. τὸν αὐτοῦ. παρθένῳ. παρθένον E. Br. Προσπτεύσσειν is joined with a dative Tr. 767. But the usual construction of the verb is certainly with the accus., as in Od. γ. 22, Μέντορ, πῶς δ' ἄρ' ἴω, πῶς τ' ἔρ προσπτύξομαι αὐτόν; Eur. El. 1248, Παλλὰδος σμῆνόν βρέτας | πρόσπτεον. Brunck quotes Apoll. Rh. iv. 1071, οἷα δ' ἀκοίτην | κουρίδιον θαλεροῖσι δάμαρ προσπτύσσετο μύθοις. iii. 782. Cf. Ovid Met. i. 763, 'dixit, et implicuit materno brachia collo.' προσπτύσσεται. 'Folds himself around,' or 'clasps to himself.' Gl: προσπτύσσεται περιπλέκεται.

1238. 'And breathing forth a rapid stream (or gush) of gory drops he spurs it forth on her fair cheek.' Schol: τὴν πνοὴν τοῦ φοίνικος σταλάγματος ἐκβάλλει τῇ λευκῇ αὐτῆς παρειᾷ. ὃ ἐστίν, αἷμα ἐξέπνευσε. In like manner Agamemnon in Aesch. Ag. 1369, ἐκφυσιῶν ὀξεῖαν αἵματος σφαγὴν | (i. e. αἷμα φοίνικος) βάλει μ' ἐρεμνῇ ψακάδι φοινίκας δρόσον. Which passage bears so close a resemblance to ours that we are led to suspect the Attic bee must have drawn hence some of his honey. Compare also Aj. 918 f. Oed. R. 1277, οὐδ' ἄνισαν (γλήναι) | φόνου μυδῶσας σταγόνας. Eur. Rhes. 790. ἐκβάλλει. Qu. ἐμβάλλει (παρειᾷ), or ἐπιβάλλει. But cf. Eur. Ph. 883, ἐκ δ' ἐπνευσ' αὐτοῖς ἀρὰς δεινὰς. Oed. C. 1375. Schol: ὃ ἐστίν, αἷμα ἐξέπνευσεν. Schol.

λευκῇ παρειᾷ φουνίου σταλάγματος.

κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ 1240

τέλη λαχὼν δειλαιοὶ εἰς Ἄιδου δόμους,

δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν

ὄσφ' μέγιστον ἀνδρὶ πρόσκειται κακόν.

ΧΟ. τί τοῦτ' ἂν εἰκάσειας; ἡ γυνὴ πάλιν

φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον. 1245

ΑΓ. καὐτὸς τεθάμβηκ'· ἐλπίσω δὲ βόσκομαι

ἄχῃ τέκνου κλύουσας ἐς πόλιν γούσας

οὐκ ἐξανήσειε, ἀλλ' ὑπὸ στέγης" ἔσω

rec: ἐκπέμπει τῶν βινῶν καὶ τοῦ στόματος αἷμα πρὸς τὸ πρόσωπον τῆς παρθένου. So ἐκβάλλειν δάκρυ Eur. Hec. 298. πρὸν vulg. the Schol. Br. Dind. Wund. Schn. Hart. ῥοήν L. M. Aug. Liv. b. Surely ῥοήν agrees better with ἐκβάλλει than does πρὸν. Eur. Suppl. 690, αἵματος φουνίου ῥοάς. Hel. 990, αἵματος ῥοαί. 1603, αἵματος ἀπορροαί. Cf. Eur. Iph. A. 813, λεπταῖς — Εὐρίπῳ προαῖς (ῥοαῖς conj. Markl.). Perhaps σφαγὴν (as in Aesch. l. l.).

1239. λευκῇ παρειᾷ. 'On the fair cheek.'

1240. κεῖται δὲ νεκρὸς περὶ νεκρῷ. Haemon on Antigone. Eur. Phoen. . 8, πολλοὶ δὲ νεκροὶ περὶ νεκροῖς πεπτακότες. Arist. Ran. 1403, ἐφ' ἑρματος γὰρ ἕρμα καὶ νεκρὸς νεκρῷ. According to other accounts the Sphinx, before the arrival of Oedipus in Thebes, had devoured Creon's son Haemon, κάλλιπτον τε καὶ ἱμερόεστατον ἄλλων. τὰ νυμφικὰ — τέλη. 'The consummation of the rites of marriage,' as they are now in death become united (σύνευροι). So γαμηλίου τέλους Aesch. Eum. 838. The rite of marriage was called τέλος, and married people τέλειοι (cf. on Oed. R. 930). Schol.: τοὺς γὰρ γαμοῦντας τέλειους ἐκάλουν —. Delicately and beautifully expressed! How differently would the matter-of-fact Euripides have handled such a subject!

1241. εἰν Ἄιδου vulg. Dind. Schn. ἐν Ἄιδου E. L. V. Aug. ἐν Ἄιδου Br. ἐν γ' Ἄιδου Heath. Erf. Wund. Hart. Don. εἰς Ἄιδου δόμους conj. Vauv. (coll. Aj. 80, εἰς δόμους μένειν), and Elmsl. Cf. Lob. ad Aj. 80. Dawes M. C. p. 195, rightly, I think, contends that εἰν for ἐν [as εἴνεκα for ἔνεκα, εἰνάλιος for ἐνάλιος &c.] never occurs in Attic writers; except indeed it be in choral metre. Eur.

Alc. 448, εἰν Ἄϊδα δόμοισιν (mel.) — οἰκετεύοις. See Dind. ad Eur. Alc. 232. Qu. ἐν Ἄϊδος δόμοις. Or, ἐν γ' Ἄϊδου δόμοις, 'at least in Hades' (if not on earth). But on the whole I prefer εἰς (corrupted into εἰν) Ἄϊδου δόμους. Cf. Hom. Od. δ'. 835, ἢ ἥδη τέθηκε καὶ εἰν ἄϊδα δόμοισιν. A favourite expression with the tragedians, as also Ἄϊδου πόλιν. V. Elmsl. ad Med. 1203.

1242 f. Cf. 1050. 1347. The application is of course only to Creon. So Oed. C. 1197, γνώσει κακοῦ | θυμοῦ τελευτὴν ὡς κακῇ προσγίγνεται (as here πρόσκειται). Qu. ἐν ἀνθρώποισιν ἡ δυσβουλία.

1243. πρόσκειται κακόν. Fr. 89, βραχεὶ λόγῳ καὶ πολλὰ πρόσκειται σοφά. So προσεῖναι 1252. Cf. on El. 240.

1244. ἡ γυνή. Eurydice.

1246. ἐλπίσω δὲ βόσκομαι. Fr. 687, ἐλπὶς γὰρ ἡ βόσκουσα τοὺς πολλοὺς βροτῶν. Eur. Ph. 407, αἱ δ' ἐλπίδες | βόσκουσι φυγάδας, ὡς λόγος. Bacch. 617, ἐλπίσω δ' ἐβόσκετο. Aesch. Ag. 1648, ἐλπίδας σιτουμένους.

1247. κλύουσας. κλαύουσας Liv. b. ἐς πόλιν. 'Before the citizens.' Cf. Oed. R. 93, ἐς πάντας ἀδᾶ.

1248. οὐκ ἀξίωσειν vulg. 'Will not think proper.' Supply from what follows προθεῖναι, or with Wunder στένειν (coll. Aj. 581, γούσας δακρύειν). Schneid. supplies γοᾶσθαι. Schaefer cites Thuc. i. 134, καὶ αὐτὸν ἐμέλλησαν μὲν (f. ἐμελλον ἐμβάλλειν) ἐς τὸν Κέδδαν, ὅπερ τοὺς κακούργους ἐμβάλλειν εἰώθεσαν. Schol.: ἐλπίσω αὐτὴν μὴ βούλεσθαι δημοσίᾳ θηρεῖν, ἀλλ' ἐν τῷ οἴκῳ μετὰ τῶν θεραπαινίδων. But I suspect the true reading is οὐκ ἐξανήσειν (γούσας). Cf. Aj. 851, ἢ που τάλαινα, τήνδ' ὅταν κλύῃ φάτιν, | ἥσει μέγαν κοκυτὸν ἐν πόλει πόλει. Oed. C. 1376, τοῖδ' ἄρ' ἀπὸ — ἐξανήκ' ἐγώ.



δμωαῖς προθήσειν πένθος οἰκεῖον στένειν  
γνώμης γὰρ οὐκ ἄμοιροστ', ὥσθ' ἁμαρτάνειν.

1250

ΧΟ. οὐκ οἶδ'. ἐμοὶ δ' οὖν ἢ τ' ἄγαν σιγὴ βαρὺ  
δοκεῖ προσεῖναι χῆ μάτην πολλὴ βοή.

ΑΓ. ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον"  
κρυφῇ καλύπτει καρδίᾳ θυμουμένην",  
δόμους παραστείχοντες· εὖ γὰρ οὖν λέγεις·  
καὶ τῆς ἄγαν γάρ ἐστί που" σιγῆς βάρος.

1255

ΧΟ. καὶ μὲν ὅδ' ἀναξ αὐτὸς ἐφῆκε

Eur. El. 59, γόους τ' ἀφίημ' αἰθέρ' εἰς μέγαν πατρί. Herc. 626, καὶ νάματ' ὁσων μηκέτ' ἐξανίετε. Iph. T. 1460, αἰμά τ' ἐξανίτω. Hipp. 1214, κῦμ' ἐξέθηκε (ἐξανήκε?) ταύρον. Or οὐχὶ στενάζειν (as γόους δακρύειν Aj. 581). Unless indeed we correct προθεῖναι for προθήσειν in next v. Burges (ad Suppl. 901) proposes γόνον | οὐκ ὄξιν ἦσειν. ὅπδ στέγης. So 692, ὅπδ σκότου. Qu. ὅπδ στέγαις. Cf. Fr. 563, ὅπδ στέγη.

1249. προθήσειν. 'Will set, enjoin,' lit. 'will propose.' Cf. 216. Schneid. quotes Il. vi. 499, κίχαστο δ' ἐνδοθι πολλὰς | ἀμφιπάλους, τῆσιν δὲ γόνον πάσῃσιν ἐνῶρσεν. xix. 301. xxii. 430. xxiii. 12. 17. xxiv. 723. 747. 761. Qu. προθεῖναι (governed by οὐκ ἀξιώσειν). Cf. on prec. v. οἰκεῖον στένειν. 'To bewail it as a private one' (at home). στένειν. στέγειν Ven.

1250. γνώμης — ἀπειρος vulg. 'Destitute of (wanting in) judgment.' I have given γνώμης — ἄμοιρος. So Aj. 1327, νεκρὸν ταφῆς ἄμοιρον. Cf. El. 473, γνώμας λειπομένα σοφᾶς. Arist. Lys. 1125, αὐτὴ δ' ἐμμαντὴς οὐ κακῶς γνώμης ἔχω. ὥσθ' ἁμαρτάνειν. 'So as to do any thing unseemly.' "With a glimmering of the thought 'We may trust her that she will do herself no harm.'" SCHN. Tricl.: ἀνοικεία ἐαυτῇ ἔργα ποιεῖν.

1251. ἐμοὶ δ' Turn. ἐμοὶ δ' A. L. Ald. ἐμοὶ δ' οὖν. 'But to me nevertheless (for all that).' ἢ τ' ἄγαν σιγῇ. 'Both excessive silence.' Arist. Thesm. 704, ὅσον ὁμῶν ἐξαράξω τὴν ἄγαν αὐθαδίαν. βαρὺ. 'Ominous, alarming.' Lat. 'grave.' Cf. 767.

1252. προσεῖναι. Cf. on 1243. Oed. C. 1198. ἡ μάτην πολλὰ βοή. 'Foolishly much crying.' Oed. C. 658, πολλὰ δὲ μάτην ἔπη.

1253 f. "The ἄγγελος here takes the part which elsewhere usually devolves on

the Chorus, because he is to be put in requisition again as ἐξάγγελος, while the Chorus keeps its place in order to receive Creon, who is just now coming." SCHN.

ἀλλ' εἰσόμεσθα —. 'But we shall learn, if we approach the palace, whether' &c. Schol: ἀλλ' ἔσω ἀπελθόντες μαθησόμεθα μή τι καὶ μανιώδες κρύφα βουλευέται, ἀνελεῖν ἐαυτὴν πειρωμένη. μή τι — καλύπτει. 'Whether she is harbouring any thing' &c. Cf. 278. Schaeff. Melet. p. 115—6. Herm. ad Aj. 272. Elmsl. and Herm. ad Med. 319. The indicative here is right; but in passages where caution or fear is expressed, the subjunctive is required. Cf. on Phil. 30.

1253. μή τι καὶ (καὶ om. Aug.) κατάσχετον. I. e. μὴ καὶ τι —. So εἰ τι μὴ for εἰ μὴ τι. Cf. 278, μὴ τι καὶ θεήλατον —. Musgrave conjectures μὴ τι κατὰσχετον (coll. Clem. Alex. p. 493, ἀκατασχετόν ὁρμῆς), or μὴ τι καὶ — κατὰ σκότον, which latter, I suspect, is the true reading. Perhaps μὴ τι δυσκατάσχετον, 'difficult to be restrained.' κατὰσχετον. 'Suppressed, smothered.' Erf: 'repressum.' Schol: μανιώδες.

1254. κρυφῇ. κρυφῇ Bergk. καλύπτει A. E. L. M. T. &c. Br. καλύπτει Ald. Cf. on prec. v. καρδίᾳ θυμουμένην. καρδίᾳ θυμουμένην Ald. Aesch. Sept. 781, μαινομένην κραδίᾳ. 484, μαινομένην φρενί. Eur. Med. 433, μαινομένην κραδίᾳ. Neue compares Il. ω'. 114. 135, φρεσὶ μαινομένησιν. 584, ἀχρυνμένην κραδίᾳ. Perhaps καρδίᾳ ('in her heart,' καλύπτει) θυμουμένην.

1255. δόμους παρ. Oed. R. 808, δόμους παραστείχοντα. εὖ γὰρ οὖν λέγεις. Cf. 771.

1256. ἐστί που. ἔσθ' ὅπου conj. Bergk. A very probable correction. The same thought as in 1251. Oed. R. 1074 f.

1257. καὶ μὲν ὅδ' ἀναξ —. Cf. 526. ἐφῆκε. 'Approaches.' Aj. 34,

- μνήμ' ἐπίσημον διὰ χειρὸς ἔχων,  
εἰ θέμις εἰπεῖν, οὐκ ἄλλοτρίας  
ἄτης\*, ἀλλ' αὐτὸς ἁμαρτῶν. 1260
- ΚΡ. ἰὼ φρενῶν δυσφρόνων ἁμαρτήματα στρεᾶ'' θανατόεντ'. στρ. α'.
- ὦ κτανόντας τε καὶ  
θανόντας βλέποντες ἐμφυλίους.  
ᾧμοι ἐμῶν ἄνολβα βουλευμάτων. 1265
- ἰὼ παῖ, νέος νέφ ξὺν μόρφῳ,  
αἰαῖ αἰαῖ,  
ἔθανες, ἀπελύθης,

καιρὸν δ' ἐφήκει. El. 304, ἐφήξειν (ἐθ' ἔξειν?). Qu. ἐφέρπει.

1258. μνήμ'. 'A token, memorial.' Schol: τὸν νεκρὸν. Gl: μνήμ' ἐπίσημον. τὸ τοῦ παιδὸς σῶμα φανερόν. Aj. 1210, λυγρὰς μνήματα Τροίας. The sense, according to Wex, is: 'Bearing in his hand a notable proof, if I may so speak, that the calamity is not one inflicted by others, but the consequence of his own rash act.' Wex connects μνήμα ἔχων (i. e. μνησκόματος, 'being reminded') with αὐτὸς ἁμαρτῶν, and supplies εἶναι with οὐκ ἄλλοτρίαν ἔτην. For which construction he refers to El. 24, σαφῇ | σημεῖα φαίνεις (i. e. δηλοῖς), ἐσθλὸς εἰς ἡμᾶς γεγῶς. Thuc. iii. 64. δῆλόν τε ἐποίησατε, οὐδὲ τότε — μηδίσαντες. Similarly Schneid: "The sense might have been expressed more simply μνήμα οὐκ ἄλλοτρίας, ἀλλὰ τῆς αὐτοῦ ἁμαρτίας." Musgrave sees no meaning in μνήμα, unless we read presently ἄλλοτρίας ἄτης. Qu. δεῖγμ' ἐπίσημον, 'a manifest proof.' Lat. 'documentum clarum.' διὰ χειρὸς ἔχων. 'Holding in his hand.' Cf. Oed. C. 470. Arist. Vesp. 597, ἀλλὰ φυλάττει διὰ χειρὸς ἔχων. Cf. on 1279.

1259. ἄλλοτρίαν ἔτην vulg. ἄλλοτρίας ἄτης. Musgr. Erf. The corruption probably arose from misunderstanding the proper construction. Schol: οὐ δι' ἄλλον ἀποθανόντα.

1260. αὐτὸς ἁμαρτῶν. Neus compares Eur. Or. 638, οὐκ ἐξαμαρτῶν αὐτὸς, ἀλλ' ἁμαρτίαν | τῆς σῆς γυναῖκος ἀδικίαν τ' ἰώμενος.

1261 f. Two pairs of strophes, the former containing Creon's first lament for his son, the second his aggravated grief on beholding the dead body of his wife.

φρενῶν δυσφρόνων. 'Of a foolish mind.' Cf. 502. 588. 1276. Eur. Ph. 1054, γάμους δυσγάμους.

1262. στρεᾶ. 'Fixed, irreparable.' Schneid: 'sprung from stubbornness.' Is this reading correct? Qu. μέλεα.

1263. θανατόεντ'. 'Deadly, causing death.' Schol: θανάτου ἔξια, ἢ θανάτου αἴτια. ᾧ — βλέποντες. Addressed, it seems, to the Chorus. κτανόντας (—tes Liv. a.) refers to Creon, θανόντας (—tes Liv. b.) to his son. Cf. 1173, and on Oed. R. 1095.

1264. ἐμφυλίους. ἐμφύλιοι Hart. I. e. ἐγγενεῖς.

1265. ᾧμοι Turn. ἰὼ μοι Aug. Ald. φ μοι Br. (tacitly). ἐμῶν ἄνολβα βουλευμάτων. 'My unhappy counsels!' Cf. on 1209, ἀθλίας ἔσσημα — βοῆς. For ἄνολβα cf. 1026, ἄβουλος οὐδ' ἄνολβος.

1266. ἰὼ παῖ Ald. Aug. Erf. Dind. ἰὼ παῖ παῖ Dresd. a. Turn. Br. Seidler and Benedict thus: ἰὼ παῖ παῖ, νέος (mon.) νέος ξὺν μόρφῳ. νέος νέφ. Cf. 977, μέλεοι μέλειαν. νέφ ξὺν μόρφῳ. 'By a premature (or novel, or terrible) death.' Lat. 'fata immaturo.' Schol: νέφ ἡλικίᾳ καὶ καινοπρεπεῖ θανάτῳ τετελεσμένους.

ξὺν μόρφῳ. ξυμμόρφῳ L. M. Ald. For the addition of ξὺν cf. on Oed. R. 124.

1267. αἶ four times Aug. αἶ thrice Ald. Dresd. αἰαῖ αἰαῖ Dind. &c.

1268. ἀπελύθης. 'Thou hast departed.' Lat. 'discessisti.' Sub. τοῦ βίου. Cf. 1314, πόφ δὲ κάπελύσας' ἐν φοναῖς τρώφ; Aelian V. H. xiii. 20, ἀποθνήσκειν ἐλεγχερὸς τοὺς οἰκελούς, ἐνθυμούμενος ἡδέως ἀπολύεσθαι τοῦ ζῆν. Luke Ev. ii. 29, νῦν ἀπολύεις τὸν δούλόν σου — ἐν εἰρήνῃ. So ἐξεπέμπετο Oed. C. 1663.

ἐμαῖς οὐδὲ σαῖσι δυσβουλίαις.

ΧΟ. οἴμ'", ὡς ἔοικας ὀψὲ τὴν δίκην ἰδεῖν.

1270

ΚΡ. οἴμοι,

στρ. β.

ἔχω μαθὼν δαίλαιος· ἐν δ' ἐμῷ κάρᾳ  
μέγ' ἄρα τότε θεοστ' μέγ' ἄρα βάροσ' ἔχων  
ἔπαισεν, ἐν δ' ἔσεισεν' ἀγρίαις ὁδοῖς",  
οἴμοι, λακπάτητον' ἀντρέπων χαράν.

1275

1270. οἴμ', ὡς. Cf. 320. Aj. 354, οἴμ', ὡς ἔοικας ὁρᾷ μαρτυρεῖν ἄγαν. As the diphthong *oi* is no where else elided, I think it would be better to write in full οἴμοι, ὡς. τὴν δίκην. 'What is right.' Gl. τὸ δίκαιον. ἰδεῖν. ἔχειν v. l. in L.

1272. ἔχω μαθὼν. 'I know by experience.' Cf. 1341. Or, 'I have learnt it,' i. q. μαθὼν ἔχω. ἐν δ' (δ' om. Aug.) ἐμῷ κάρᾳ — ἔπαισεν. Construe ἐν δ' ἐμῷ κάρᾳ θεὸς τότε ἔπαισε, μέγα (γε or τι) βάρος ἔχων. 'And on my head did the god then fall or rush with a great weight.' Wunder wrongly supposes the construction to be θεὸς με ἔπαισεν ἐν τῷ μῷ κάρᾳ (which would require θεός με ἔπαισε κάρᾳ or τὸ κάρᾳ), 'mentem mihi concussit.' Tricl.: ἀπὸ τοῦ, ἐξέστησε τὰς ἐμὰς φρένας. Cf. 1346, ἐπὶ κρατὶ μοι | πότμος δυσκόμοστος εἰσῆλατο. Aesch. Ag. 1174, καὶ τίς σε κακοφρονῶν τίθησι δαίμων ὑπερβαρὴς ἐπιτίνων. Eur. Rhes. 101, ἐπιπέσομαι βαρύς. For ἐμπαλεῖν ('ingruere, irruere, impingere') cf. El. 902, ἐμπαλεῖ τί μοι ψυχῇ σύνθηες δυμα. Ant. 799, ἀμαχος ἐμπαλεῖ (ἐμπαλεῖ;) θεὸς Ἀφροδίτα. So εἰσπαλεῖν Oed. R. 1252. For ἐν δ' perhaps ἐπὶ δ'.

1273. θεὸς τότε ἄρα τότε vulg. τότε ἄρα τότε θεὸς Erf. Schn. Hart. ('From ant. v. 1296 it is likely that Soph. wrote here τότε ἄρα, τότε θεὸς, with which the cadence of τίς ἄρα, τίς με πότμος, will then correspond.' Schn.) As τότε has no need to be repeated, and the emphatic word in the sentence is μέγα, I would read: μέγ' ἄρα τότε θεὸς, μέγ' ἄρα (or μέγα τι, or μέγα γε) βάρος ἔχων. Cf. v. ant. 1296. τότε ἄρα. Then when I issued the decree which led to my son's violent death. Cf. 391. 480. ἄρα. 'Then, therefore,' as I now see. μέγα βάρος μ' (μ' om. E. T. Dresd. Br.) ἔχων vulg. μέγα με βάρος ἔχων Hart. Qu. μέγ' ἄρα βάρος ἔχων. The ἄρα thus placed would easily have slipped out.

1274. ἔπαισεν, ἐν δ' ἔσεισεν. Tr. 1086, ὦ Διὸς ἄκτις, παῖσον. | ἐνσεισον, ὦναξ,

ἐγκατάσκηπον βέλος. Qu. ἐνῆλατ', ἐν δ' ἔπαισεν. I suspect that ἔπαισεν was a marginal gloss on ἔσεισεν, and that this gloss having crept into the text has displaced the true reading, ἐνῆλατ' or εἰσῆλατ' (cf. 1346, ἐπὶ κρατὶ μοι πότμος δυσκόμοστος εἰσῆλατο). ἐν δ' ἔσεισεν. I. e. ἐνέσεισε δέ. Qu. ἐν δ' ἔσεισέ μ' (perhaps the μ' of the prec. v. belongs here). Cf. El. 737, ὅξιν δι' ὧτων κέλαδον ἐνείσας θααῖς | πάλαις. Tr. 1087, ἔσεισεν, ἐγκατάσκηπον βέλος κεραυνῷ. ἀγρίαις ὁδοῖς. 'In a cruel way or fashion.' Schol.: ἀγρίαις ὁρμαῖς. I. e. 'with a fierce onset.' Soph. is partial to the plural of ὁδός. Cf. Oed. C. 1397, ταῖς παρελθούσαις ὁδοῖς. 553. El. 68. Cf. Eur. Med. 358, θανασίμους ὁδοῦς. Musgrave explains: 'instigavit ad saeva consilia (vel saevae actiones).' And so Schneid.: 'on wild courses' (sub. βουλευμάτων), comparing Herod. vii. 163, ταύτην τὴν ὁδὸν ἡμέλησε. Perhaps ἀγρίως ἄγαν.

1275. 'Overthrowing my joy to be trampled on,' or 'by trampling on it.' λακπάτητον A. v. r. L. V. λαπάτητον E. M. T. Aug. Eust. λαξ πάτητον Liv. b. Dresd. λεωπάτητον Ald. and (γρ. λακπάτητον) A. Reisk. Eustathius p. 479, 4, and 712, 25 quotes hence λαπάτητον, adding that some wrote it λακπάτητον. V. Lob. ad Phryn. p. 414. Schol.: τὴν μεθ' ὕβρεως ἀπωθουμένην. Cf. Fr. 606, πόλις, ἐν ᾗ τὰ μὲν δίκαια καὶ τὰ σῶφρονα | λάγδην πατεῖται. Pherecr. Pet. Fr. vi. παλεῖν με, τύπτειν, λακπατεῖν, ὠθεῖν, δάκνειν. Aesch. Cho. 632, λαξ — πατούμενον. Eum. 110, καὶ πάντα ταῦτα λαξ ὁρῶ πατούμενα. 540, μηδὲ νιν (βωμὸν Δίκας) — λαξ ἀτίσης (qu. λαξ πατήσης). Don. justly observes that λακπάτητον agrees better than λεωπάτητον with what has preceded, especially with the μέγα βάρος μ' ἔχων ἔπαισε. He compares Aesch. Eum. 343, βαρυσιῇ καταφέρω ποδὸς ἀκμάν. Pers. 517, ὃ δυσπρόνυτε [δυσφρόνυτε?] δαίμων, ὡς ἄγαν βαρὺς | ποδοῖν ἐνέλλου παντὶ Περισκεῖ

φεῦ φεῦ, ὦ πόνοι βροτῶν δύσπονοι.

ΕΞΑΓΓΕΛΟΣ.

ὦ δέσποθ', ὡς ἔχων τε καὶ κεκτημένος 1278

τὰ μὲν πρὸ χειρῶν τάδε φέρεωτ', τὰ δ' ἐν δόμοις  
ἔοικας εἰσήκωντ' τάχ' ὄψεσθαι κακά. 1280

ΚΡ. τί δ' ἔστιν αὐτὸ κάκιον ἢ τὰ νῦν ἔτι;

ΕΞ. γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,

γένει. Ag. 1592, *χηλῇ βαρεῖα δυστυχῶς πεπληγμένοι.* ἀντρέπων. So Tr.

218, ἀνταρᾶσσει (Wund.). Fr. 800, ἔγχαζε. 372, ἀνθρῶσκε. Cf. Arist. Vesp. 1235, ἀντρέψεις ἔτι (ποτὶ;) τὰν πόλιν δ' ἔχεται βοᾶς.

1277. ὦ πόνοι — δύσπονοι. Cf. 588. 1261.

1278 f. ἔχων τε καὶ κεκτημένος. 'Both having and possessing (or holding).' The one verb expressing possession, the other ownership. Plato Theaet. p. 143, οὐ τοίνυν μοι ταυτὸν φαίνεται τὸ κεκτηῖσθαι τῷ ἔχειν, οἷον εἰ μᾶλλον πριάμενός τις καὶ ἐγκρατὴς ὢν μὴ φορεῖ, ἔχειν μὲν οὐκ ἂν αὐτὸν αὐτὸ, κεκτηῖσθαι δέ γε φαίμεν. Crat. 393 B, κρατεῖ τε αὐτοῦ καὶ κέκτηται καὶ ἔχει αὐτό. 382 B, ἔχειν τε καὶ κεκτηῖσθαι τὸ ψεύδος. Andoc. iv. p. 35, 18, τὴν δὲ οὐσίαν ἔσχον καὶ ἐκέκτηντο. See Wex's note.

1279. τὰ μὲν πρὸ χειρῶν. I. q. ἐν χεῖρεσσιν (1297. 1345), διὰ χειρῶν (1258). Schol.: ὡς τοῦ Κρέοντος τὸν παῖδα βαστάζοντος. Cf. Eur. Iph. A. 36, ἣν πρὸ χειρῶν ἔτι βαστάζεις. Tro. 1207, πρὸ χειρῶν αἰθε σοι — φέρουσι κόσμον. Below 1345, λέχτρια τὰν χειρῶν. Don. explains: "τὰ μὲν (ἃ ἔχεις), τάδε κακά, you have brought with you in your arms; τὰ δὲ ἐν δόμοις κακά (ἃ κέκτησαι) you seem to have come with a prospect of speedily seeing." τάδε. Gl: ἦτοι τὸν παῖδα. Creon, I suppose, bears the body of Haemon himself in his arms (1258); that of Antigone, as being less closely related to him, he had committed to the care of his attendants. φέρων vulg. φέρεις Br. Qu. φέρειν, with Hart. A similar passage Oed. R. 1228—9. Musgrave proposes: τὰ δ' ἐφορῶν, τὰ γ' ἐν δόμοις | ἔοικας ἦκων κύρτα' ὄψεσθαι κακά (for κύρτα' citing Eur. Suppl. 801).

τὰ δ' (τάχ' Liv. a.) ἐν δόμοις. Gl: τὰ ἐνιστάμενα τῆς γυναικός. Connect τὰ δὲ with ὄψεσθαι. Wunder cites Ter. Adelph. v. 7. 19, 'tu illas abi et traduce.'

Wunder considers this equivalent to τὰ δ' ἐν δόμοις ἔοικας ἦκειν τάχ' ὄψόμενος κακά.

1280. ἦκειν vulg. ἦκων Musgr. Br. καὶ τάχ' E. L. M. Liv. b. Br. Erf. Dind. &c. καὶ τάχ' A. V. καὶ τὰδ' Ald. Aug. Dresd. a. Qu. ἔοικας εἰσῆκων (or εἰσελθὼν, or εἰσιὼν) τάχ' —. Qu. ἔοικας εἰσῆκων (or εἰσελθὼν, or εἰσιὼν) τάχ' ὄψεσθαι κακά. (The εἰσ. would easily slip out after —as.) Or ἔοικας ἦκων αὐτίκ' (or χᾶτερ', or αὐτὸ τάχ') —. Or ἔοικας ἔνδον αὐτίκ' —. Cf. Oed. R. 1229, δσα | κεῦθει, τὰ δ' αὐτίκ' ἐς τὸ φῶς φανεῖ τάχα. ὄψεσθαι. ὄψεσθε L. pr.

1281. τί δ' ἔστιν αὐτὸ κάκιον ἢ κακῶν ἔτι the mss. τί δ' — κάκιον ἐκ — Cant. Lond. Br. Herm. Hart. τί δ' — κάκιον αὐτὸ — Vauv. τί — ἢ ἐκ (ἢ 'κ) — Thiersch. τί δ' ἔστιν; ἢ κάκιον αὐτὸ κακῶν ἔτι; conj. Pflugk. Schn. Bergk. Wunder with Boeckh explains ἢ (τί) κακῶν ἔτι; 'aut quid malorum reliquum est?' coll. 6. Dindorf, with whom Wunder is inclined to agree, brackets these words, as the supplement of some copyist, either filling up a lacuna, or rather making a trimeter out of a monometer, τί δ' ἔστιν αὐτὸ; So in Eur. Iph. A. 1133, he observes, the monometer ἐχ' ἥσυχος was left out through the ignorance of some copyist. Qu. τί δ' ἔστιν αὐτὸ κάκιον ἢ τὰ (τὸ) νῦν ἔτι; Or — ἢ τὰ πρόσθ' ἔτι; Or — ἢ τὰ πρὶν (or νῦν) κακά; Or — ἢ τὸ πρὶν κακόν; Or — ἔτι τῶν πρὶν κακῶν; Or τί δ' ἔστιν; ἢ κάκιον αὐτὸ ἔτερον κακόν; Cf. Oed. R. 1365, εἰ δέ τι πρεσβύτερον ἔτι κακοῦ κακόν. Eur. Ph. 1704, ἀλλ' ἢ πρὸς κακοῖς ἐρεῖς κακά; Alc. 573, καὶ πρὸς κακοῖσιν ἄλλο τοῦτ' ἂν ἦν κακόν. Orest. 1529, καὶ μὴν ἀμείβει καινὸν ἐκ καινῶν τόδε. Med. 229, κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν; Hec. 233, ὁρῶ κακῶν κακ' ἄλλα μείζον' —. Aesch. Ag. 865, κακοῦ κάκιον ἄλλο πῆμα. Cf. on Oed. C. 1238.

1283. παμμήτωρ (παμμήτηρ Aug.).



ΧΟ. ὀρᾶν πάρεσθιν· οὐ γὰρ ἐν μυχοῖς ἔτι.

ΚΡ. οἴμοι,

ἀντ. β'.

κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας.

1295

τίς ἄρα, τίς με πότμος ἔτι περιμένει ;

ἔχω μὲν ἐν χεῖρεσσιν' ἀρτίως' τέκνον,

τάλας, τὸν δ' ἔναντα προσβλέπω νεκρόν.

φεῦ φεῦ μᾶτερ ἀθλία, φεῦ τέκνον.

1300

ΕΞ. ἦδ' \* ὀξυθήκτω σφαγίδι' βωμιά' περί'

Cf. 1288. *μόρον*. 'Slaughter, violent death.' Lat. 'necem, caedem.'

1293. This line, assigned to an ἐξάγγελος in the copies, is given to the Chorus by Erf. Herm. Wund. &c. The dead body of Eurydice, together with the chamber in which she killed herself, is here rolled out by the machine called ἐκκύκλημα, and exhibited to the gaze of the spectators. Schol: ἐγκλείσται (qu. ἐκκυλείται) ἡ γυνή. The folding-doors are opened, and disclose the body of Eurydice. Cf. on Aj. 343.

1296. *τίς ἄρα, τίς* — ; Cf. Oed. C. 1716, *τίς ἄρα με πότμος ἐπαμένει σέ τ', ὦ φίλα*; Aj. 1215. *τίς με*. Perhaps *τίς ἔμε* (~~~~, as in v. str. 1272).

1297. ἐν χεῖρεσσιν (*χεῖρεσσιν* Aug.). The correction ἐν ταῖς χερσίν (or ἐμὸν ἐν χερσίν) is obvious, but the other form may well be excused in a Choric senarius. Cf. 976. Erf. conj: ἔχω μὲν οὖν ἐν χερσίν. Wunder understands the phrase ἐν χερσίν ἔχειν to mean here 'praesto habere,' Germ. 'vor sich haben,' comparing Dinarch. Or. i. § 107. Those err greatly, he says, who think that Creon means to say that he was holding in his hands the body of Haemon. Cf. 1258. 1279. ἀρτίως τέκνον. Qu. ἄθλιον τέκνον (or νέκνον). Or —σι τὸν τέκνον νέκνον. The common reading seems corrupt.

1298. ἔναντα A. L. v. l. Br. ἐναντία Ald. two of Bruck's mss. E. Aug. &c. ἐναντι Lív. a. Tricl. Construe: τὸν δὲ νεκρὸν προσβλέπω ἔναντα. Cf. on 557. 'Ἐναντα occurs also Eur. Or. 1479. Arist. Eq. 342, τῷ καὶ πεποιθὸς ἀξιοῖς ἐμοῦ λέγειν ἔναντα (ἐναντία all the mss.); Pind. Ol. ix. 43, ἔναντα — τριδόντος. And κατέναντα in Cydias ap. Plat. Charm. p. 155 D. For τὸν δ' ἔναντα qu. τὸν δὲ μᾶτρός. Compare Eur. Hec. 954, ἀσχύνομαι σε προσβλέπειν ἐναντίον. Her. 943, καὶ τλήθι τοὺς σοὺς προσβλέπειν ἐναν-

τίον | ἐχθροῦς. Med. 470, φίλους κακῶς δρᾶσαντ' ἐναντίον βλέπειν

1301. 'Εξ. Χο. ἡ ἄγ. prefixed in Ald. οἰκίτης in Aug. ἡ δ' ὀξυθήκτος ἦδε βωμία περίξ vulg. Dind. Schol: ὀξεῖαν λαβούσα πληγὴν. — ὡς ἱερεῖον περὶ τὸν βωμὸν ἐσφάγη προπετής. The passage is unmistakably corrupt. Hart: ἡ δ' ὀξυθήκτος βωμία περιπτυχής. Arndt conj: ἡδ' ὀξυθήκτω βωμία περὶ ξίφει | λυεῖ —, 'haec acuto percussa in aris gladio' &c. (Ξίφει having once fallen out, as he observes, the copyists referred ὀξυθήκτω, changed into ὀξυθήκτος, to Eurydice.) Schneid. proposes the same correction. Bergk conj: ἡ δ' ὀξυθήκτω φοινία περὶ ξίφει | μύει κελαινὰ βλέφαρα. Bened: ἡ δ' — τῇδε βωμιά περίξ (sc. σφαγίδι or μαχαίρᾳ). Don: ἡ δ' ὀξυθήκτος ἦδε βωμία πτέρυξ. Qu. ἡ δ' (or ἡδ') ὀξυθήκτω σφαγίδι (or κοπίδι) βωμιά περί —, i. e. 'having fallen upon.' Or ἡ δ' ὀξυθήκτω βωμία ξίφει περί (cf. 1309, ἀμφιθήκτω ξίφει). Or ἡδ' ὀξυθήκτω δὴ κοπίδι περιπτυχής (Aj. 899). Or ἡδ' ὀξυθήκτω κοπίδι (or δορίδι) βωμῷ 'φημένη. Schneid. rightly explains ἦδε, 'as ye see her here' (on the ecyclema). I suspect that ἦδε was a gloss on ἡ δὲ, or vice versa, which crept into the text and displaced the true reading ξίφει, which latter perhaps became lost from the similarity of its termination with that of the contiguous word λυεῖ. I have given ἡδ' rather than ἡ δ' (cf. 1313). One thing is certain, that βωμία περίξ cannot mean περὶ βωμὸν or περιβώμιος. Moreover it is plain that ὀξυθήκτος is the epithet not of a person, but of a thing. For σφαγίς, 'a sacrificial knife,' cf. Eur. El. 811. 1142, &c. Between this line and the one following Canter, Brunck, and Hermann think one has been lost. There is however no necessity, it would seem, for trimeters any more than for anapaest verses to answer with exactness

λύει" κελαινὰ βλέφαρα, κωκύσασα μὲν  
 τοῦ πρὶν θανόντος Μεγαρέως αἰνόντ' ἄλχος,  
 αὖθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς  
 πράξεις ἐφυμνήσασα τῷ παιδοκτόνῳ.

1305

ΚΡ. αἰαῖ αἰαῖ,

στρ. γ'.

to those in the corresponding strophes, as Neue remarks, who refers to Aj. 916 f. 961 f. El. 1264 f. Oed. R. 669 f. *βωμία* vulg. 'At the altar.' Eur. Suppl. 93, *μητέρα γεραίαν βωμίαν ἐφημένην*. Triclin: *ιστέον δτι ἡ τοῦ Κρέοντος γυνὴ περὶ βωμὸν, ὅντα τῶν βασιλείων ἐντὸς, μαχαίρα ταυτὴν ἀπέσφαξεν*. Eurydice is represented as having fallen in her death-agony before the altar of some family god, whither she had betaken herself in order to render her imprecations upon Creon, the author of all these family troubles, the more solemn. Cf. Tr. 900. Eur. Alc. 170, *πάντας δὲ βωμοῦς, οἱ κατ' Ἀδμήτου δέμους, | προσῆλθε*. On these family altars cf. on Oed. R. 16. *περὶ ξίφει*. 'Upon the sword.' Aj. 828, *πεπτώτα τῷδε περὶ νεορράντῳ ξίφει*. So in Homer, Il. v. 570, *περὶ δούρῳ ἤσκαυρε*. θ'. 86, *κυλινδόμενος περὶ χαλκῷ*. σ'. 230 f. Od. μ'. 395.

1302. *λύει κελαινὰ βλέφαρα*. I. e. *λύει ὥστε γίγνεσθαι κελαινά*. Cf. on Oed. C. 1200. 'Closes or droops her dark eyelids,' i. e. 'closes in darkness her eyelids.' Equivalent to *ἀπόλλυνται*, as Schol. explains. Triclin: *ἐκάλυψε τοὺς ὀφθαλμοὺς αὐτῆς σκότος θανοῦσης*. Lat. 'oculos morte claudit caliginosa.' Schneidewin: 'overcast with the darkness of death.' Cf. Hom. Il. δ'. 461, *τὸν δὲ σκότος ὕσσε κάλυψε*. ε'. 659, *τὸν δὲ κατ' ὀφθαλμῶν ἔρεβεννὴ νύξ ἐκάλυψε*. ξ'. 439, *καὶ δέ οἱ ὕσσε | νύξ ἐκάλυψε μέλαινα*. ε'. 310, *ἀμφὶ δὲ ὕσσε κελαινὴ νύξ ἐκάλυψε*. ε'. 696, *τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς*. Eur. Hipp. 1444, *κατ' ὕσσαν κιχάνει μ' ἤδη σκότος*. Herc. 1071, *νύξ ἔχει βλέφαρα παιδὶ σῷ*. Alc. 278, *σκοτία δ' ἐπ' ὕσσοισι νύξ ἐφέρπει*. Hipp. 200, *λέλυμαι*. Theogn. 207, *θάνατος γὰρ ἀναδῆς | πρόσθεν ἐπὶ βλέφαροισι ἔζετο* *κατὰ φέρων*. Anthol. iii. 31. Epigr. 11, *ὦ πάτερ, οὐτοί ἐτ' εἰμὶ, μέλας δ' ἐμὸν ὄμμα καλύπτει | ἤδη ἀποφθιμένης κυάνεος θάνατος*. So in Homer *ἐλύθη ψυχὴ τε μέγος τε, λύσε δὲ γούνα, γούνατα λύειν*, &c. Compare Oed. C. 1684. Oed. R. 1222. For *λύει* Bergk conjectures *μύει*, i. e. 'closes': perhaps rightly, for the expression *λύειν βλέφαρα* is an unusual one.

Or should we correct *κλείει* (*κλῆει*) in the same sense? After *βλέφαρα* Don. places a lacuna, which, resting upon the words of the Schol: *ὡς ἱερῖον περὶ τὸν βωμὸν ἐσφάγη [παρὰ τὸν βωμὸν] προπετής*, he thus fills up from conjecture, [*προσπίπτει δ' ἐκεῖ | σφάγιον ὅπως βωμοῖσι*]. So Tr. 906, *βρυχάτο μὲν | βωμοῖσι προσπίπτουσα*. The repetition of *βωμοῖσι*, in the same place as *βωμία* in the last line but one, he thinks gave occasion for the omission.

1303. *Μεγαρέως*. Aesch. Sept. 480, *Μεγαρεὺς Κρέοντος, σπέρμα τοῦ σπαρτῶν γένους*. Megareus (called by Euripides in the *Phoenissae* Menoeceus), the son of Creon, had, in compliance with the direction of an oracle and the bidding of Teiresias, sacrificed his life for the deliverance of his country. They refer to Eur. Ph. 911 f. Apollod. iii. 6. Hygin. Fab. 67. Pausan. ix. 25. Aeschylus likewise calls him Megareus Sept. 474.

*κλεινὸν* vulg. "Speaking here for himself, not for Eurydice," observes Euripides. I would read *αἰνὸν* (Aj. 706), or *τέκνον*. 'sad, calamitous,' or *στυγνόν*, or *τέκνον*. The epithet *κλεινόν*, though in a sense appropriate, would be very unseasonable here, joined with *κωκύσασα*. Not to mention that *κλεινὸν ἄλχος* could not be understood with *τὸ τοῦδε* in next v. *λέχος* the mss. *λάχος* Both. Dind. Wund. Herm. Schn. Hart. Don. *ἄλχος* occurs Aesch. Cho. 355. Eum. 334. Cf. also on 1225 above. Bergk fancies a line has fallen out here.

1304. *τοῦδε*. Haemon. *κακὰς πράξεις ἐφυμν.* 'Having imprecated bad fortune, or ill-luck.' As they said *κακὰς πράσσειν*, εἰ *πράσσειν* &c. The opposite of *εὐπραξίαν*.

1305. *ἐφυμνήσασα*. Schol: *καταρσαμένη σοι ὡς παιδοκτόνῳ*. Aesch. Eum. 902, *τί οὖν μ' ἐνωγας τῇδ' ἐφυμνήσαι χθονί*; Cf. on 658. *τῷ παιδ.* 'The murderer of his children,' formerly of Megareus (cf. on 1312), and now again of Haemon. The expression supposed to be used by Eurydice.

1306. *αἰ* four times Aug. *αἰ* four times Ald. Br. *αἰ* twice Dresd. Turn. *αἰαῖ*

ἀνέπταν φόβῳ. τί μ' οὐκ ἀνταίαν"  
ἐπαισέν τις ἀμφιθήκτῳ ξίφει ;  
δεΐλαιος" ἐγὼ, φεῦ φεῦ",  
δειλαίᾳ δὲ συγκέκραμαι δῦα.

1310

ΕΞ. ὡς αἰτίαν γε τῶνδε κακείνων ἔχων  
πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρων.  
ΚΡ. ποίῳ δὲ καπέλυσαι" ἐν φοναῖς τρόπῳ ;

twice Dind. &c. Qu. ἰὼ ἰὼ. Cf. on v. ant. 1328.

1307. ἀνέπταν φόβῳ. 'I flutter for fear.' Schol.: ἐρείσθην, ἐταράχθην. Gl: ἀνέπταν. ἐξέστην καὶ πόρρω ἔμαντοῦ γέγονα. Cf. Oed. R. 487. Similarly Aj. 693, ἔφριξ' ἔρωτι περιχαρὴς δ' ἀνεπτόμαν. Eur. El. 177, θυμὸν ἐκπεπτόταμαι. Suppl. 88, φόβος μ' ἀναπτεροῖ. Xen. Hell. iii. 1. 11. iii. 4. 2.

1308. τί μ' οὐκ — ἐπαισεν; Cf. on Oed. R. 1002. ἀνταίαν. γρ. καιρίαν L. Liv. b. marg. Turn. Erf. An interpretation, it would seem. The middle syllable in ἀνταίαν is probably short here (cf. v. ant. 1330). Supply πλαγὴν, 'a straight blow or thrust.' El. 196, ἀνταία — πλαγὰ. Eur. Andr. 884. Cf. also El. 1415, παῖσον, εἰ σθέινεις, διπλῆν. Aesch. Sept. 894, διανταίαν — πεπλαγμένους. Ag. 1260, καιρίας πληγῆς τυχεῖν. 1343, πέπληγμαί καιρίαν πληγὴν. Cho. 640, ξίφος διανταίαν ὀξυπενκὲς οὐτᾶ. Pers. 606. Eur. Andr. 843, ἀπὸδος (τὸ ξίφος), ἴν' ἀνταίαν ἐρείσω πλαγάν. Herod. iii. 64, ὅς οἱ καιρίῃ ἐδοξε τετύφθαι. Valck. ad Phoen. 1440.

1309. ἐπαισεν Liv. a. Dresd. Erf. ἐπαισε vulg. ἀμφιθήκτῳ. Gl: δις-τόμῳ. Aesch. Pr. 863, δίδθηκτον — ξίφος. Qu. ἀμφιπλήκτῳ or ἀμφιπλήγῃ (Tr. 930, ἀμφιπλήγῃ φασγάνῳ. Oed. R. 417, ἀμφιπλήξ — ἀρά).

1310. δεΐλαιος. ἔθλιος Tricl. (to suit the metre). For the shortening of the middle syllable in δεΐλαιος v. Pors. ad Phoen. 1319. So El. 849, δεῖλαια δεῖλαιων. Perhaps, when the middle syllable is shortened, we should write δεΐλαος (as ἀελ for αἰελ). As δεῖλαια follows so soon, it is probable δεΐλαιος is corrupt. φεῦ φεῦ the mss. αἶ αἶ (αἰαῖ) Erf. Bergk. αἰαῖ αἰαῖ Dind. The metre should perhaps be dochmiac, — — — — — Qu. ἔθλιος ἐγὼ, ἔξ. Cf. v. ant. 1332, ὅπατος (ὅστατος?); ἴτω, ἴτω. Hart. δεΐλαιος φεῦ φεῦ.

1311. δεῖλαια δέ. Qu. δεῖλαια γε —.

συγκέκραμαι (συγκέκραμαι Liv. b.). 'I am involved in (lit. am mixed up with) a sad calamity.' Cf. Aj. 895, οἴκτῳ τῷδε συγκεκραμένην (Schol.: συμμεμιγμένην). 123. El. 1485, βροτῶν — σὺν κακοῖς μεμιγμένων. Aesch. Cho. 732, τὰ μὲν παλαιὰ συγκεκραμένα | ἄλγῃ δύσοιστα &c. Aj. 895. Arist. Pl. 853, οὕτω πολυφῶρ συγκεκραμαὶ δαίμονι. Eur. Andr. 483, σύγκρατον ζεύγος — ψήφῳ θανάτου κατακεκριμένον. Or. 34, ἐντεῦθεν ἄγρῳ ξυντακεῖς νόσῳ νοσεῖ. Diphilus Stob. xcvi. 385, πενία δὲ συγκαθεῖσα δυσσεβεῖ τρόπῳ | ἔρδην ἀνείλε καὶ κατέστρεψεν βίον. Pind. Ol. xi. 124, ἰδέα τε καλὸν ἔρα τε κεκραμένον. Pyth. xi. 41, οὔτε γῆρας — κέκραται ἱερᾷ γένει.

1312 f. Herm: 'Affirmabaris a mortua hacce utriusque necis (Megarei et Haemonis) culpam habere.' Acc. to Soph. the responsibility of the death of Megareus rests with Creon (993 f. 1162 f. 1306); whereas Euripides (in Phoen.) makes the son to have voluntarily sacrificed himself against his father's will, and without his knowledge. 'The plural ἐκείνων,' observes Schneid., "is only for the sake of the parallelism." Ottema understands τῶνδε of the death of Haemon, ἐκείνων of that of Antigone.

1313. ἐπεσκήπτου (ἐπισκήπτου Ald.). 'You were charged, inculpated.' Schol.: κακῶς ἐλέγου [add ὑπὸ?] τελευτώσης αὐτῆς, ἐνομίζου, ἐπεγράφου. Gl: ἐπεσκήπτου. πρόφασιν καὶ κατηγορίαν ἐδέχον. Wund: 'accusabaris a mortua hacce hujus et illius mortis culpam habere.'

μόρων Aug. T. Liv. b. &c. Br. μόρῳ A. E. L. Ald. Connect μόρων with τῶνδε —.

1314. ποίῳ δὲ κἀν. —; 'And in what manner, pray, did she depart by a violent death?' I. e. 'And by what kind of violent death did she die?' Creon wishes for further particulars. So Eur. Hipp. 1171, πῶς καὶ διώλετ' εἰπέ. Hec. 515, πῶς καὶ νιν ἐξεπράξατ'; Cf. on 772. ἀπελύσατο. 'Departed, deceased.' Lat. 'discessit.' So οἴχεται, βέβηκε &c.



- ΕΞ. παίσας' ὑφ' ἥπαρ αὐτόχειρ αὐτήν, ὅπως 1315  
 παιδὸς τόδ' ᾗσθητ' ὀξυκώκυντον πάθος.
- ΚΡ. ὦμοι' μοι, τὰδ' οὐκ ἐπ' ἄλλον βροτῶν στρ. δ.  
 ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας.  
 ἐγὼ γάρ σφ' ἔ, ἐγὼ σφ' ἔ' ἔκανον, ὦ μέλεος, 1320  
 ἐγὼ, φάμ', ἔκανον. ἰὼ πρόσπολοι,  
 ἄγετέ μ' ὅτι τάχιστ'\*, ἄγετέ μ' ἐκποδῶν,  
 τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. 1325

Cf. on 1268, *θανες, ἀπελύθης*. Eur. Iph. T. 692, *λύειν βίον*. Propert. ii. 7, 'solve vite vitam.' Suppl. 1006, *καταλύσουσα βίον*. Musgrave cites Polyb. vi. 58, *καὶ λαβὼν τὸ ἀπολειφθῆν, πάλιν ἀπελύετο*. Crinagoras Anthol. p. 51, *πνεῦμα — ἀπελύσατο*. Plutarch. Fr. p. 135 Wyt., *ἀπολύεσθαι γὰρ τὸν ἀποθνήσκοντα, καὶ τὸν θάνατον ἀπόλυσιν* [Angl. 'a release'] *καλοῦσι*. Athen. p. 507 E, *ἡ ψυχὴ — κατὰ τὴν ἀπόλυσιν χωριζομένη τοῦ σώματος*. Perhaps *κἀξέπνευσεν*. Cf. on Oed. C. 1684, *ἐν φοναῖς*. 'By a violent death.' Cf. 696. 1003. Arist. Av. 1070, *ἐν φοναῖς δλλυται*.

1315. 'The messenger pointedly repeats it, that it was the tidings of Haemon's end that drove Eurydice to this fatal act; that Creon may be fully sensible that he bears all the guilt.' Schn. *παίσας' — αὐτόχειρ*. Cf. 172. Oed. R. 1332, *ἔπαισε δ' αὐτόχειρ νιν — αὐτόχειρ*. I. e. *αὐτουργῶ χερσὶ*, as above, 52. *δπως*. 'When.' Gl: *ἐπεὶ*.

1316. *τόδ' ᾗσθητ'*. Qu. *κατῆσθητ'*. *ὀξυκώκυντον*. 'Mournful.' Tricl: *τὸ ὀξέος καὶ μεγάλου θρήνου δέομενον*. *Στενοκώκυντος* occurs in Arist. Lys. 448, *τὰς στενοκώκυντους τρήχας*.

1317. *ὦμοι μοι, τὰδ' οὐκ — ἰὼ μοι, τὰδ' οὐκ — conj.* Erf. *τὰδ' οὐκ —*. Lit. 'These crimes will never fit (i. e. can never be transferred to) other mortal, being shifted from my blame.' I. e. the blame of these acts, which attaches to me, never can be laid upon other mortal. Schol: *οὐδεὶς ἀνθρώπων ταῦτα ἐπὶ ἄλλον ἀπὸ τῆς ἐμῆς αἰτίας μεταρμόσει' ὁ ἔστι, τοῦ σοῦ φόνου οὐδεὶς ἂν εἴποι ἕτερον τῶν ἀνθρώπων αἴτιον, ἀλλ' ἐμέ*. Hermann explains: 'Hoc a mea culpa nunquam in alium conveniet, i. e. nunquam mea haec culpa in alium transferetur.' The expression is harshly worded, if indeed there be not some error.

1318. *ἐμᾶς. ἐμᾶς δ'* Liv. b. Aug.

*ἀρμόσει. ἀρμόζειν* is intransitive also Oed. R. 902. El. 1293. Tr. 731.

1319. *ἐγὼ γάρ σ' ἐγὼ ἔκτανον ὦ μέλεος* Ald. and (*ἐγὼ ἔκανον*) A. E. L. Liv. b. Dind. and (*ὁ μέλεος*) Aug. — *κανον μέλεος* Dresd. — 'κανον μέλεος Turn. — μέλεος ἔκτανον Erf. *ἐγὼ γάρ σ' ἐγὼ ἔκανον ὁ μέλεος Vauv. Br. ἐγὼ γάρ σ' ἐγὼ ἔκτανον ὦ μέλεος Seidl. de V. D. p. 54. — ἐγὼ κατέκτανον μέλεος Hart. ἐγὼ γάρ σ', ἐγὼ σ' ἔκανον, ὦ μ. Herm. Wund. Don. Bgk. prob. Dind. in Annot. The pronoun repeated as in Oed. R. 1217, *εἶθε σ', εἶθε σε μήποτ' εἰδόμεαν* (σε om. in some mss.). Qu. *ἐγὼ γὰρ μόνος σφ'* (cf. on Oed. C. 1576) *ἔκανον, ὦ μέλεος*. Or *ἐγὼ γάρ σφε, φάμ', ἔκανον —*. Or *ἐγὼ γάρ σ' ἐγὼ κάκτανον* (cf. on 1340) — *ὦ μέλεος. ὁ μέλεος* Aug. Cf. 1341, *δς — σέ τ' — ἔκτανον — ὦμοι μέλεος*.*

Trach. 377, *ὦ (ὦ) δύστηνος*. Eur. Hipp. 820, *κακῶν δ', ὦ τάλας, πέλαγος εἰσορῶ &c.* 1320. *ἐγὼ φάμ' ἔτμνον* vulg. *ἐγὼ, φάμ' ἔτμνον* Erf. Seidler de V. D. p. 54. Dind. Wund. Schn. (I. e. 'what I say is but too true.') *ἐγὼ, φάμ', ἔτμνον* ('ego, inquam, vere') Vauv. Qu. *ἐγὼ, φάμ', ἔκανον*.

1321. *πρόσπολοι*. Twice repeated by Brunck, who retains in v. ant. *πάντα γάρ*.

1322. *τάχιστ'* Erf. Wund. Don. Hart. *τάχος* the mss. Dind. Cf. Oed. R. 1341, *ἀπάγετ' ἐκτόπιον δ τι τάχιστά με, | ἀπάγετ', ὦ φίλοι*. Schneid. adopts, as better (?), Schöne's conjecture, *ἀπάγετέ μ' ὅτι τάχος*. Qu. *ὡς τάχιστ'* (in v. ant. 1345, *τὰν χειρῶν*). Or *ἀγέθ' ὅσον* (or *ὅσσον*) *τάχιστ'* —. Or *ἀγέθ' ὅσον τάχος μ'* —.

1325. 'Him who no more exists than no one,' i. e. than he, who is no more, is a dead man. Ellendt: 'qui magis perii quam qui nullus est (i. e. qui maxime omnium perii).' An hyperbolic expression. Oed. R. 1187, *ὡς ὑμᾶς ἴσα καὶ τὸ μηλὲν ζώσας ἐναριθμῶ*. 1019. *ἢ μηδένα*. I. q. *ἢ τὸν μηδένα* (Aj. 1114, *οὐ γὰρ ἤξειον*

- ΧΟ. κέρδη παρανείεις, εἴ τι κέρδος ἐν κακοῖς·  
βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.  
ΚΡ. ἴτω ἴτω'', ἀντ. γ'. 1329  
φανήτω μόρων ὁ κάλλιστ' ἐμῶν''  
ἐμοῖ'' τερμίαν ἄγων ἀμέραν  
ἄδιστος''. ἴτω ἴτω'', 1329  
ὅπως μηκέτ' ἄμαρ ἄλλ' εἰσίδω. 1333  
ΧΟ. μέλλοντα ταῦτα. τῶν προκειμένων τι χρῆ  
πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρῆ μέλειν. 1335  
ΚΡ. ἀλλ' ὦν ἐρῶ γε† τυγχάνειν κατηνυξάμηντ'.

τοὺς μηδένas). Reisig Enarr. Oed. C. 914, ἡ μηδενός (!). Qu. ἡ μηδὲν ἐστι; (The metre as in 1319.)

1326. κέρδη παρανείεις. 'What you advise is for your good.' That is, to be removed indoors. Cf. 1032. Gl: κέρδη. τὸ ἀπαχθῆναι ἐντεῦθεν, ἵνα τῆς τούτων θέας ἀπὸν ὀλίγην ὁδὸν ἐκχρῆς.

1327. Construe: τὰ γὰρ ἐν ποσὶν κακὰ κράτιστά ἐστι βράχιστα (ὅντα). 'For present evils are best when shortest,' i. e. the sooner they are got rid of the better. Schol: τὰ ἐν ποσὶ κακὰ, ἂν ἐλάχιστα ᾖ, κράτιστά ἐστιν. — τὴ γὰρ ταχέως φεύγειν τὰ ἐν ποσὶ κακὰ κράτιστόν ἐστι. Cf. Aj. 634 f. Eur. Hipp. 1047, ταχὺς γὰρ Ἰδῆς βῆστος ἀνδρὶ δυστυχεῖ.

1328. ἴτω ἴτω. αἰαὶ αἰαὶ Don., to correspond with v. str. 1306. Perhaps ἴτω ἴτω crept in here from 1332. Or in the strophe we should correct ἰὼ ἰὼ: though αἰαὶ αἰαὶ may perhaps be scanned in like manner.

1330. ὁ κάλλιστ' ἐμῶν. Construe: φανήτω μόρων ἐμῶν ὁ κάλλιστα ἔγων ἐμοὶ τερμίαν ἀμέραν ὕπατος (to wit, the last). Triclinius doubts whether to construe ἐμῶν with ἡμερῶν or μόρων, but inclines to the former. Herm: 'veniat caedum per me factarum suprema, exoptatissime mihi ultimum diem adducens.' Schneid. explains κάλλιστα, 'in most long-for sort.' But I suspect there is some error. Qu. ὁ καλλιστεύων (Eur. Tro. 226). Or ὁ μόχθων ἐμῶν —. Or ὁ κάλλιστος ᾧδ'. Or ὁ κάλλιστ' ἐμοὶ | πόων τερμίαν —.

1331. τερμίαν. 'Concluding, bringing to an end.' Oed. C. 89. Tricl: ἐσχάτην. ἀμέραν Aug. Erf. Dind. ἡμέραν the rest and vulg.

1332. ὕπατος vulg. Qu. ὕστατος, or φίλατος (Phil. 237, τίς ἀνέμων ὁ φίλ-

τατος;), to agree with δέλαιος (-υυ) in v. str. 1310. Or ἄδιστος (the metre choriamb. -, -υυ -, -υυ -). After this line Donaldson adds from conjecture φεῦ, φεῦ. Perhaps we should write ἄδιστος, ἴτω φεῦ. Cf. 1310. But as the metre is uncertain, it is rather hazardous to correct.

1334—5. Xo. Erf. &c. Ἐξάγγελος vulg.

1334. τῶν προκειμένων —. 'A mild expression for the removal of the dead, and expiation of the city. The Chorus would fain bring the painful scene to an end.' SCHN. τι. τί (πράσσειν;); Ald.

1335 τῶνδ'. 'These things,' i. e. τῶν μελλόντων. 'Or of the things thou prayest for.' ὅτοισι. I. q. ὁστοῖσιν. Trach. 1119, ὅτοις. Oed. R. 414, ὅτων. ὅτοισι χρῆ μέλειν. Schol: τοῖς θεοῖς. Cf. 873, ὅτω κράτος μέλει. Eur. Iph. T. 603, ἔσω δόμων τῶνδ' εἰσὶν, οἷς μέλει τάδε. Before ὅτοισι supply τούτοις. Cf. on Phil. 139. So Eur. El. 33, χρυσὸν εἶφ', ὅς ἂν κτάνη.

1336. ἀλλ' ὦν ἐρῶ μὲν, ταῦτα συγκατηξάμην vulg. Wund. ἀλλ' ὦν ἐρῶμεν (!) — Both. Dind. Hart. Don. ἀλλ' ὦν — ἐρῶμαι (!) Schneid. Schol: ὦν βούλομαι τυχεῖν, ταῦτα ηὔξάμην. Who seems to have read either τυγχάνειν, or some similar verb. Perhaps therefore we should read, ἀλλ' ὦν ἐρῶ γε (or 'γὰρ, or μὴν) τυγχάνειν κατηνυξάμην (or τὰδ' ηὔξάμην). Or ἀλλ' ὦν ἐρῶ γέ μοι τυχεῖν (or κυρεῖν) —. Or ἀλλ' ὦν ἐρῶ γε, ταῦτ' ἐπευξάμην κυρεῖν (or τυχεῖν). Or — ταῦτα νῦν (or δὴ) κατηνυξάμην. Or ἀλλ' ὦν ἐρῶ μὴν (Oed. C. 26, ἀλλ' ἐστὶ μὴν οἰκητός) —. The common reading is very clumsy, nor is the force of the compound συγκατηνυξάμην at all discernible. Creon of course means death. Cf. Aj.

ΧΟ. μή νυν προσεύχου' μηδέν ὥς πεπρωμένης  
οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή.

ΚΡ. ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδῶν, ἀντ. δ.  
ὅς, ὦ παῖ, σέ τ' οὐχ ἐκὼν κατέκανον' 1340  
σέ τ' αὖ τάνδ', ὦ μοι' μέλεος, οὐδ' ἔχω  
πρὸς πότερον πρότεροντ' ἰδῶ'. πάντα γὰρ  
λέχρια τὰν χεροῖν, τὰ δ' ἐπὶ κρατὶ μοί' 1345

967, ὦν γὰρ ἡράσθη τυχεῖν | ἐκτῆσαθ' αὐτῷ θάνατον δυνεεῖ ἤθελε. συγκατηζάμην. συγκατενυζάμην "Attice" (?) Erf. So εἰκασας for ἡκασας the mss. El. 662. See Elmsl. Praef. Oed. R. p. ix.

1337—8. ΧΟ. Both. Erf. Dind. &c. ΑΓ. in the mss. 'Εξ. Br.

1337. μή νυν Dind. &c. μή νῦν vulg. προσεύχου. κατεύχου Aug. Bened. explains: 'noli nunc tibi mortem imprecari.' Perhaps rightly: for the messenger evidently alludes to the prec. συγκατηζάμην (κατηνυζ.?). Cf. Aj. 392, ὅταν κατεύχῃ ταυθ'. Tr. 764. Oed. C. 1575. Oed. R. 246. Qu. μή νυν κατεύχου μηκέθ', or μηκέτι κατεύχου μηδέν. ὥς πεπρωμένης —. Herod. i. 91, τὴν πεπρωμένην μοῖρην ἀδύνατόν ἐστι ἀποφυγεῖν καὶ θεῶ. Aesch. Pr. 518, οὐκ οὐν ἂν ἐκφυγοί γε τὴν πεπρωμένην. Virg. Aen. vi. 376, 'Desine fata deum flecti sperare precando.' Shaksp. J. Caes. ii. 2, 'What can be avoided, Whose end is purpos'd by the mighty gods?'

1339. μάταιον. 'Foolish, rash, wicked, worthless.'

1340. σέ τ'. σέ γ' Aug. Dresd. Liv. b. Turn. κατέκτανον Ald. and the older mss. ἔκτανον Musgr. Br. Hart. κάκτανον Herm. κατέκτανον Dind. (which aorist, he observes, is constantly corrupted by the transcribers into κατέκτανον: v. L. Dind. ad Xen. Anab. i. 6. 2.) Wund. Schn. Don. Bergk.

1341. δς σέ τ' αὐτὰν Ald. Br. σέ τ' αὐτὰν Erf. Herm. Hart. σέ τ' αὐ τάνδ' Seidl. de V. D. p. 54. Dind. Wund. Schn. Don. Bgk. Cf. 725, σέ τ' αὐ τοῦδ'. Phil. 426, δ' αὐ τῶδ' (αὐτως the mss. αὐτῶ δ' v. l. ap. Schol.). It is probable that δς had crept in here from the prec. v. φ' μοι Ald. Br. ὦ μοι Dind. Hart. Dresd. a. Turn. ἰὼ Erf. Herm. Wund. Don. οὐδ' ἔχω —. Tricl: ἥτοι τί ποιήσω; οὐ

γὰρ ἔχω πότερον θρηνήσω πρότερον, πότερον τὸ τῆς γυναικὸς πάθος, ἢ τὸ τοῦ παιδός.

1342. ὅπα πρὸς πότερον (ὅπα πρὸς πρότερον Dresd. ὅπη πρότερον Aug.) ἰδῶ. πᾶ καὶ θῶ the mss. πᾶ πρότερον ἰδῶ Erf. πρὸς πότερον ἰδῶ, πᾶ καὶ θῶ Seidler (who thinks ὅπα or ὅπη a mere gloss on either πρὸς πότερον or πᾶ, which had crept into the text: and similarly in strophe 1320). ὅπα πρὸς πότερον ἰδῶ Wund. Hart. ὅπα θῶ (for θέω!) πρότερον ἰδῶ Don. For καὶ θῶ Schneid. conjectures κλιθῶ ('lean'), and thinks πρὸς πότερον a gloss on πᾶ or ὅπα; and he would read ὅπα — οὐ κλιθῶ πάντα γὰρ &c. Bergk conj: ὅπα πρότερ' ἰδῶ καὶ θῶ. πάντα γὰρ &c. Dind. construes: πρὸς πότερον ἰδῶ, οὐκ ἔχω ὅπα (!). Gl. Aug: εἰς τὸν παῖδα ἢ εἰς τὴν γυναῖκα. "The corruption," observes Schneid, "lies deep. The context requires the sense, 'I know not what to do, whither to turn myself.'" Qu. ὁποτέρᾳ (or ὁπότερον, or πρὸς πότερον, or ἐς π.). πρότερον ἰδῶ —. Or ὁπότερον πρῶτον στένω —. Or πότερον οἰμῶξω πρῶτον —. (Oed. C. 1254, οἶμοι, τί δράσω; πότερα τάμαντοῦ κακὰ | πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὀρῶν —;) Or ὅπα δύσποτος τραπῶ πάντα γὰρ. Or ὅπα νῦν πρότερον ἰδῶ. Or ὁποῖαν ὀδὸν —. Perhaps πρὸς came from προ written over πότερον. The corresponding verse is 1320, ἐγὼ, φάμ' ἔνυμον. ἰὼ πρόσπολοι (so vulg.).

1343. πᾶ καὶ θῶ Ald. and vulg. πᾶ κε θῶ Liv. a. πᾶ καὶ τιθήσομαι Aug. πᾶ δὲ θῶ Cant. Br. prob. Musgr. These words are ejected by Herm. Dind. &c. Qu. πᾶ (or ποῖ) τραπῶ; Or πᾶ κλιθῶ; Cf. on prec. v.

1344. πάντα γὰρ λέχρια is ejected by Tricl., and πάντα γὰρ, as a gloss, by Erf.

1345. λέχρια. 'Tottering, unsteady,' lit. 'aslant, oblique,' the opposite of ὀρθά 'upright, steady.' Gl: ἀνατετραμμένα. Schol: πλάγια καὶ πεπωκῶτα, τὰ μὲν ἐν χερσὶ, τὰ δὲ ἐπὶ τῇ κεφαλῇ. Gl: †

πότμος δυσκόμιστος" εἰσῆλατο.

ΧΟ. πολλῶ τὸ φρονεῖν εὐδαιμονίας  
πρῶτον" ὑπάρχει· χρὴ δ' ἐς τοὺς θεοὺς†  
μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι  
μεγάλας πληγὰς τῶν ὑπεραύχων  
ἀποτίσαντες

1350

πράξις καὶ ὁ νοὺς μου ἐξησθένησε. (I. e. the use of my hands and my head is equally gone, I can neither act nor think.) Don. renders λέχρια, 'out of joint.' ('This adj., which is connected with λέχ-ος, λοξός, λικ-ριφίς, λικ-ρός, λίγ-δην, 'liquous, obliquous, liegen, legen' &c. is the opp. to ὀρθός.') Musgrave proposes: τὰ λέχρια γὰρ ἅμα τὰ τ' — τὰδ' ἐν χεροῖν Ald. L. τὰ τ' ἐν χεροῖν Aug. Dresd. a. Turn. τὰν χεροῖν Br. Dind. Wund. Schn. Bgk. τὰ τε χεροῖν Erf. Hart. Bened. Qu. τὰν χεροῖν. Cf. on next v.

1346. τὰδ' ἐπὶ Ald. τὰ τ' ἐπὶ Aug. Dresd. a. Turn. Br. Hart. τὰ δ' ἐπὶ Herm. Dind. Wund. Schn. "There is no antithesis," observes Schneid., "between τὰν χεροῖν and τὰ δ' ἐπὶ κρατὶ." Qu. τὰ δ' ἐπὶ μου κἀρα, or ἐπὶ δὲ μου κἀρα (cf. on Aj. 245), or ἐπὶ δὲ κρατὶ μου (or μοι). Or thus: λέχρια τὰν χεροῖν τὰδ' ἐπὶ μου κἀρα. Cf. 1272, ἐν δ' ἐμῷ κἀρᾳ | θεὸς — μέγ' ἄρα βάρος ἔχων | ἔπαισεν, ἐν δ' ἔρσεις (ἐνήλατ', ἐν δ' ἔπαισεν). Oed. R. 263, νῦν δ' ἐς τὸ κείνου κρατ' ἐνήλασ' ἢ τύχη. 1311, ὦ δαίμον, ἔν' ἐξήλω! Fr. 695, ἀνακειμένῳ μέσον εἰς τὸν αὐχέν' εἰσαλοῖμην. Aesch. Pers. 515, ὦ δυσπότη (δυσκόμιστε;) δαίμον, ὡς ἄγαν βαρὺς | ποδοῖν ἐνήλω παντὶ Περσικῷ γένοι. Eum. 368, μάλα γὰρ οὖν ἀλομένα (ἀλαμ.?) | ἀνέκαθεν βαρυπεσὴ καταφέρω ποδὸς ἀκμάν. Eur. Hipp. 819, ὦ τύχα, | ὥς μοι βαρεῖα καὶ δόμοις ἐπεστάθης. Herod. ii. 66, ἐσάλλονται ἐς τὸ πῦρ. Xen. Cyr. vii. 4. 4. Propert. i. 1. 4, 'Et caput impositis pressit Amor pedibus.' μοι om. Aug. 1347. δυσκόμιστος. 'Difficult to be borne, intolerable.' Schol: ἀφόρητος. Qu. δυσπάλαιστος. Aesch. Cho. 680, ὦ δυσπάλαιστε τῶνδε δωμάτων Ἀρά. Suppl. 477, δυσπάλαιστα πράγματα. Eur. Alc. 406, τύχα δυσπάλαιστος ἔκει. After this two lines are perhaps wanting, to answer to 1326—7. Brunck marks a lacuna.

1348. 'Wisdom is by far the most excellent part of happiness.' Cf. 1050. τὸ φρονεῖν. 'Prudence.' Gl: τὸ

φρόνιμον εἶναι τινα.

1349. Gl: πρῶτον ὑπάρχει. προτιμότερον καὶ κρείττον ἐστίν. Πρῶτον for πρότερον, as frequently elsewhere. Musgrave quotes Eur. Eurysth. Fr. vi. πρῶτος γέγραπται τῶν κακίωνων κράτει. Arist. Av. 484, ἤρχε τε Περσῶν πρῶτον πάντων, and other examples. But qu. κρείσσον ὑπάρχει, i. e. 'Wisdom is far better than prosperity.' χρὴ δὲ τὰ τ' εἰς θεοὺς the older mss. and Ald. χρὴ δὲ τὰ γ' εἰς θεοὺς the Tricl. mss. Herm. Schn. χρὴ δ' ἐς τὰ θεῶν Dind. Wund. Don. Hart. Qu. χρὴ δὲ τὰ πρὸς θεοὺς (as in Phil. 1441, εὐσεβεῖν τὰ πρὸς θεοὺς. Probably the ignorance of the synizesis was the cause of the corruption). Or χρὴ δ' ἐς τοὺς θεοὺς (cf. 731, εὐσεβεῖν ἐς τοὺς κακοὺς). Or χρὴ δ' ἐς γε θεοὺς. Or χρὴ δὲ θεοὺς περὶ (Eur. Alc. 1151, εὐσέβει περὶ ξένους).

1350. μηδὲν. μηδέν K. Hart. μηδὲν ἀσεπτεῖν. 'To commit no impious act.' ἀσεπτεῖν from ἄσεπτος (Oed. R. 890), as ἀπιστεῖν from ἀπιστος &c. Compare ἀνηκουστεῖν Aesch. Pr. 40. Herod. i. 115 &c. μεγάλοι δὲ —. 'For the big words (proud language) of the arrogant, by suffering (paying) heavy strokes of misfortune, teach them in their old age to be wise.' I. e. arrogant men, by suffering for their haughty language and conduct, learn at length to be wise. Or, the punishment which arrogance draws upon itself teaches at last wisdom and moderation. Rather awkwardly expressed. Schol: αἱ μεγαλορρημονίαι τῶν ὑπερηφάνων τιμωρίας μεγίστας τοῖς κεκτημένοις ἐπάγουσαι τελευταίων διδάσκουσι τὸ φρονεῖν. Cf. 127, μεγάλης γλώσσης κόμπους.

1351. τῶν ὑπεραύχων. 'Of the arrogant, or insolent.' Aesch. Sept. 483, ὑπέραυχα βάξουσιν ἐπὶ πτόλι. So μεγαλαυχος ibid. 1054. Cf. Dion. Hal. Ant. viii. p. 499, νευεσῶται ὑπὸ θεῶν τὰ ὑπερέχοντα καὶ τρέπεται πάλιν εἰς τὸ μηδέν· μάλιστα δὲ τοῦτο πάσχει τὰ σκληρὰ καὶ μεγάλαυχα φρονήματα.

1352. ἀποτίσαντες. 'Having paid in return,' or in consequence. The like force of ἀπὸ is observable in the compounds

γῆρα τὸ φρονεῖν ἐδίδαξαν”.

ἀποδιδόναι, ἀποτελεῖν, ἀπέχειν, ἀποκαθ-  
ιστάναι, &c. Cf. Π. α'. 42, τίσειαν Δαναοί  
ἐμὰ δάκρυα σοῖσι βέλεσσιν.

1353. γῆρα — ἐδίδαξαν. Fr. 686, γῆρας  
διδάσκει πάντα καὶ χρόνου τριβή. Eur.

Hipp. 252, πολλὰ διδάσκει μ' ὁ πολὺς  
βίος. ἐδίδαξαν. The gnomic aorist.  
Qu. μεγάλους δὲ λόγους — ἀποτίσαντας |  
γῆρας τὸ φρονεῖν ἐδίδαξαν.

#### CORRIGENDA.

P. 3—5. Throughout the notes for J. read F.

— 41. Oed. R. 192. Read περιβόητος, ἀντιδ(ω — from Bergk's conjecture.

— 360. Oed. C. 1194. In notes dele “ἐκπράθνεται or.”

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